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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
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Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JAN. 2, 1940 NUMBER 1

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Questioning

I asked the New Year, "What am I to do
The whole year through?"
The answer came:—"Be true."

I asked again, "And what am I to say
To those who pass my way?"
"The kindest words," he said,
"That you can say."

"What thoughts am I to think, day long, year long?"
And clearly as a quick-struck gong
The answer: — "Think no wrong."

"And what roads take across the earth's worn sod
Where many feet have trod?"
Swift came the answer: "Those that lead to God."

—*Grace Noll Crowell.*

The Message of the New Year

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

—Author Unknown.

EDITORIAL

NEW YEAR'S THOUGHTS WITH JESUS

We are again entering upon a New Year. No one of us knows what a single day may bring forth much less what shall come to pass within the new year. But as Christians we have no reason to feel uneasy concerning the happenings ahead, for if we are sincere followers of our Savior, God is with us and we need not fear. So let us hold Jesus before us as our example and trustfully go forward. The first act recorded of Jesus is, when at the age of twelve he sat with the doctors in the temple, discussing with them the way of life, forgetting his parents and kin. When his anxiously searching mother reproached him for his forgetfulness, His memorable excuse was, *"Wist ye not that I must be about my Father's business?"* What a blessed year might we expect, if we were to devote more time to the Lord's business and less to ours.

We are next told that Jesus went home with his parents, was obedient to them, and *"increased in wisdom and stature, and in favor with God and man,"* which means that he came to live a full, four-square life, grew up normally *physically* and *intellectually*, became a favorite *socially* and with all *spiritually*, an obedient child of God. How fortunate if, with God's help, we might succeed in such a course of life during the year before us!—As a young man of thirty we find Jesus in the desert, fasting and praying while sorely tempted by Satan, whose assaults he vanquished completely by *resisting them with fitting quotations from God's Word.* How often could we, too, overcome the tempter with apt Bible quotations, earnest prayer, and even fasting, if need be. But so few of us have memorized enough precious passages from the Word that we can fittingly combat the evil thrusts. How important that we see to it that our children and youth have their memory stored with many of God's truths!—When Jesus chose his disciples and close associates for three years, it was from among humble, common folks that he selected them, men whose lives would be open to *his* influence. How different this from the type of friends we are apt to choose, when we look more for popularity and rank than for quality of character, thus exposing ourselves to the danger of being led worldly-wise rather than having opportunity of exerting Christian influence.

In all that He did, Jesus was obedient to the Father and sought his glory, while we are prone to seek our own glory or that of persons whom we honor. In John 8:49-50, He says, *"I seek not mine own glory but I glorify my Father."* He raised Lazerus from the dead for the glory of God, John 11:40; and in his own death He glorified God, John 21:19. Wouldn't our lives take a different trend in 1940, if we earnestly sought God's glory and obeyed Him in all of our dealings? Jesus teaches us to love God above all else and our neighbors as ourselves. During his earthly life He regarded all those who needed help of any kind as next of kin to Him, and did immeasurably more for them than for himself, *"who (constantly) went about doing good."* What a blessed change would our beloved America experience if all those who claim to belong to Christ would follow this precept.

Christ taught his disciples (in fact everybody) to be humble. He told them, *"Except ye become humble as little children, ye shall not enter the kingdom of heaven."* At the last Supper He acted as the servant of them all. *"Blessed are the meek, the humble; for they shall inherit the earth."* If we will go through life in 1940, humbly, in a servant's rather than a lordly attitude, we will find our path much easier and pleasanter. Through a life of prayer, meditation, and close contact with the Father, Jesus could say that the Father abided in Him and He in the Father. The true, new-born Christian may experience the same grace of living his life in Christ and Christ in Him, every hour, every day of the new year. Our happiness and well-being through the year depend on how close to Jesus we live and how nearly we attain to those qualities which he so beautifully examplified in his earthly life.

We enter upon this new year as poor, weak sinners. But we know that we have a God who is merciful and gracious, and that we have an Advocate with Him who intercedes for us, lovingly, pleadingly. We also know that the wilful impenitence and unbelief at large in the world will draw its own punishments. And if Satan through pagan and unbelieving forces allied with him would harm us, we know hat Jesus' angel will encamp round about us and protect or deliver us. Therefore we may enter upon this new year with trust and confidence in Christ our Lord.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

WORKERS RESIGN

Suffering from sickness that the doctors analyze as coming as a result of living too near the sea-level, has made it necessary for our good workers, Rev. and Mrs. Edmund Miller, leaders of the Alberta Community Church, Portland, Oregon, to resign.

During the short period of labor, they began work here in October 1937, the Lord granted growth and an ever increasing interest in the various phases of church work. During their term of service the Church building could be purchased and it was renovated and also enlarged with basement rooms for Sunday School.

The Millers plan to leave Portland on February 1, 1940. They have received and also accepted a call to serve the Menno Church at Lind, Washington. We pray for them the Lord's continued nearness and also a recovering of full health and strength.

The Church and Home Mission Board are now looking for a new Shepherd for Portland. Will all friends pray that the Lord's choice might be found for the Alberta Community Church, Portland.

Sincerely in Him, A. J. N.

The following are extracts from a letter to the Board of Home Missions by V. E. Nickel, written October 2. It was late reaching us and then was unfortunately overlooked somewhat.—Editor.

Wymark, Saskatchewan

During the month of July we had the privilege of conducting vacation Bible Schools at 10 places, namely: Pella, Blumenhof, Schoenfeld, Wymark, Dunelm, Peel, S. D., Montford, S. D., Rhineland, Swift Current, and Rush Lake. The total number of pupils enrolled was 254. Many young poeple, mostly Bible School students of past years, were willing to help along in this practical Christian work. Both teachers and pupils enjoyed the work and we are confidently trusting the Lord for much fruit and blessing.

The camp for young people, which we conducted in August proved a good beginning for this kind of work. The 52 young people, who attended all testified to having received much spiritual benefit as well as physical refreshing. Two large tents were kindly lent to us by the Dominion Experimental Station near Swift Current. On the closing Sunday, Aug. 6th, we had a picnic for the whole congregation.

Throughout the vacation Bible School and Summer camp we tried to present the crucified Savior to the young people, and urged them to make Him their own by a personal decision. We also had the pleasure of preparing four additional souls (8 had been baptized in spring) for baptism. All in all, during the past year 43 members have been added to our records; 20 of them through baptism.

For the past five weeks our efforts have been expanded in connection with preparations for the Bible School, which is soon to open, the Lord willing.

We covet the prayers of all God's children on our behalf. We feel our weakness and the enormity of the task. We also believe the times demand vigorous action and earnest gospel appeals. We also realize our Lord's faithfulness who says, He will be mighty in the weak. To Him be the praise and glory, Amen.

Yours in His glad service, V. E. Nickel.

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Week of Prayer

January 8 - 14, 1940

General Theme: The Acknowledgment of the Lordship of Jesus Christ over the Whole of Life.

Monday, January 8. For the Acknowledgment of of the Lordship of Christ over the Individual. (Texts: John 10:3; Rev. 2:17; 2 Cor. 8:5; Col. 3:23, 24; 1 Cor. 11:3.)

Thank God: 1. For the solemn and perilous trust of life.—2. For the thought and love and care of God over each of us individually by night and day.—3. For work and responsibility and for opportunity that widens from year to year.—4. For human affections and all that they have brought to us.—5. For the real Presence of Christ with us in the whole sacrament of life.—6. For those who have been with us and are with us still though now unseen.—7. For books and, above all, The Book.—8. For our creation, preservation and all the blessings of this life; but above all for God's inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory.

Ask Forgiveness: 1. For our lack of faith, for our coldness of heart.—2. For our sloth and negligence, especially of prayer and unselfish service and Bible study.—3. For our impatience and haste and noisiness.—4. For our waste of time and strength and money on inferior things.—5. For our habits of self indulgence which consume what could be better used.—6. For our want of faith in God's possibilities for us and for society.

Pray: 1. For purity of thought and of desire, bringing both into full captivity to the obedience of Christ. (2 Cor. 10:5).—2. For our full acceptance of Christ's claim of complete Lordship.—3. For power to discern and to do God's whole will in our lives.—4. For grace to be more quiet and gentle of spirit, more at peace within.—5. That God may have His own holy and perfect way with us; and that Christ may form Himself within us. That we may grow up into Him in all things.—6. For a clear understanding of the problems of our day, and of the part which each one of us is to take actively in their solution.

Tuesday, January 9. For the Acknowledgment of the Lordship of Christ in the Home. (Texts: John 12:3; Luke 8:39; Luke 8:41; Rom. 14:5—; 1 Cor. 16:19; Acts 16:31, 33.)

Thank God: 1. For the Christian home, the greatest and best institution of human society.—2. For the rest, the re-creating power, the stabilization of home.—3. For Christ's love of the Church as the norm of family love in the home.—4. For the discipline of home life with its divinely ordered tensions.—5. For the indivisibility of family love and relationships.—6. That Heaven is made realizable to us as our "Father's House."

Ask Forgiveness: 1. For all the indulgence of temper or taste which disrupt the home atmosphere of peace and love.—2. For the absorption of parents in interests which sacrifice the children.—3. For the decline of family worship and Bible reading and the neglect of grace at meals.—4. For all complicity in the growth of the forces which destroy home life.—5. For all preference of outside amusements and relationships to the rights and intimacies of family life in the home.—6. For divorce in Christian homes and for all the laxities that imperil the family.

Pray: 1. For a "church in the house" in every home.—2. For a return of family prayer and religious teaching in the home.—3. For a rich realization in every family of Christ-like love between husband and wife and a God-like fatherhood of parent and child.—4. For a full recognition of equal rights of man and woman.—5. For a new generation that it may be better than the last.

Wednesday, January 10. For the Acknowledgment of the Lordship of Christ in the Church. (Texts: 1 Cor. 12:12, 13; Eph. 1:22; Eph. 4:15; Col. 1:18.

Thank God: 1. That He established the Church of Christ.—2. That her walls before Him stand.—3. That the gates of hell shall not prevail against her.—4. That she is the witness of God's faithfulness.—5. That in her there is brotherhood and peace.

Ask Forgiveness: 1. For the timidity and inadequacy of the Church's proclamation of her message.—2. For her divisons, so far as they mar and do not support her testimony; and so far as they weaken and do not strengthen her performance of her task.—3. For the imperfection of her obedience to her Head.—4. For any exaltation of that which is secondary above that which is fundamental.—5. For any calling "Lord, Lord" and doing not the things which Christ says.—6. For strife and contention.—7. For all professions of faith and loyalty which are not validated by Christian charity and love.

Pray: 1. That our Lord's Prayer may be fulfilled: "That they may all be one, even as Thou Father art in me and I in Thee, that they also may be in us; that the world may believe that Thou didst send me."—2. For the World Christian Council now in the process of formation.—3. That the Church may be possessed by a new missionary devotion, surpassing anything known in her past history, to her primary task of evangelizing the world.—4. That an adequate ministry may be raised up of men who will follow the Lord Christ whithersoever He goeth.—5. That the un-utilized forces of Christian womanhood may be released and employed.—6. That the Spirit of Worship, of Reverence and of Prayer may be deepened.—7. That the Church may believe with a deeper and more achieving faith in the fellowship of souls, in the purposes of Christ, in the resources of God.—8. That she may plumb afresh the depths of the Gospel and of Christ, the same yesterday, today and forever, of His mind, His love, His power.—9. That she may fear nothing except disobedience to the will of God.

Thursday, January 11. For the Acknowledgment of the Lordship of Christ over the School. (Texts: Matt. 23:8; Matt. 28:19, 20; Acts 5:42; 1 Tim. 2:7; Heb. 5:12; Eph. 4:11, 12.)

Thank God: 1. For light and truth.—2. For men and women teachers who in the past have loved God and truth above all things.—3. For those teachers who today are teaching the truth by word and life.—4. For the school which, next to the home, has been the Church's greatest instrument of good; an indispensable institution of society.—5. For the increasing recognition of the futility and peril of education divorced from religion.—6. For the Sunday School in its work of re-enforcing home religious training or of providing a substitute where such training is lacking.—7. For the University Christian Mission now visiting many college campuses.

389

Ask Forgiveness: 1. For our national neglect of religion in education.—2. For the secularism, religious indifference and even opposition of many teachers.—3. For any fear of truth or of free inquiry or of discovery of new knowledge.—4. For the partial surrender of the educational responsibility of Christian forces.

Pray: 1. For the efforts which are made to provide religious training for pupils in public schools. —2. For all faculties of universities, whether state or private, that they may be filled with Christian scholars and teachers.—3. For the effective maintenance of Chapel services and Bible teaching in all institutions connected with the Church.—4. For the inculcation and the achievement of ideals of purity, truth, loyalty, and unselfish service in all schools.—5. For the voluntary Christian and missionary organizations and movements among students that they may be perpetuated in full power or be succeeded by organizations and movements of still greater effectiveness.

Friday, January 12. For the Acknowledgment of the Lordship of Christ over our Secular Life: (Texts: 1 Cor. 10:31; Neh. 3:1; Mark 13:34; Luke 19:13; James 4:15; Exod. 36:2; Acts 10:15.)

Thank God: 1. That it is our privilege and duty to live to God always and everywhere, on common occasions and in small things.— 2. That God's will takes in and covers everything in life that is right and good.—3. That God may be served as surely in the kitchen or the nursery as in the pulpit.—4. For all the fidelities to so-called secular duties which alone make possible the harmonious and cooperative life of man.—5. For honesty of workmanship, for honor in diplomacy, for faithfulness in trusteeship, for all the veracity on which human confidence and progress depend.—6. For man's unwearied study of God's laws and secrets in nature and his ever increasing discovery of God's ways and will.

Ask Forgiveness: 1. For our appropriation of God's gifts and our forgetfulness of the giver.—2. For our misuse of the resources and forces which have been given to us, and their debasement to the ends of war and strife.—3. For the selfish accumulation of wealth and the denial, by word or deed, of our trusteeship.—4. For our exclusion of God from our political and economic life.—6. For the omission of God from our thoughts.—7. For all forms of gambling, dishonesty, wastefulness, and toleration of crime.

Pray: 1. That the whole of life may be brought under the conscious and acknowledged Lordship of Christ.—2. That all that is unclean may be banished from the radio, the moving picture, and the stage, from the newspaper and the magazine and from books.—3. That laws and law-makers may be able to meet and to endure the judgment of God.—4. That the principle of thrift and frugality and economy may not be lost.—5. That cooperation may take the place of conflict as the principle of economic relationships.—6. That the speed of life in doing good may be increased and its speed in pleasure-seeking reduced.—7. That this present world may be subjected to the powers of the world to come.

Saturday, January 13. For the Acknowledgment of the Lordship of Christ in the Community. (Texts: Mark 1:14, 15; 1 Cor. 12:25-27; Psalm 133:1; Gal. 6:2.)

Thank God 1. That no man can live or die alone, that we are set in family and community relationships from which there is no escape.—2. That, thanks to the Gospel and the influence of the Bible, there are so many communities where people live together in neighborly brotherliness and charity.—4. For the new and clearer realization of the functions and possibilities of the community which has come in our time.—5. That the unity of man in the community is stronger than any of the hostile forces and cannot be destroyed by them.

Ask Forgiveness: 1. For all race prejudice and injustice and inequality.—2. For all interpretation of the relations of capital and labor, of employer and employee, in terms of conflict instead of in terms of cooperation.—3. For all unfairness in provision of schools, playgrounds, hospitals, utilities and social benefits.—4. For tolerance of the influences which injure childhood and degrade the community.

Pray: 1. For the abolition of the saloon, and the brothel, of drunkenness and immorality, of vice and crime, and for wisdom and courage and faith for all the agencies working against evil.—2. For confidence and understanding and cooperation among all classes in the community.—3. For inter-racial cooperation and appreciation.—4. That community life may naturally and spontaneously take up unemployment without expedients that weaken society and are economically harmful.—5. That community life may embody the principles of the Kingdom of God, especially the righteousness and kindness of God.—6. That it may be safe for children to play in the streets.

Sunday, January 14. For the Acknowledgment of the Lordship of Christ over the Nations. (Texts: Matt. 28:19; Matt. 25:32; 1 Tim. 6:15; Isa. 42:4; Rev. 21:24; Rev. 11:15.)

Thank: 1. That the world is now so knit together that national wrong and injustice can no longer be done secretly.—2. That the good of each is the good of all, that if one member suffers every member suffers with it.—3. That no member of the body of mankind can say to any other, "I have no need of thee," or "Thou hast no claim on me."—4. That "every family in Heaven and on earth is named" from the Father (Eph. 3:15) and that "He hath made of one every nation of men." Acts 17:26). —5. That war is a suicidal madness.—6. That the doctrine that might is right is a lie.—7. That truth will not always be on the scaffold and wrong on the throne.—8. That God's will is righteousness and peace and love.

Ask Forgiveness: 1. For "frantic boast and foolish word."—2. For the false idea that there is one moral law for individuals and another for nations.—3. For all hatred and misrepresentation.—4. For race prejudice and injustice.—5. For the thought that America can exploit the rest of the world for her gain and stand aloof from the rest of the world in its trouble and need.—6. For false nationalism, false patriotism, and for all self-consideration alone in politics and in trade.— 7. For our efforts to reap the benefits and escape the responsibilities of world organization.—8. For our blinded idea that we can separate ourselves from humanity.—9. For our folly in allowing wars which were in our power peacefully to prevent.

Pray: 1. That the nations may return to their treaty obligation to renounce war as an instrument of national policy.

2. That every nation may conceive its mission and its power in terms of trusteeship and world brother-

hood.—3. That all prejudice, or pride or privilege of race, or the fear of any race against other races may end.—4. That Japan may cease her aggression in China.—5. That the war in Europe may not extend, that it may soon reach a just end, and that there may be war no more.—6. That humanity may realize that it is one body with many members.—7. That the Church may give herself afresh to the foreign mission enterprise.—8. That each nation may conceive itself to be one member of the Body of Humanity, and that this Body may be provided with the instrumentalities required by its common necessities and essential to its common well-being.—9. That the Kingdom of this world may be the Kingdom of our Lord and Saviour, Jesus Christ.

Institute for Ministers and Church Workers

Bethel College Chapel, January 15-19, 1940

PROGRAM

10:15-11:05 *Bible Hour*
Daily - Monday to Friday
Studies in the Book of Amos, Dr. H. S. Gehman

11:10-12:00 *Our Children and Their Needs*
Monday - The Unfolding Personality of the Child, Dr. P. E. Schellenberg
Tuesday - The Physical Life of the Child, Dr. John W. Hertzler
Wednesday - The Child in the Home, Rev. J. M. Regier
Thursday - The Child in the Public School, Prin. E. P. Robertson
Friday - The Child in the Church, Rev. David Wedel

Noon

1:20-2:10 *Ministerial Conference,* Dr. W. A. Elliott
Monday - Search the Scriptures: Practical Methods and Plans
Tuesday - Public Worship and Its Improvement
Wednesday - Sermon Making and Sermon Delivery
Thursday - The Rural Church: Its Importance and Its Needs
Friday - Church Efficiency: Its Organization and Work in the Parish

1:20-2:10 *The Women's Hour.-.Arranged by the Women's Missionary Societies*
Monday - China, Mrs. Sam Goering
Tuesday, India, Mrs. P. J. Wiens, Mrs. P. W. Penner
Wednesday - American Indians, Mrs. G. A. Linscheid
Thursday - Home Missions, Vivienne Musselman
Friday - Our Challenge, Mrs. Gerhard Friesen, chairman
(Everyone is invited to participate in this part of the program)

2:15-3:05 *Bible Hour,* Dr. Henry S. Gehman
Daily, Monday to Friday - Studies in the Psalms

3:10-4:00 *The Church and Its Mission in the Time of War*
Monday - The Biblical Basis of Our Peace Testimony, Rev. J. N. Smucker
Tuesday - The Historic Peace Position of the Church, Rev. C. E. Krehbiel
Wednesday - The Church Today and War, Dr. H. A. Fast
Thursday - Wartime Propaganda, Dr. E. L. Harshbarger
Friday - Missions in a Time of War, Dr. P. H. Richert

7:30 *The Evening Hour*
Worship Service
Evening Addresses, Dr. W. A. Elliott
Monday - In Quest of God
Tuesday - A Divine Imperative
Wednesday - The Voice of the Church in a War-Torn World
Thursday - Wealth in Terms of Worth
Friday - A Re-Assuring Religion

Bluffton College Peace Conference

An intercollegiate peace conference was held on the Bluffton College campus December 1 and 2. Faculty and student representatives were present from Manchester, Earlham, Goshen, and Wilmington colleges. These colleges are maintained by the Friends, Church of the Brethern, and Mennonite Churches, who have in common their philosophy of Christian pacifism. Speakers at the conference included Dr. C. Ray Keim of Manchester College, Dean Harold Bender of Goshen College, Dr. Willis Hall of Wilmington College, Dr. C. Henry Smith of Bluffton College, Prof. Arthur Funston of Earlham College, Robert Balderston of Chicago, and John Nevin Sayer, chairman of the International Fellowship of Reconciliation.

The conference centered around two main themes, first, the ways in which a Christian pacifist can contribute to the welfare of his country and humanity during war or peace time, and second, ways in which the college peace groups can do more effective work for peace within their own colleges.

There were thirty-five representatives present from the four colleges which participated with Bluffton in this conference. Those present felt that a similar conference should be held in one of the colleges next year. A continuation committee consisting of C. Ray Keim of Manchester, Dean H. R. Pyle of Earlham, Lloyd L. Ramseyer of Bluffton was appointed to promote cooperation between these colleges in peace work and to make whatever plans seem feasible by next year for a similar meeting.—*Lloyd L. Ramseyer.*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 7, 1940

THE CHRISTIAN'S CONFESSION OF FAITH

Matt. 16:13-24

Introduction

The lessons for the next three months, taken from Matthew's Gospel, pertain chiefly to the closing days of Jesus' earthly life. These last scenes in His life were the climax of all. Rising high scenes in His life its significance and value to all humanity are His passion, His death on the cross and His triumphant arising from the tomb. The writers of all four Gospels describe these last scenes with much care and detail.

In our today's lesson we should give ample consideration to the very important matter of our confession of Christ. Many of the unsaved do not read God's Word and do not go to His house and these must be won to Christ through the words and lives of Christians. If these fail to confess Christ adequately before men, the inevitable result will be the loss of many who might have been saved.

Peter's Confession, vs. 13-16

Jesus had been praying in seclusion (L. 9:18-23.) Now the time had come to tell His disciples of His approaching death. He asked the question of verse 13 to help them to a distinct understanding of His Deity. The answer (v14) expressed the various opinions current among the people. Jesus followed this with the directly personal question (v15). It is far more important for each one of us, whom we believe and say Jesus is, than what others say about Him. Jesus wished them to express their conviction about Him in a word of mouth confession.

Peter, as usual, spoke for the group of disciples (v16) being quicker than the others to express the truth in words. This confession had been made before this (J. 1:49, Matt. 14:33) but now it was made with a fuller conception of its true meaning. The confession here made contains the fundamental truth of the Gospel. Belief in it is necessary for obtaining eternal life (J. 20:31).

Christ Honors Peter, vs. 17-20

Jesus was greatly pleased with Peter's confession and is as highly pleased with us when we confess Him as readily (Matt. 10:30-33). This confession made the weak Simon—Petros—a piece of a rock. The revelation of the great truth embodied in the confession had been made to him by the Father (v17). God reveals the truth to any one who wishes to know and wills to do the truth (J. 7:17). Jesus declared that upon the rock (petra) the confession of Petros (piece of rock) He would build His church (v18). Jesus Himself is the chief corner stone of the Church and all the powers of hell shall not prevail against the Church built upon the faith in Christ as the Son of the living God. Jesus gave to Peter a symbol of authority, "the keys of the kingdom of heaven", i.e. power to reveal the open door by his teaching and preaching (v19). He used the keys on Pentecost to open the door to the Jews and later (A. 10) in the home of Cornelius, to open the door to the Gentiles. God also would endorse the decisions of Peter in forbidding or allowing, binding or loosing things on earth.

Cost of True Discipleship, vs. 21-24

Jesus declares the things which must befall Him in Jerusalem. Peter speaks again (v22), this time with a flesh-given protest against the cross. Jesus sees the Tempter, Satan, in his words which reveal his human view of the setting up of the kingdom (v23). Discipleship requires a denial of self, making self entirely subservient to the will of Christ. It means taking up one's cross, going on in the path of duty and meet all that lies there. It means following Jesus, having the mind of Christ. He who truly confesses Christ, gives to Him the place in his heart and life which He truly deserves. Such a confession will be seen of men. To confess Christ before men is a primary obligation of every Christian.

CORRESPONDENCE

MENNONITE CHURCH, SUMMERFIELD, ILL.,

12-19-39

Through the guidance and help of the Heavenly Father, we have had a year manifold in both material and spiritual blessing. Because of the abundance of summer rainfall, the farm crops have produced exceptionally well. Surplus moisture during wheat harvest, however, resulted in a slightly lower grain quality than usual.

From September 17 to 24, a special series of Bible Lectures were delivered to attentive and appreciative audiences by Dr. J. E. Hartzler, of the Hartford Theological Seminary. Dr. Hartzler spoke on the theme, "The Church in a Changing World". — Rev. John Thiessen, furloughed missionary from India, reported on different phases of Indian work in an illustrated lecture on the evening of October 11.

Mrs. Donald Bechtel Baer, who has been quite ill in the Highland hospital, has recovered sufficiently to be able to attend church services again.—The Young People's Society, after successfully sponsoring the drama, "In the Vanguard" last fall, presented the comedy, "Here Comes Charlie" on the evening of November 30. The play, under the supervision of the Misses Eleanor Camp and Lucille Ruth, was given in the Community Hall.—The "Bible Club", a woman's organization of the church, which seeks as its goal, the better understanding of the Scriptures, celebrated its sixth anniversary with a Christmas party at the home of Mrs. Dan. Hirstein.

A recent subsidy of the Rural Electrification Commission to Clinton County is resulting in the construction of several miles of power line. Consequently, most of the Mennonite families south and east of Summerfield, who previously had no access to electricity, will now have ample opportunity to get such service.

On the afternoon of December 11, Miss Barbara Gruebler, daughter of Mrs. Susan Gruebler of Trenton, was married to Mr. Konrad Stoffel of Highland. The couple are making their home at Highland, where Mr. Stoffel is employed. Rev. Elmer Basinger officiated at the ceremony.—*Correspondent.*

HEBRON CHURCH, BUHLER, KANSAS

November 5.—Two classes of young men began the study of "Principles of Christian Peace." Rev. van der Smissen teaches this class. A few weeks later another class of men began the study of "Principles of Christian Peace." This class is taught by P. T. Franz. The classes are interesting and instructive.

November 12.—Rev. Felix Schrag of Bethel College preached a very fine sermon. Sam Barkman of the College sang several songs, which were enjoyed by every one.

November 18 the Ladies Sewing Society had their annual sale. About $430 were received. At noon every one enjoyed a bounteous dinner. On November 20 we had our annual Sunday School election. Plans and problems of the Sunday School were discussed. Mr. P. T. Franz, Inman, was elected Superintendent.

November 26 Elda Koehn from the Garden Church and Wilbur Siemens of the Hebron Church were married in the Hebron Church. Rev. Dirks performed the ceremony and Rev. van der Smissen preached the wedding sermon, using for his text "We are workers together with God." A delicious lunch was served in the church basement to relatives and friends.

Dec. 3. Communion services and footwashing were observed by the church members. Mrs. A. M. Lohrentz had charge of the Junior services. In the evening Rev. Dyck of Burrton showed Retreat pictures at our C. E. meeting. After the meeting the people, both young and old, gathered in the basement for a social time. Bible games were played and refreshments served.

Dec. 10. Mr. and Mrs. David Dick celebrated their silver wedding anniversary with a church service. Lunch was served in the basement to relatives and friends. We wish them many more happy years of married life.—Correspondent.

* * *

EDEN CHURCH, MOUNDRIDGE, KS., 12-26-39

Another year has drawn to a close. In spite of many disappointments and heartaches in our church we must confess that on the whole the Lord has been good to us.

Death was a seemingly unwelcome guest in several of our homes. Mrs. Jonas P. Flickner was found by her husband one morning in August to have passed quietly away. Death crept in without warning to take this beloved wife, mother, daughter and friend. Though married only a few months, young Alvin Goering, son of Mr. John B. Goering, passed away. Verlin Regier, two-year old son of Mr. and Mrs. Abe Regier, departed after being sick only one day. Yet on the whole we must say that the Lord has been good to us. Rev. Walter Gering has been serving us with sincerity and force to lead us closer to Jesus Christ, our Savior. The Lord has sustained the Rev. Gerings mightily. Our united prayer is that God be with them so that together we may grow in grace and in power.

Our church has been growing. A building committee was appointed. It has postponed the matter of building by adding a loud speaking system through which the church services may be followed in the basement of our building. A class of twenty-four was accepted into the church membership with a baptismal service in the month of July. Another class of twenty-one is now taking catechetical instruction — The women's missionary society is a growing unit. At present there are about eighty members. It meets once a month.—Hobart Goering has piloted our senior C. E. group during the past year. The last C. E. program of the year was given this forenoon in the form of a second-Christmas day church service to which the entire church was invited. Our C. E. is happily supporting the work and projects of the Western District C. E. Convention. Lillie Krehbiel, one of our members, won the mission oratory contest of the convention. Our C. E. recently was host to a peace rally sponsored by the young people. Doctor Harshbarger spoke to an audience that represented many C. E's. of the district.—Milton Goering and Peter W. Goering as senior and junior S. S. superintendents respectively have been in charge of our S. S. Milton Goering has been re-elected and Robert Stucky has been chosen to be chairman of the Juniors. Thirty new teachers were elected to assist in the work with the latter group.

Dr. E. G. Kaufman gave a mission talk on the night of Dec. 24 after our annual Christmas program given by the junior S. S. He stressed that missions is the supreme activity of the Church and it is our duty to save souls for Christ even in this dark hour when the price may be that we give our life to that end.

On Dec. 25, 7:30 p. m. our combined choirs sang the cantata, "Night of Holy Memories" by Ira Wilson.

Rev. C. J. Goering, elder emeritus, retains a fairly good health in spite of his retirement from the farm. —Grandmother Mrs. Anna Goering, the most aged in our congregation, at her approaching 85th birthday, is very active and attends church regularly. She was beshowered with Christmas greetings from her many relatives and friends.—Mr. and Mrs. Peter H. Wedel are both happy. They too enjoy another yuletide with their children, grand-children, and great grand-children after having lived together for fifty-five years.—We are grateful for the blessings of long lives for through contact with them we realize what our fathers have suffered to make opportunities of free worship, thank God, possible. Another reason why I do not hesitate to mention the older people is because we ought to give them credit or "flowers" while they are yet with us.

In this community we are grateful for the material blessings which we have. People traveling through tell us that we live in a garden spot. It is hard to tell how long God's protecting hand will remain over us. At any rate it is for us to sing Him praises for these material blessings and also for the spiritual gift in

Christ through whom we are united with the rest of the brethren.

Brother Richard Schrag, McPherson, Kansas, has been elected English correspondent for our church.

Sincerely yours, William Juhnke.

* * *

MENNONITE CHURCH, BUHLER, KS., 12-18-39

Our church is fortunate to have its own minister again in Brother J. F. Schmidt. He brings us the message two Sundays in English and the third in German. Every Sunday night he has a meeting with the young people. Both the Senior and Junior Christian Endeavorers have programs every three weeks. Brother Curt Reimer has been elected Sunday School superintendent. At present we have a standing men's choir and ladies' choir. Our sewing societies had their annual mission sale in November. A little over $300 was raised.

In the war-stricken lands Christmas will this year not be a time of joy and peace. In many homes there will be sadness and suffering. Many a mother's heart will be bleeding, because her husband or son will not come home this festival nor any other. We who still have the privilege of celebrating Christmas in the usual Christian way in home and church, let us praise God.

I listened in on a children's program. The radio announcer asked a boy whose birthday it was today. The boy replied, "I don't know, it's not mine." After repeated asking another boy shouted, "I know, it's Santa Claus'." May we as Christian parents find time to tell our children the beautiful story of Christ's birth and life and death, and as they grow older teach them to accept Jesus as their personal Savior. May we rather neglect the perishable things than the souls of our children.

Another year has passed. Some of us may have gone through trials and sad experiences. It is the Christian's great privilege to lay all matters into the faithful hands of God. When we look ahead to the new year, may we banish all anxiety and speak with Paul, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.—*Mrs. N. D. Esau,* Corr.

* * *

GRACE MENNONITE CHURCH, DALLAS, ORE.

Greetings to all the Readers: Christmas is so very near again. We are having two programs this year. Sunday night, the 17th, the Seniors and Choir are giving a program, and Christmas evening the children have theirs. Saturday evening, Dec. 16, Brother and Sister Abr. M. Toews have invited the congregation and friends to attend their Silver Wedding Anniversary which will be held in the church.

Our Ladies' Aid Society held its annual sale on Nov. 29. They received $258.00 for the beautiful things they had made. One-tenth goes to Missions and the biggest part of the balance goes as part payment of the furnace, which has been installed in the church. It is very comfortable since we have it.

We had the pleasure of having Rev. J. J. Esau, the blind evangelist with us Monday evening. We had a fairly good attendance. Mrs. Leisy has been on the sick list for the past two weeks, but I am happy to say that she is much better at this time.—The yearly meeting was well attended and met with much approval this year.

Glory to God in the Highest and on Earth Peace and Goodwill toward Men.—*Mrs. Leonard Schmidt,* Corr.

* * *

EDEN MENNONITE CHURCH, INOLA, OKLA.

Greetings with the words of our Lord as found in John 17:20-22. May these few notes also tend to unite us more firmly in the Lord Jesus Christ, whose coming in this world has again been brought vividly before our minds during the Christmas season.

At present we are enjoying spring weather. It seems to be out of the ordinary warm. We are greatly in need of rain for stock water. The wheat and barley would also be greatly benefited by more subsoil moisture.

Our Sunday School had a volunteer program at Christmas instead of a program set up by an oppointed program committee. These programs seem to go over in a big way.

Last spring we had Rev. J. C. Kaufman here for a series of meetings. But before their close, Bro. Kaufman was suddenly called home to the sick-bed of Mrs. Kaufman. So he kindly arranged to finish his work with us this fall. He was with us at Thanksgiving time, making it a real occasion for thanksgiving, for the Eden congregation. In the morning we had Bible hour, the first few chapters of First John were ably discussed.

During the course of the year one death has occurred in our midst. The one called home was Mrs. A. Enns, who passed away June 22, at the age of 62. A number of cases of illness have occurred. Mr. H. G. Kroeker and their daughter Welma spent some time in a Pryor hospital. Mrs. Adolf Schmidt some time received treatment for cancer in an institution in Arkansas. The writer of this also spent ten days in a Pryor hospital. May all afflictions tend to draw us nearer to our Lord and remind us of the fact that we have no resting place here.

May the Lord grant His richest blessings for a coming year.—*John J. Voth,* Corr.

—*Small Churches in the North Visited.*—Missionary W. C. Voth recently held a week's meetings for a group of Mennonite people, known as the Bethel Church, Fairfield, Beadle County, So. Dak. On the same trip he also spent five days with the Emmanuel Church at Doland, So. Dak. whose minister is J. A. Friesen. This church belongs to the Northern District Conference.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

AFTER CHRISTMAS — WHAT?

Again the time in which we distributed gifts of food, clothing, toys, etc., to the poor has passed by. Now the needy are again going into a cold year of neglect among their Christian neighbors. Yes, it is all too true that to many Christmas and the Christian spirit does come but once a year.

Yet if we, the givers, have truly received the Gift of Christ into our hearts, then a Christmas spirit, which is the Christian spirit, should radiantly glow in our lives throughout the whole year, blessing the needy by whatever gifts we can bestow. We may be unable to give certain kinds of gifts, but others we surely can give freely. A bit of interest, some warm fellowship, some helpful suggestions are often just as much a vital necessity for the needy as some material gift. If we are in a condition similar to that of Peter, let us not forget to say in his spirit, "Silver and gold have I none; but what I have, that give I thee."

If Christians will manifest such Christian love for their fellowmen, then there will be less likelihood of meeting a legless beggar on a main street who denounces all church-goers as hypocrites. Christ gave Himself for us. Are we giving ourselves for anyone?

R. W.

PRAYER SUGGESTIONS FOR THE NEW YEAR

A Christian doctor says, "When I insist to some people that they ought to pray, they ask, 'How shall I pray?' and 'How do you pray?' and then I tell them about the skeleton-framework that I keep before me, with a little litany to fix my mind on the Lord's Prayer, as follows:

Our Father who art in heaven, hallowed be thy name.
Abba, Father.
May thy Kingdom come and thy will be done on earth, as it is in heaven.
In my life and in the lives of others through me.
Give us this day our daily bread.
Help me to partake of the spiritual food which is so freely offered.
Forgive us our debts as we forgive our debtors.
Help me to live in right relations with all men.
Lead us not into temptation but deliver us from evil.
Help me always to choose the right path.
For thine is the Kingdom and the Power and the Glory, forever.
Help me to feel the power of the endless life. Amen.

Thanksgiving for benefits received.
For all the men and women and children who have helped me.
For all the avenues and channels opened up for my feet.
For all the promptings and urgings that have sent me in the right way.
For light and guidance.
For the cleansing power of true repentance.
For forgiveness of sins:
Wherein I have harmed myself; or harmed others.
Wherein I was unfair and unkind or mean and jealous.
Failed to serve.
Failed to share.
Failed to live up to the best that is in me.
Failed to let God work his will in my life.
Failed to walk in fellowship with Jesus Christ.
Toward God: for faith, trust, and understanding.
Toward others: for love, duty, and unselfishness.
For myself: self-control, self-respect and self- reliance.
For life as it comes to me day by day: courage, wisdom and energy.
For a realm of righteousness: to which I may belong and into which I may draw others.
Intercessory for those of my kinship and friendship; and for others who need my help.

THIS AND THAT

During the week-end of Dec. 15th to 17th Dr. E. L. Harshbarger lectured and preached at the First and Second Mennonite Churches, Beatrice, Nebraska. On Friday night a highly informative lecture on "The Mennonites in Holland" was given in the First Church. A ten to fifteen minute reel of moving pictures of Holland were also shown. Sunday morning Dr. Harshbarger preached a peace sermon in this church, and on Sunday afternoon he conducted a very helpful peace and war discussion in the Second Church. In the same church that evening Dr. Harshbarger delivered the lecture, "The Christian Faces War."

Young People's Societies, why not avail yourselves of these lectures and the film?

Senior Department

STRIVING TO DO HIS WILL

Senior C. E. Topic for Jan. 14, 1940

Main Topic: What it means to strive to do His will. Gal. 6:7-10.

I. Worship Service

1. Songs: "More Love to Thee, O Christ", "Have Thine Own Way, Lord", "I'm Pressing on the Upward Way."
2. Reading of main topic and prayer

3. Suitable Bible verses about doing God's will by 10 or 12 members.
4. Offering for some mission project.

II. Leader's Introduction

The second principal declaration in the Christian Endeavor pledge usually is this: "I promise Him that I will strive to do whatever He would have me do." Indeed, this clause is the heart of the pledge. The parts that follow simply make explicit a few of the things that are implied in striving to do His will.

One of the most remarkable facts about Jesus Christ was His unreserved submission to the will of God. The identification of His will with the will of His heavenly Father was so complete that He could say, "He that hath seen me hath seen the Father." Christ's spirit was probably most deeply revealed in the Gethsemane prayer when He said, "Not my will but thine be done." Being like Christ, on our part, means being utterly surrendered to the will of God. It means doing always that which we know God wants us to do.

III. Suggested topics for short talks:

1. What it means to do His will. Ps. 40:6-10.
2. Christ's obedience. Luke 22:39-43.
3. Cost of doing His will. Acts 5:40-42.
4. His will through prayer. John 14:13-15.
5. Requirement of discipleship. Matt. 16:22-26.
6. A benediction. Heb. 13:20, 21.

IV. For Discussion

When is a course of action God's will for us,

1. It is in line with Biblical teaching
2. It is in harmony with the work of the Christian Church
3. When conscience urges and approves
4. If opportunity offers
5. If a need is calling
6. If it is in line with our talents or abilities

V. For Study

ACCOUNTABLE TO GOD

We need today a new sense of the importance of respect for authority and obedience to the will that is higher than our own. It is undoubtedly true that our American temper has become restive under authority and rebellious of restraint. But we know that a world in which every man has the right to do exactly as he pleases is no world at all. It would be just a disorder of clashing wills.

Jesus Christ stands at the center of the moral and spiritual world today with the right to command it. And the highest welfare of all men everywhere would be found to consist in accepting that will and obeying that command. We must restore to the Christian life the old-fashioned virtue of obedience and begin to accept our orders from Christ as the one who has the supreme authority over our souls.

Let us not fear that there will be any slavishness issuing from such a reverent response to the authority of Jesus. The strength and beauty of this ideal are both involved in the simple words, "The love of Christ constraineth us."

Christ comes to us with something more than the discovery of the forgiving love of the Father. He bears to our souls an imperial commandmnet in the face of which we simply cannot remain negative or neutral. Jesus Christ is the moral and spiritual field marshal of the age. His orders cannot be ignored; his commands cannot be slighted. Every one of us must give an account for the way in which we answer his imperative orders.

VI. Illustration

I had gone that morning to the home of a friend in a spirit of great unrest. My worries threatened to overwhelm me, and the way ahead was blurred and uncertain. As I unfolded my sorry mission, he listened quietly, an understanding look in his eyes. After I had stopped talking, he beckoned me to the window where he was sitting and called my attention to a column of dense smoke that was ascending into the upper air. We watched it drift upward, and finally lose itself above. The air cleared and again the landscape was unobscured. He turned to me and said, "Suppose you lift them up—these things that are blurring the sun's clear shining—and see if they do not dissolve away, and leave the way before you free and open. We do so often forget to put the first things first. 'Seek ye first the kingdom of God,' the Master says, and when we do we always find all the other things falling into their rightful places."

VII. Food for Thought

Spiritual development is increasing participation in God's eternal thought and will.—Susan E. Blow.

The man who wants to walk with God must be willing to walk with him on the level of God-like tasks, not invite him down to small tasks.—Robert E. Speer.

INTERMEDIATE DEPARTMENT

KEEP YOUR TEMPER

Intermediate C. E. Topic for Jan. 14, 1940

For Daily Reading:

Jan. 8. A soft answer. Prov. 15:1-4, 18.
Jan. 9. Ruling the spirit. Prov. 16:24-33.
Jan. 10. Keep thy tongue from evil. Ps. 34:13-22.
Jan. 11. Saul kept his peace. 1 Sam. 10:17-27.
Jan. 12. Christ's example. 1 Pet. 2:19-25.
Jan. 13. The bond of perfectness. Col. 3:12-15.
Jan. 14. Topic—Keep Your Temper. 1 Cor. 9:25-27; aJs. 3:2-13.

Opening Song, "Dear Lord and Father of Mankind"
Scripture Reading, 1 Cor. 9:25-27; Jas. 3:2-13.
Prayer by Superintendent
Hymn, "Lord, Speak to Me that I may speak"
Leader—

Gracious Spirit, dwell within me;
I myself would gracious be;
And with words that help and heal
Would thy life in mine reveal;
And with actions bold and meek
Would for Christ my Saviour speak.

Hymn, "Gracious Spirit, Dwell Within Me"

Discussion of topic:

1. How does a debater who loses his temper effect the audience?
2. What happens to our ability to think when we become angry?
3. "When everything goes dead wrong
   And fate presses down on my load,
   Am I noble and brave?
   No, I break things and rave—
   It's such a relief to explode."
   Do you agree?
4. Does the losing of one's temper improve or lessen a person's opinion of himself?
5. Can we disagree with someone without becoming angry?

Reading of references:
1. Prov. 15:1-4, 18.
2. Ps. 34:13-22.
3. I Pet. 2:19-25.

Discussion of references read.

Talk by Superintendent—"Instances in the Bible when Jesus showed indignation."

Hymn, "O Master, Let Me Walk With Thee"

Offering

Prayer by Intermediates asking God to help them to control their tempers.

DON'T CRASH THE GATE

Intermediate C. E. Topic for Jan. 21, 1940

For Daily Reading:

Jan. 15. Ambition of James and John. Mark 10:35-41.
Jan. 16. Self-confidence. Mark 14:27-31.
Jan. 17. Counting the cost. Luke 9:57-62.
Jan. 18. Paul's suffering foretold. Acts 9:10-17; 20:22, 23.
Jan. 19. Facing persecution. 2 Tim. 3:10-12.
Jan. 20. Humility enjoined. 1 Pet. 5:5-7.
Jan. 21. Topic—Don't crash the gate. Luke 14:25-33.

Instrumental prelude, "Saviour Again to Thy Dear Name"

Opening Hymn, "I Need Thee Every Hour"

Prayer confessing our need of God and asking him to fill us with the spirit of humility.

Scripture Reading, Luke 14:25-33.

Discussion of Topic

"Character both of the individual and the nation is based on honesty." Let us as we discuss our topic today face ourselves honestly. Let us strive to learn how to put first things first. Have we ever been guilty of little petty meannesses in our attempt to crash the gate? In other words have we ever tried to get something for nothing in unfair ways?

1. In striving for a short cut to popularity have we ever made mean remarks about anyone else? Have we ever had to confess that the things we said were based only on gossip?

2. Is it dishonest to gamble—to get something for nothing?

3. Is it dishonest to live beyond our means—and thus cheat tradesmen?

4. What do you think of the following statement? "It may even cost you a few cents or dollars to 'buy Christian.' "

5. Are we willing to take kind and honest criticism or do we try to crash the gate by our own methods?

6. "Jesus did not call his followers to an easy way of living. He called them to a cross." Read the reference given for Jan. 18.

7. Should Intermediates allow themselves to get into the habit of doing assignments in too great a hurry or of bluffing their way through an examination? It is a bad habit to get into: to think that we have done something when we have just half done it.

9. What great harm is done to one's character by the making of excuses?

10. Do you admire the person who is really honest at all times?

Hymn, "O Jesus, I Have Promised"

Offering

Silent Prayer followed by the Lord's Prayer.

JUNIOR CORNER

"SIR, WE WOULD SEE JESUS" - John 12:21b

Program for January 14, 1940

Seeing Jesus in Loving Service. Acts 10:38, "Jesus . . . who went about doing good . . . ."

I. Worship Service

1. Prelude. Melody of "Tell Me the Story of Jesus"

2. Call to Worship. "I was glad when they said unto me, Let us go into the house of the Lord."

3. Silent Prayer. All heads bowed while the piano plays the refrain of the song very softly.

4. Sing verse 1 and 2 of the song.

5. Responsive Reading:

LEADER: Luke 4:14, 15. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And He taught in their synagogues, being glorified of all.

JUNIOR: Luke 4:16, 17. And He came to Nazareth, where He had been brought up: and as His custom was, he went into the synagogue on the Sabbath day, and stood up to read, and there was delivered unto Him the book of the prophet Esaias. And when he had opened the book he found the place where it is written,

LEADER: Luke 4:18, 19. The Spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

JUNIORS: Luke 4:20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon Him.

LEADER: Luke 4:21. And He began to say unto them, This day is this scripture fulfilled in your ears.

JUNIORS: Luke 4:22. And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth.

LEADER: Mark 1:22. And they were astonished at His doctrine; for He taught them as one that had authority, and not as the scribes.

JUNIOR: Matthew 9:35. And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

6. Prayer by the leader.

7. Solo, "O Master Workman of the Race"

II Study Period. Aim: To help our Junior see our Lord Jesus Christ in his loving compassion and great mercy.

1. Introduction:

When Jesus was here on earth He was very, very busy, for he taught the people about the kingdom of Heaven and many things that, knowing them, would make them much happier. He also performed many miracles, helping the sick and poor and sad. "He went about doing good", but He did not only help those who had sick bodies, His greatest concern was to help those who were sinners. Those of you who have begun to read one of the four gospels have already found how eager the people were to see and to hear Jesus, so that they might be helped and be happy.

2. Study "Jesus the teacher." (a) Let some Junior boy select portions of the "Sermon on the Mount" and read them. (b) A Junior girl tell one of Christ's parables.

3. Duet, "Saviour, Teach Me Day by Day", Mennonite Hymn Book, No. 195.

4. An older person discusses, "Christ and Nicodemus."

5. Song in unison, "Ye Must Be Born Again"

6. Study, Jesus the miracle worker.

Three Juniors tell the following: (a) Jesus calms the waves. Matt. 8:18, 23-26; (b) Jesus restores sight to two blind men. Matt. 9:27-30; (c) Jesus raises Jairus daughter from the dead. Matt. 9:18, 19, 23-25.

7. Solo, "Jesus, the Very Thought of Thee" Mennonite Hymn Book, No. 93.

III. Mission Minutes.

1. One Junior may tell about the schools on our foreign mission fields.

2. A second Junior may have a story of the hospital work on our foreign mission fields, to tell.

IV. Closing Moments:

1. Leaders Heart talk.
2. Leader's closing prayer
3. Song in unison, "Jesus Is All the World To Me"

Report of Orphanage Society

The thirty-fourth annual convention of the Orphanage Society of the Eastern District Conference was held Nov. 11, in Flatland Church near Quakertown. The morning session was occupied with business matters. In the afternoon followed a good program consisting of musical numbers and addresses by Mrs. and Dr. John Raker of the Good Shepherd Home of Allentown. At the noon hour coffee was served by the Flatland ladies, after which all drove to the Community Home for Children about half a mile from the church. Everybody was pleased by the evident comfort of the Home and well-being of all the little guests.

The Orphanage Society was organized for the purpose of caring for the needy of Mennonite families and also with the thought of some day establishing an orphanage. For the last 10 years the Orphanage Society has been active as a relief organization. It contributes $30 per year, for care of orphans in India and has stood by the needy whenever such cases were brought to our attention. If there are those who need help in our midst, the pastors should notify some member of our Executive Committee. The case will then be investigated, and if deemed worthy will receive due attention. The President of the Society is Mrs. Clarence Kooker of Richlandtown, Pa.

Our funds are raised by free offerings and Ladies' Aid contributions chiefly. Our membership requirements are as follows: All Mennonites of either sex who are willing to support the work by free-will offerings and otherwise may become members. Holding office, however, is reserved for women members.

A new impetus has been given this cause by our affiliation with the Community Home for Children at Quakertown. The society has pledged $25 for maintenance, and $50 towards the building fund of the Home. They also have placed a homeless boy in the Home and pay $12 per month for his support. The organization is also contributing to the support of a widow belonging to the Mennonite congregation of Germantown, Philadelphia.

Our next Convention will be held in the Upper Milford Mennonite Church on the second Saturday of next November. We would urge all who can to attend these conventions and thereby become acquainted with the project and encourage the ladies in this splendid work they are doing.

Ada M. Landis,
407 Race St., Perkasie, Pa.

IN MEMORIAM

ANDREW A. EWERT, son of Andreas and Anna Bartel Ewert, was born February 5, 1888, near Hillsboro, Kansas. In 1895 the family moved near Cordell, Oklahoma, on a new homestead. At this lonesome place he spent the following 14 years with little opportunity for schooling. At the age of 16 he was baptized upon confession of faith and received into the Harold Church.—In 1909 the family left Oklahoma and moved to Hillsboro, Kansas, to give the children a better opportunity for education. Here Andrew first attended the Preparatory School and later Tabor College. In 1912 he began to teach and remained in this vocation until his death, a total of 23 years, with marked success.

In 1914 he was joined in marriage with Orpha Ratzlaff, who also had taught for several years. This union was blessed with six children, all of whom are still living: Jonathan, Rebekah, Ottila, Esther, Orpha and Andrew, Jr.—In 1917 he was ordained a minister in the Friedenstal Church by elder William Ewert. For 8 years he served this church faithfully in connection with his teaching. In 1925 he accepted a call from the Saron Church at Orienta, Okla., where he moved with his family. For about 6 years he served this church and also taught school. As this double service became too heavy, he laid down the church work and followed only teaching for a livelihood. Since 1934 he made his home in Alva, Okla., where he lived till his death.

On Saturday, Sept. 25, 1937, he left home in the morning as usual to sell school books. On this same day he disappeared, without any trace of his whereabouts for two years, and 2 months, when on Nov. 23, 1939, he was found sitting behind the wheel of his car in a deep lake about 14 miles distant from his home. Investigations indicate that possibly he was unconscious when the car struck the water, and very likely on the same day that he left home. The water was about 18 feet deep. What the future may reveal about this incident, only God knows.

He reached the age of 49 years, 7 months, 20 days, and leaves to mourn his death, his wife, six children, three brothers, one sister, one aunt, one uncle, and many relatives and friends. His remains were buried Nov. 24 at the Alva cemetery. The pastor of the Baptist Church, of which he was a member, officiated. On Nov. 27 a memorial service was also held at the Johannestal Church near Hillsboro. Rev. J. M. Regier preached an appropriate sermon. At the close D. C. Ewert gave a short report of the legal investigations. —He who has served lovingly, has not served in vain.

* * *

MILTON VERNON NAFZIGER, oldest son of Arthur B. and Anna Gering Nafziger, was born at Odessa, Wash., Nov. 1, 1922. Later the family moved to Whitman County, Washington, near Colfax. He attended the public schools of the county, later the Colfax High School, being a senior at the time of his death. He attended services at the Mennonite Church near Colfax where he was baptized upon his confession of faith in Christ and received into the fellowship on May 16, 1937. He was serving his second term as S. S. Secretary and was active in the Christian Endeavor society.

He passed away after a few days illness caused by a ruptured appendix, on Nov. 8, 1939, at the age of 17 years and 7 days. He is survived by his parents, two sisters, Edna and Bernice; three brothers, Marvin, Vincent and Curtis, all at home, also his grandmother, Mrs. Joseph Gering of Odessa, Wash. and a host of other relatives and friends. Funeral services were held Sunday, Nov. 12, at the Onecho Mennonite Church conducted by his pastor, Rev. W. Harley King assisted by Rev. J. J. Esau.

* * *

A TRIBUTE

"The Lord must be preparing me for a greater work or for heaven." These words were constantly going through our mind as we attended the memorial service for our church worker, MISS LAVINA BURKHALTER, Sunday afternoon, Nov. 12, at Immanuel Mennonite Church, Los Angeles. About a week before she passed away she became aware that the Lord was about to make a great change with her and was led to make the above quoted statement. So she was completely yielded to His will and ready for it, whatever it would be.

As the service continued we thought back through the years and recalled many experiences of joys and sorrows that we were privileged to share with this faithful co-worker. She was truly an ambassador for Christ! The host of friends that filled the church to overflowing; the mass of floral tributes; and service of song and sermon—all attested to her faithfulness in service. Yet none spoke so eloquently as the quiet presence in the assembly of a number of those who had found Christ because of her direct testimony, her intercessory prayers, and her untiring efforts in their behalf.

When city mission work was started in Los Angeles by the General Conference it was started strictly as a mission, in a community most suited for such work, and all efforts were in that direction. The work was carried on by trained city mission workers, with the help of a few resident Mennonites. "Church" activities were decidedly secondary. Since moving to the present location the "church" activities predominate, yet the "mission" activities and zeal are not diminished in the least. During both of these periods Miss Burkhalter served as district visitor. Till the very last, as at the very beginning, her work was with the children and women of the district. In the district in which the church is located there are few if any homes that have not had contact with her in some way. Having been placed here by the conference she was well known throughout the conference, and many know of this work here because of her. Her wide knowledge of Mennonites made it possible for her to aid the pastor with the problem of reaching many of the Mennonites who came to this large city to live.

The peculiar nature of the rare illness that laid her low came gradually ,without causing alarm. Quite suddenly it became serious and all that friends and physicians could do proved unavailing. Thursday evening at 8:35, Nov. 9, she quietly passed away to be with the Lord whom she served so well. And now as we came to bid her our last farewell, nothing could be more appropriate than the words chosen by our pastor on which he based his remarks than those in Gen. 24:56: "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."—A. J. Richert.

» » JOTTINGS « «

—A BLESSED CHRISTMAS AND A PEACEFUL NEW YEAR TO OUR MANY MISSION FRIENDS! "We have seen His star in the east and have come to worship Him." It is a real joy to worship together with dear friends in "the West" again. It has been our privilege to visit a good number of Churches the last few months. We want to thank one and all for the warm welcome we received both in the churches and in the many homes. Your fellowship has been truly appreciated. In these above Christmas and New Year's greetings we include the churches, societies and friends to whom we formerly sent our annual Christmas letters. Since we are not sending out such an annual letter this year will you please accept these greetings in its stead.

Yours for Christ, William C. and Matilda Voth,
1312 N. Main St., Newton, Kans.

—*A Greatly Beloved Teacher Passes.*—Brother W. J. Janssen who taught a generation of Mountain Lake, Minn. people, died recently at the age of a little over 67 years. After teaching in other communities for a number of years, he accepted a position in Mt. Lake in 1899 and continued his much appreciated service until 1919, when he was struck with paralysis that made him an invalid the rest of his life. He instructed almost every one of the present generation of people in the town and vicinity, and through his fine Christian character and efficient teaching earned the respect and affection of all his pupils.—*Mt. Lake Obersver.*

—*Berne, Indiana.*—Beginning with Sunday, Dec. 31, the churches of the Berne community are enjoying a series of union evangelistic meetings, with Dr. M. R. DeHaan of Grand Rapids, Mich. as speaker.—The Berne community has sent three truck loads of food to Detroit, Mich., to be distributed to the needy there, under the direction of Rev. D. C. Stucky, elderly superintendent and founder of the Detroit Rescue Mission. The contributions included 10 quarters of beef, two tons of potatoes, lots of flour and corn meal, 52 chickens, 13 ducks, a large variety of apples and canned goods, besides some clothing and $100 in cash.—*Berne Witness.*

—*Mennonite Church at Aberdeen, Idaho.*—A choir of forty voices presented Keyser's Christmas cantata, "Peace on Earth", Sunday evening, Dec. 24, under the direction of Gus Klempel.

—*The First Church at Bluffton, Ohio,* recently enjoyed the blessings of a series of evangelistic meetings, with Rev. A. C. Schultz, professor of Bible at Bluffton College as speaker.

THE MENNONITE YEAR BOOK

The Mennonite Year Book has been out since December 15 and has been mailed out as speedily as possible, free, to all those subscribers who have paid for *The Mennonite* until January 1941 or beyond. It is a splendid book of 52 pages, full of interesting information about the General Conference, its boards, organizations, institutions, and churches. Those who get this book will hardly want to miss future issues. Rev. A. S. Bechtel who edited the book the third time deserves much credit and has the hearty "thank you" of the Board of Publication. The Herald Publ. Company of Newton, Kansas, printed the book and did a good job.

—*Dr. and Mrs. A. Warkentin* are spending a week in Chicago, with their children, daughter Edith and their son and his wife, Dr. and Mrs. John Warkentin. Mrs. John Warkentin is the former Linda Brown, daughter of Missionaries H. J. Brown in China. Dr. John W. is completing his work for the degree of doctor of medicine at Northwestern University.

—*St. John Church, Pandora, Ohio.*—Groups of men and women of this congregation were busy evenings and parts of days with sandpaper, buckets and mops, brushes and soap cleaning the church. Their Bulletin says, "Now we can worship in a comfortable and clean church again. Even a church building accumulates dirt and needs a periodic cleaning."

—*First Menn. Church, Philadelphia, Pa.*—"The 7 weeks of campaign have worked out well in our church. We have enjoyed a fine spirit of cooperation and fellowship. We have tripled the attendance for our evening service, and last Sunday we had the joy of receiving 7 new members.—Mothers, you can come to church on Sundays with your babies and worship in peace. We have a nursery with good folks in charge.—The trustees have been able to pay off $1,949.55 of the old debt through the special financial *Fellowship Bond Campaign.* Only $108.00 more is needed to clear away all our old debts."—Bulletin.

—*Dr. and Mrs. Waldo R. Wedel of Washington, D. C.* have just visited their parents Dr. and Mrs. P. J. Wedel on the Behel College campus a couple of days. On their return trip they intend to visit Mrs. Wedel's parents in Iowa and attend the American Archeological Society meeting in Chicago. Dr. Wedel is curator at the Smithsonian Institution in Washington.

—*First Church, Allentown, Pa.*—Besides groceries for the Mennonite Home at Frederick and the Community Children's Home at Quakertown, the White Christmas program yielded a total of $137.99, a good share of which went to the Homes just mentioned and the rest to other worthy causes.—At the last Council meeting it was revealed that our quarterly contribution to Bluffton College had averaged $61.00 through the year.—*And here is something which needs special mention:* On Nov. 26 Rev. Nyce preached a sermon on *"The Denominational College."* (Our churches could stand more sermons along this line.—Editor)

—*Mennonite Church, Warroad, Minn., 12-12-39.*—We have had lovely weather so far. But this morning it started to snow, and winter will probably set in for good. Our little church has enjoyed a series of evangelistic meetings in October, conducted by Rev. Albert Schultz of Butterfield. His earnest messages were inspirations to us for a deeper, fuller, richer Christian life. At our recent yearly church meeting we have again been able to organize for another year. TO ANY CHURCH HAVING "HYMNS OF PRAISE" OR "EVANGELIUMSLIEDER" BOOKS WHICH THEY DO NOT USE AND WHICH ARE IN FAIR CONDITION, WE WILL SEND POSTAGE. Please write *Rev. Arthur F. Ortman* and please state the number of copies of each book.

—*Mennonite Church, Sugar Creek, Ohio.*—Two barrels and two large boxes of used clothing and bedding were shipped to Rev. David Toews, Rosthern, Sask., Canada this week. Many a body will be warmed, and many a heart will be cheered because of our sharing of our abundance. We are the richer because of our sharing in the welfare of others.

— *Kansas Receives a Fine Blanket of Snow.*—After a long dry spell which caused the winter wheat to come up poorly or prevented it from taking good root, the after Christmas days have brought a good snow which seems to cover the state to a depth of about three inches and up. One of the dailies reported that the dust bowl, which has had practically no moisture in summer and fall, received twelve inches. But that is probably an exaggeration.

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1939.

Mr. and Mrs. Leonard Johnson, Montezuma, Kans., $6.00; Mennonite Church, Deer Creek, Okla., $38.66; M. J. Neufeldt, Inman, Kansas, $100.00; Mrs. Louis A. Janzen, Elbing, Kansas, $100.00; Mennonite Ch., Inman, Kans., $45.28; First Mennonite Ch., Nappane, Ind., $200.00; Sister Helena Entz, Newton, Kans., $20.00; P. D. Dirks, Burrton, Kans., $10.00; Virginia Unger, Main Center, Sask., $10.00; Bethel S. S., Mt. Lake, Minn., $60.00; First Mennonite Church, Jarrettown, Pa., $27.08; Mennonite Church, Pulaski, Iowa, $10.25; First Menn. S. S., Mt. Lake, Minn., $50.00; Eden Jr. & Interm. C. E. Soc., Moundridge, Kans., $6.50; Germantown Ch., Philadelphia, Pa., $8.05; Hebron C. E. Soc., Buhler, Kans., $43.87; Abenfeld Ch., Montezuma, Kans., $3.74; Salem C. E. Soc., Freeman, S. Dak., $56.75; Whitewater Ch., Lena, Man., $4.50; Immannuel Married Peoples Class, Los Angeles, Calif., $29.30; Mennonite Church, Herbert, Sask., $38.57; Mennonit Church, Truax, Sask., $9.95; First Mennonite S. S., Allentown, Pa., $60.00; First Mennonite Church, Madrid, Nebr., $69.02; Bethel College Women's Class, North Newton, Kansas, $30.00; Bethel Church, Inman, Kans., $137.62; Bergthal Church., Corn, Okla., $35.84; Mennonite Ch., Lehigh, Kansas, $17.32; West Side S. S., Wichita, Kans., $5.00; First Mennonite Church, Aberdeen, Idaho, $86.15; First Mennonite S. S., Bluffton, Ohio, $13.91; Emmaus Church, Whitewater, Kans., $679.44; Bethel College Church, North Newton, Kans., $52.69; Garden Township Church, Moundridge, Kans., $28.00; Bethel Ladies Aid, Alsen, N. Dak., $10.14; Rev. Eduard Dirksen, Alsen, N. Dak., $4.86; West Swamp C. E. Soc., Quakertown, Pa., $30.00; Edw. J. B. Waltner, Freeman, S. Dak., $35.00; Christian Church, Moundridge, Kansas, $84.50; West Zion Ch.. Moundridge, Kans., $30.00; First Mennonite Church, Berne, Ind., $217.40; First Menn. S. S. Class No. 53, Berne, Ind., $23.85; Mennonite Church, Richley, Mont., $28.60; Marie J. Regier, Chicago, Ill., $10.00; Bergtal S. S., Didsbury, Alta., $30.00; Menn. Church., Whitewater, Man., $20.00; Bethel S. S., Inman, Kans., $35.33; First Menn. S. S., Newton, Kans., $25.73; Goessel Menn. Ch., Goessel, Kans., $61.10; First Menn. Sr. C. E. Soc., Newton, Kans., $25.00; Sr. Dora Richert, Newton, Kans., $3.00; Hebron Ch., Buhler, Kans., $29.21; Salem Ch., Munich, N. Dak., $55.81; Sychar Ch., Cordell, Okla., $3.05; New Hopedale Ch., Meno, Okla., $27.00; Salem Ch., Freeman, S. Dak., $200.00; Menn. C. E. Soc., Butterfield, Minn., $25.00; Menn. Ch., Ransom, Kans., $6.78; Tabor Ch., Goessel, Kans., $7.31; First Menn. Ch., Hillsboro, Kans., $32.63; Bethel S. S., Enid, Okla., $7.46; Menn. Cr., Pratum, Ore., $24.19; Menn. Ch., Butterfield, Minn.,$62.93;

Menn. Ch., Newport, Wash., $12.55; Sundri Bai Soc., Beatrice, Nebr., $30.00; First Menn. Ch., Halstead, Kans., $35.00; Schimmel. Legacy, Philadelphia, Pa., $277.24; Emmanuel Ch., Meadow Lake, Sask., $19.40; Bethany Ch., Norwich, Kans., $27.55; Eden Ch., Harleysville, Pa., $304.10; First Menn. Ch., Geary, Okla., $8.87; Bethel Ch., Lustre, Mont., $64.45; Johannestal S. S., Hollsboro, Kans., $25.12; Bruderthal S. S., Hillsboro, Kans., $55.15; First Mennonite Church,Mt. Lake, Minn., $21.21; Bethesda Ch., Henderson, Nebr., $61.33; Eicher Emmanuel Ch., Noble, Iowa, $133.00; Elise Wiebe, Upland, Cal., $20.00; Salem-Zion Ch., Freeman, S. Dak.,$75.00; Emmaus Girls S. S., Whitewater Kans., $3.05; No. 60, Hillsboro, Kans., $5.00; Hutterdorf Ch., Freeman, S. Dak., $60.64; Zion Ch., Souderton, Pa., $100.00; L. J. Habegger, Berne, Indiana, $2.00; First Menn. S. S. No. 51, Berne, Ind., $30.00; Goessel Menn. Ch., Goessel, Kans., $49.25; Bethel Ch., Mt. Lake, Minn., $300.00; Salem-Zion Ch., Freeman, S. Dak., $72.13; Fairplay Ch., Peabody, Kans., $42.00; YoungPeople's C. E., Barnes Crossing, Sask., $43.75; Mr. and Mrs. Leonard Peters, Swift Current, Sask., $9.00; Eden Ch., Inola, Okla., $15.00; Grace Ch., Enid, Okla., $7.25; Eastern Dist. Conf. Orphanage Soc., Philadelphia, Pa., $30.00; Herald Ch., Clinton, Okla., $19.41; San Marcos Ch., Paso Robles, Cal., $31.18; Garden Township Church, Moundridge, Kans., $26.00; Friends, Whitewater, Ks., $14.50; St. John Sr. C. E., Pandora, Ohio, $25.00; Menn. Ch., Richfield, Pa., $20.00; Bethel Ch., Wolf Point, Mont., $75.95; G. J. Voth, Inola, Okla., $30.00; Elizabeth Richert, Goessel, Kans., $10.00; Sara A. Wiebe, Delft, Minn., $50.00; Group, Fredonia, Kans., $6.20; B. F. Welty Pt. Legacy, Tacoma, Wash., $24.62;

Hoffnungsau C. E. Soc., Inman, Kans., $17.00; Emmanuel Ch., Galva, Kans., $13.78; Tabor Jr. C. E. Soc., Goessel, Kans., $5.00; Gnadenburg Ch., Whitewater, Kans., $17.63; Eden Jr. & Interm. C. E., Moundridge, Kans., $11.37; Bergtal Ch., Pawnee Rock, Kans., $18.35; Menn. Ch., Medford, Okla., $$11.00; Hoffnungsau Ch., Inman, Kans., $23.63; Anna Wiebe, Scudder, Ont., $4.50; Swiss Ch., Whitewater, Kans., $20.01; Hoffnungfeld S. S., Carrot River, Sask., $3.56; Two Sisters, Laird, Sask., $15.00; Peter B. Friesen, Loon Forks, Sask., $15.00; Rebecca Hofer, Freeman, S. Dak., $145.00; Bethesda Ch., Marion, S. Dak., $150.00; Swiss Ch., Alesn, N. Dak., $5.21; Pine Grove Church., Bowmansville, Pa., $30.00; First Menn. Ch., Berne, Ind., $1,654.24; S. S., Juniors, Upland, Cal., $2.00; Bethel Ch., Dolton S. Dak., $8.06; Christian Ch., Moundridge, Kans., $44.25; Christian S. S., Moundridge, Kans., $40.62; Lorraine Ave. Ch., Wichita, Kans., $28.06; Int. & Rent, $103.25; Mrs. Frieda Regier Entz, Treas. Ex. Com. Miss. Soc. (Sept.), $102.50; Mrs. Frieda Regier Entz, Treas. Ex. Com. Miss. Soc. (Oct.), $159.00.

Total $8,169.29.

Balance on Hand, Nov. 1, 1939,		$ 471.38
Gifts for General	$6,457.84	
Gifts for Spec. Support	782.10	
Int. & Rent	103.25	
Pension Fund	3.38	
Sundries	822.72	8,169.29
		$ 8,640.67
Bills Payable		9,000.00
		$17,640.67
Paid out on Orders,		16,607.25
Balance on Hand, Dec. 1, 1939,		$ 1,033.42

Respectfully submitted,
J. E. Regier, Treasurer.

Scripture Text
CALENDAR
For 1940

Christian Home Calendar
1939
JANUARY
1 2 3 4 5 6 7
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15 16 17 18 19 20 21
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Daily Talks with God for 1940

Daily Talks With God
1
January

WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture.

Daily Talks With God
Tuesday
1
January
(New Year's Day)

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Size, 6½x8 inches. Printed in colors. Easel cut-out form designed for standing or hanging. Packed firmly in a very attractive gift box.

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MENNONITE BOOK CONCERN, BERNE, IND.

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NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JAN. 9, 1940 NUMBER 2

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

I Am with You All the Days

"When we walk amid the shadows, and the skies are overcast,
When we linger, half bewildered, 'twixt the future and the past,
We shall always find *the Master* at the parting of the ways,
We shall hear his gentle whisper, 'I am with you all the days.'
Yesterday, today, forever, he is the same Jesus still,
Guiding, keeping those who love him, shaping all things to his will;
So I follow where he leads me, let him choose my times and ways,
And the promise never fails me, 'I am with you all the days.'"

Plans for the New Year

As Christian people we want to—

1. Be right with the Lord religiously, socially, in home and business life.
2. Plan each day as though it were our last day on earth.
3. Plan each day as though we had many more years to live.
4. Make the most of our opportunities, remembering that the successful life is the life dedicated to the glory of God and the good of fellow men.
5. Spend our time continuously in fellowship with God and, as far as possible, in fellowship with those "of like precious faith."
6. Always do that which is right, and never do that which we know to be wrong.
7. Make the work of the Lord the first consideration in our lives; remembering that this includes a faithful support of our loved ones in our own homes, our own home communities, and our Church.—*Gospel Herald.*

HOW IT MIGHT BE.—In this world of sin, of confusion, of hatred and war our minds are apt to drift back to two scenes that were altogether different. There is, first, the Paradise, with Adam and Eve living in perfect bliss. How we would like to look in upon that scene! The other scene is that in the Upper Room in Jerusalem where the hundred twenty *"all continued with one accord in prayer and supplication,"* which is later extended to that larger scene after the descent of the Holy Spirit at Pentecost, of which we read in the Word, *"And all that believed were together, and had all things in common, and and sold their possessions and goods, and parted them to all, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people . . . "*—Acts 2:44-47. This report, this picture of those early Christians fully proves that lives lived in the conscious presence of God and in constant communion with Him and our Christ brings real happiness and brings *favor with all the people,* good or bad. No wonder, that historians report that even heathen neighbors were heard to remark, "See, how they (these Christians) love one another."

Is it not unutterably strange and sad that the people whom God had chosen to be his own, whom he honored and blessed with his presence, and who could have been genuinely happy in their companionship with Him, constantly drifted away from Him and preferred to live in sin, in spiritual unhappiness. Is it not even more strange, now, when we have the full gospel, with Christ as a sure Savior, that nations who bear his name, should indulge in everything that is bad and contrary to God's will thus turning their back on a happiness that they could enjoy by serving Him. But should we dispair as we look out upon a world in darkness? No, for the day is coming when all will be peace and happiness on earth, with the Prince of Peace returned on this earth. Until then we can at least have little havens of happiness in our Christian homes. We can pray and work that such homes multiply mightily, and shine forth like cities "on a hill that cannot be hid." May the Week of Prayer with countless Christians interceding for an increase in Christian faith and living, do much to restablish Christian homes and to rekindle Christian firesides, and thus foster that real happiness which is found in Jesus Christ and Him alone.—T.

A HAPPY NEW YEAR. If this be a happy new year, a year of usefulness, a year in which we shall live to make this world better, it is because God will direct our pathway. How important then to feel our dependence on *Him!—Bishop Matthew Simpson.*

THE NEW LIFE

By George W. Tuttle

It is a new life, the life that is hid with Christ. Does not every day become new, fresh and delightful, when you have once said, "I will," to our Lord Jesus Christ, and when he has right of way in heart and life?

Mary B—— was a schoolmate of mine—a merry, laughing girl who was very popular. She had many good traits and her friends were legion. Then I heard that Mary had become a Christian. Boy fashion, I thought: "Well, she appears to be the same Mary; I cannot see any difference."

It was not long, however, before I began to make interesting discoveries in regard to Mary. In our country village lived an older girl, a shut-in. Her parents were poor, her pleasures few and her privations many. I heard that Mary was calling on this girl and bringing her comfort and cheer. Ah, a new Mary, a new life! Never before had it occurred to her to carry cheer to this invalid girl. Now she was thinking of others and doing for others. Never before had the poor, the afflicted, the shut-ins been irresistible magnets for her. Now she went about doing good and her high spirits and merry heart were fine medicine for the sick and afflicted.

My boy heart said, "There is a change, a real change, in Mary!Once she thought of Mary; now her slogan is, *Others*."

How beautiful are these words: "Bear ye one another's burdens, and so fulfill the law of Christ."

Christ takes us just as we are and uses every talent, gift and power with which nature has endowed us. Mary was by nature a cheer-bringer. When Christ came into her heart she took her wares to the right market, where need was calling loudly: "Bring me comfort and cheer, lest I die."

When we begin the new life, hid in Christ, we are to use what we have. His smile and favor bring wondrous increase in our ability and power for doing good and being a true helper, doing good as we have opportunity. Will not Christ take out of the heart the selfishness, the indolence, the envy and the foolish pride? Does he not put into the heart the kindly thought and purpose? Does he not make the trail of service a delightful way until the glad heart sings: "I delight to do thy will, O Lord?"

He would fain give us new peace, new ambitions, a new understanding of himself, and abounding joy in service. Shall we not say:

"O Lord, make us ready to take,
Since thou art so ready to give"?
—George Tuttle in *Gospel Banner*.

There is no human life so poor and so small as not to hold many a divine possibility.—*Martineau.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"This Do in Remembrance of Me"

by Christena H. Duerksen

It was Sunday morning in the church which we attended while in the hill station of Landour. The church was filled. By far the greter part of the congregation consisted of missionaries: those who were attending the language school and those who had come for a short respite from the heat of the plains. Older school children were also present.

It was communion Sunday. As the missionary, acting minister for the day, began his message he said, "When I first came into the church I thought how different this communion service is from the last one I attended. There the church was the courtyard, the communion table an ordinary village bed. True we had individual communion cups, for each participant received the wine in the hollow of his hand and reverently sipped it. And yet it was not so different. In both places men and women had gathered to commemorate the Lords' death till He come."

Instantly, into my mind, flashed the memory of the first comunionm service I had attended on "this side of the blue hills" that lie between Basna and Mauhadih.

We had been here less than a month. The Christmas holidays were over and Mr. Duerksen was out in the district holding harvest festivals and communion services. He had gone out in the Ford to a distant village some thirty miles away but on this particular day he was to be in a village only about eight miles away.

In the morning Mrs. Dester came over and suggested that we women and the children go to this service, which was to be in a village where she had never been. The road was reported as being "not too bad" for her to drive their car and, of course, we were immediately ready to go along. The children were glad to be going somewhere and we three, Mrs. Dester, Miss Schmidt and I were eager to meet the Christians who had received baptism less than a year previous.

We met Mr. Duerksen at Basna and he left the Ford there because there was room in the other car for him. By two o'clock we were at the village.

To me, the experience was doubly interesting; first, because I was having a chance to get acquainted with a part of our new field and secondly, because it was a new exeperience to have Christian groups in so many villages.

As we neared this village, called Beecheeya, we were met by some of the Christians who showed us the way through the crooked streets to the meeting place. There was no church building but in the courtyard between three small houses a canopy of branches had been made. A layer of straw over this made a welcome shade.

A white cloth over an ordinary string bed made the communion table, another cot was the preacher's seat. As I listened to that service—first the baptismal service for five people and then the communion service—I realized a new difficulty we were facing. Many of these people have always used the Oriya language. Recently the government is insisting that schools must be in Hindi and the language used in our whole mission field is Hindi. But here in this service both languages had to be used in order that everyone receive something out of the service. The native evangelists must know both languages in order to work here.

In spite of the fact that whenever Mr. Duerksen stood up to take part in the service his head bumped against the canopy and bits of straw came fluttering down, we had a blessed communion service. We used the hollow of our hands as individual communion cups. Those whith whom we shared the sacred symbols were of India's so-called outcastes. But the Lord himself drew near. Our hearts echoed an "Amen" when in his prayer the native preacher said, "Father, we thank Thee that Thou hast made it possible for us, who were not even considered worthy to be counted among India's people, to be accounted as Thy children."

There have been many communion services in our district since then and it was my privilege to be present a number of times. But I have not yet been to half the villages where our Christians live. The more than a thousand Christians of this section are scattered in at least fifty-two villages. These villages are anywhere from six to thirty-two miles away from our home base. Many of these villages are only a short distance from either side of the so-called "big road" that runs through our field. These can be reached by motor car but we live five miles from the main road. Some villages are out away in the jungle on roads where even a model T finds it next to impossible to go.

Through a special gift it has been made possible to buy a motor-bike; a bicycle with a small motor attached. This has been a blessing in saving strength that was needed for work other than pedaling a bicycle. It takes very little gasoline. In the hot month of May, Mr. Duerksen was able to travel 250 miles, give communion in twenty-two centers in two weeks. Of course, the motor bike does not give me a chance to go along.

The field is large and there is much to do. There are six palaks, (which means assistant preachers) each of whom is responsible for the spiritual work of a certain section of the field. These men are not yet fully ordained but we look forward to the time when they will be ready for a greater service that such an ordination will bring. The work it not all pleasant but we rely on God's promises and rejoice to go forward.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

BETTER HARVEST — SNOW STORM COMES TOO SOON

Grantham, Alberta, Oct. 28, 1939

Dear Mission Friends:

On account of the support given by the Home Mission Board, I feel the desire to make a report regarding my field of labor.

At this writing we are in the season of Mission and Harvest Home Festivals. For four successive Sundays it was my privilege to attend some of these Festivals and take part, and it is because of this that this report is a bit late.

My last two week trip took me north to Ponoka and east to Sedalia. In all the congregations I discovered a heart felt note of praise and thanksgiving toward our Heavenly Father who provided so well for us. In this region the harvest is better this year than for the several past years. Even in the dry seasons of Chinook and Sedalia they could harvest 15-20 bushels per acre. In some instances the people did not get their threshing or combining finished until an unexpected snow-storm of 10 to 12 inches covered everything.

After the harvest festival at Didsbury, I felt a call to visit the sick people in Ponoka. Four of our people are in the Sanatorium there. Their condition is such that they enjoy visitors, they thanked me for coming and asked that I return soon again.

In Red-Deer we have a boy of 15 years, in the "Training School". With 215 other boys he has been there for more than a year. A short time ago his mother died, and he was homesick. I was privileged to spend an hour with Herbert, and I was able to answer many questions that he raised about his home. It was a precious hour for him and I too received a blessing from the visit. Is it worth while to spend five dollars for such journeys to visit the sick and such persons? . . . "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:44. Itinerant Ministers who travel through Ponoka and Red-Deer, should not forget to call on these sick persons.

In our Church at home, we are very much occupied with renovations. Nov. 5th, we are planning to hold our Harvest Home Festival. The Church is growing constantly, the increase coming as a result of individuals being baptized while others join from other Churches. Our harvest too was encouraging. The health of our people is good, for which we humbly thank God.

Soon the time is here in Alberta when we will have our Annual Bible Study Hours. May the Lord bless these efforts also this year is our prayer.

With kindest greetings, Wm. Martens.

Education

A. S. Rosenberger

INTRODUCTION

With this issue the Board of Education begins again to present to the readers of the Mennonite a weekly article on some phase of Christian Education. I have been designated by the Board to arrange for these articles and will be glad for any suggestions that anyone may have as to material to be presented.

The present plan calls for articles by our Board members, College presidents and faculty members, pastors and others who are in a position to discuss various phases of our problems of Christian Education. There will also be times when we will include articles from other authorities who may be of help in understanding various angles of the educational problem and who may also serve to inspire us in this important task of the church.

In connection with this first message of announcement, I wish to call attention to this verse: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15. May htis always be the spirit of Christian Education.

—A. S. Rosenberger.

"WHY BEHOLDEST THOU THE MOTE?"

A humorist once made this statement: "There are some things in life to which it is always wise to close one's eyes . . . and soap is one of them." Our critical faculties are so keenly developed that often we see only the faults in people and institutions. Any one in a responsible position may make a hundred acceptable decisions and never hear about it but one decision that is susceptible of several interpretations may constantly be held before his eyes. And so with our institutions, we are prone to single out the weaknesses and emphasize them over and over again. A pleasant thought for the New Year might well be that we close our eyes more often to the recognized weaknesses and open them to the good things in our institutions. —*J. D. Unruh.*

What sculpture is to a block of marble, education is to a human soul.—*Addison.*

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best
We come back laden from our quest,
To find that all the sages said
Is in *the Book* our mothers read.
—John Greenleaf Whittier.

Our Intermediate S. S. Quarterly

Our Intermediate Quarterly for this year is arranged in such a way that the children of 9 to 12 years, as well as young people up to 15, will find valuable and inspirational material.

In many of our churches the somewhat artificial organization of the Sunday School into seven divisions proves to be more of a problem than a help. For this reason the Board of Education is endeavoring to group our S. S. classes into three divisions: the Primary, age 3-8; the Intermediate, age 9-15; and the Senior or Adult, age 16 and up.

In accordance with this division the Board plans to issue only three quarterlies, instead of seven. Two of them, the Intermediate and the Senior, are widely in use now; the Primary is a pressing need.

All our Sunday Schools are very vitally interested in our S. S. publications, therefore they also should liberally support the work, not only by using the quarterlies in class, but also by liberal contributions in money. The publication of the quarterlies is connected with certain expenses which must be met by collections. TEN CENTS A YEAR OF EACH S. S. PUPIL WILL MEET THE NEED. Just think of it! Please send your contribution immediately to the *treasurer of the Board of Education, Rev. P. R. Shroeder, Freeman, South Dakota.*

A. Warkentin, Editor.

IN DARKNESS

A missionary from Africa told of his work among snake worshippers. He had tried hard to show the natives that these poisonous reptiles are only creatures, not Gods; and yet his efforts were in vain for a while. To fight against this superstition more effectively, he got some poison antidote. Soon another person was bitten and the people said she had to die because the gods were punishing her. They assembled about her to watch her die. The missionary administered the antidote, and she lived. Still they clung to their old belief. Another idea proved to be more successful. The school boys were very fond of little prizes, like pencils, because they were rare; so they were offered one of these treasured articles, if they would kill a poisonous snake. A little while later a cry was being heard in the streets. On looking out one could see many people following a boy, who had in his hands a dead snake. They were going to punish him severely for this dreadful deed. He arrived at the missionary's place sooner than they did, and was protected by him. The cherished prize was received.

It did not take long until other boys brought their snakes, and soon the natives could be convinced of their mistake and believed that there is but on God, who is in heaven.—*Cheyenne and Arapaho Messenger.*

SERMON SKETCH

THE FIRST CHRISTMAS SERVICE
Luke 2:8-20

Sent in by Rev. Homer Leisy, Dallas, Oregon

I. *Place:* Not in the temple, synagogue, but outdoors. Not under the glowing sun, but under the silent stars on the sleeping Judean hills.

II. *Time:* Although it was night, yet it was not dark for a great light "The Glory of the Lord shone round about them." Shekinah glory of old. Denoting God's presence, and lighted the place of the assembly.

III. *The Congregation:* "Shepherds abiding in the field, keeping watch over their flocks." A small, but poor and lowly (humble) group. Not gathered for worship, but faithful at their common duty; and thus accounted worthy of the highest privilege and richest blessing.

IV. *The Messenger (Preacher):* A notable one from a far off land, even the "angel of the Lord." We are not told of his appearance, nor where he stood, but we are told what he said.

V. *The Message (Sermon):* It was short—only 37 words, but every word was full of meaning. Someone has said a message to be immortal need not necessarily be eternal. (Preachers take note.) His message divides into 3 parts:

The first part: The preacher puts his hearers at ease. "Fear not." Arouses their interest. "Behold I bring you good tidings of Great Joy." Suggests a duty. "Which shall be to ALL people" . . . Publish it.

The second part: This is the heart of the message. "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." The long line of prophecy concerning this event is now fulfilled. The King is born—the Savior is given. "IMMANUEL" (God manifest in the flesh).

This third part: By the way of confirmation and assurance. They need not rely wholly on the preacher's declaration, but they might GO AND SEE for themselves. For the babe was to be found in the city of David, wrapped in swaddling clothes, lying in a manger.

VI. *The Choir:* The sermon is preached, but the first Christmas service is not ended. "Glory to God in the highest and on earth peace, good will toward men." The first note is a high one, struck in heaven "glory to God"; the second note is a low one, but very sweet to the mortal, "on earth, peace, good will toward men." The song, too, is brief, but complete, it reaches up to heaven and touches the heart of God, it reaches down to the earth and reaches the hearts of men, and causes both to throb in a common harmonious chord of Joy.

The Redeemer is come. The Sermon is preached. The Song is sung, the heavenly visitors are gone, but still the service is not yet over. A sermon is not ended till its truths have been received and wrought into life. A song is not ended till its hope has become fruition. As the truths of the sermon and song begin to work in the hearers' hearts, at length there is a stir and, as by one common impulse, they say one to another, "Let US go now even unto Bethlehem and SEE this thing which IS come to pass."

Their faith is rewarded for they "found"; and in turn "told" and "made known" the sayings abroad. Journey begun in FAITH ended in PRAISE, THANKSGIVING, and TESTIMONY.

The first service is ended, but the song and the sermon go on forever, and all that receive it "wonder," "glorify," and "praise" God for all they see and hear and find.

SUNDAY SCHOOL LESSON
A. S. BECHTEL

January 14, 1939

THE PROBLEM OF FORGIVENESS

Matthew 18:21-35

Introduction

The problem of forgiveness is of very practical importance to each one of us. There are some aspects of it not so easy to define as regards theory and practice. We frequently use the word as meaning the giving up of any right we may have to compensation because of an offense against us or some unpaid obligation. This is the meaning in our lesson in verse 27. Christ is endeavoring to have us see an obligation which goes much deeper, which relates to our inward feelings. He requires forgiveness from the heart (v35).

Seeking Selfish Forgiveness, vs. 21-27

Peter's question—an exceedingly practical one—was often discussed by the rabbis and as a rule they taught that three times was ample. We all have to meet this problem, for some will offend repeatedly. Peter's suggestion 'till seven times', far surpassed the rabbis' teaching, and seemed very generous to him. It is considerably higher too than most of us usually go. Jesus, in His reply (v22) gave Peter and us to understand that there is no limit to the Christian's forgiveness. "He lifts the subject out of the legal sphere into the evangelic." Never cease forgiving. The Christian should have a forgiving spirit which will manifest itself when occasion requires. God forgives truly and freely whenever the sinner repents, so should we forgive our fellowmen.

The parable (vs. 23-27) emphasizes this gracious truth of God's forgiveness to the repentent one. We need never hesitate to seek His forgiveness when we come with a confessing and repentent heart. The offending servant evidently handled large amounts of his lord's money and misused much of it. When confronted with the evidence of his immense debt (v24), he prostrated himself before his lord and begged for mercy and his lord out of compassion forgave him his debt. The sum owed was so immense that payment was utterly hopeless. This is a picture of every sinner hopelessly in debt to God and nothing with which to pay (L. 7:42). So God has compassion and forgives our debt of sins.

Refusing Forgiveness to Another, vs. 28-35

The much-forgiven servant was utterly unmerciful toward a fellow-servant who owed to him a very small sum and turned a deaf ear to his plea and promise to pay (vs. 28-30). Many are harboring grudges over some petty offense, expecting much forgiveness from God, but unwilling to forgive others. If we truly accept God's forgiveness, we will show it by freely forgiving others. There is no mercy for those who show no mercy to others (v34). Forgiveness must come from the heart for when we deal with God, mere pretension will not answer.

Nature of Forgiveness

In the parable of our lesson, Jesus seems to presuppose the repentance of the offender as necessary to a full forgiveness (L. 17:3, 4) (vs. 26, 29). Webster defines forgiveness as ceasing to feel resentment toward an offender. Jesus teaches (Matt. 5:44) that holding resentment, desire for vengeance is wrong, sinful. A Christian may feel keenly the injustice, wrong done to him, the wickedness of the offender, and can not have confidence in him until he repents. Yet he can pray for him and from the heart wish to lead him to repentance and to God. Forgiveness is not complete if we keep on brooding over the fact that we have been wronged. We cannot expect God to hear our prayer for forgiveness, so long as we do not have the forgiving spirit in our hearts. "I will forgive, but I can not forget", means nothing more than "I will not forgive." When God forgives the repenting one, the past is dead. The past record is erased. God's forgiveenss is complete.

A NEW STANDARD OF GREATNESS

January 21, 1940

TOPIC: Greatness Through Sacrificial Service

Introduction

Jesus was on His last journey to Jerusalem at the close of the Perean ministry. On the way up from the Jordan valley, He took the disciples apart and for the third time told them about the things to befall Him in Jerusalem. His words were clear and distinct, but the ideas conveyed were so foreign to the disciples' thoughts that they could not grasp their significance.

The Self-Seeking Disciples vs 17-24

When we begin the new life, hid in Christ, we are and purpose of their Master. He is now speaking to them alone—"apart in the way"—and in much detail (vs 17-19), telling them of His coming and atoning death. But they, so much occupied with their selfish ambitions and hopes, gave small heed to what He said. How easily we fail to heed His words while engrossed in our petty thoughts. At this very inopportune moment, two of the best men among the twelve came, with their mother, with the request that they be given preference over the others. This request is a striking commentary upon the complete lack of understanding of the disciples, for it was based upon a conception of the kingdom which was the direct opposite of that which Jesus had been trying to have them understand. He was thinking of sacrifice for others, while they were seeking places of earthly glory and power.

Neither the mother nor the two sons understood the real nature of the request which was that of the typical political job-hunter of today. Jesus addressed His answer to the two disciples (vs 22, 23) for it in reality came from them. He told them plainly that they did not know the full implication of their request. With much self-confidence, they declared themselves equal to anything involved in the cup and the baptism (22). How like these men we are so often in our self-confidence. Doubtless the two did not understand Jesus' prophecy (v23). He teaches clearly that pre-eminence in His kingdom is not a matter of personal favor, but depends upon fitness and even the Father will not grant favors arbitrarily. The ten were as ambitious for the chief places and showed it by their indignation (v24) against James and John.

The Self Renouncing Master vs 24-28

Jesus dealt gently with the selfish disciples. "He called them unto Him"—His way of winning us from a lower to a higher spiritual level. The way of the world is to make a show of authority and use it, but among the disciples it is not to be so. Any one who wishes to be great in Christ's kingdom must be ready to take the place of a servant. Jesus himself gave up the highest glory and gave his life as a ransom for all sinners.

Greatness Through Sacrificial Service

Jesus' standard was new and revolutionary. Formerly greatness was estimated by riches, position and power. Jesus declared that the truly great minister to others instead of exercising a domineering spirit over them. Jesus standard is reasonable. It is based on the intrinsic worth of man. To promote man's welfare and happiness is greater than to rule over him. Jesus did this in an incomparable degree. The glory of Jesus' personality and of His life of self-denial, has made the same kind of life attractive to many. The challenge to do something that involves a worthy sacrifice, has a strong appeal. To the Christian, the merely selfish life, seems unworthy and useless.

He who serves others is greater than he who acquiries honors and possessions for himself.

SOUL ANCHORS.— In all ages there has been a tendency to drift away from the cardinal principles of righteousness. There is nothing new about the fact of the drift. It is as certain as the age-old drift of the Gulf Stream. To be caught in it, however, sooner or later, sweeps the soul to destruction.

It has been pointed out by a keen modern observer, that there is a drifting away in both belief and character. The eternal verities have been abandoned. Many are adrift upon a turbulent stream of doubt and agnosticism. The old moralities are questioned. Former vices are ridiculed. Character is shipwrecked.

Secure soul-anchores are needed today worse than ever before.

A basic belief in God is necessary. A hope in life everlasting that resists all the ridicule of science, and faith in the saving power of Jesus will steady many fearful hearts. The devotional reading of the Bible instead of critical analysis, the rekindling of the family altar, the cultivation of the Home Circle, the strict adherence to the best of family virtues, the revival of the art of friendship, will all prove to be effective anchors for the soul, when the swift torrent of temptation threatens to tear one loose from his moorings for the plunge into spiritual destruction.

A Good Word for the Mennonites

In a recent radio address, via the National Broadcasting Company, upon the topic "Religion in the News," Mr. Wm. Thompson Hanzsche who substituted for Walter W. Van Kirk closed with the following:

Down in the center of the great state of Pennsylvania, around Lancaster, is as lovely and beautiful a farm country as the traveler wants to see—fertile fields, spotless lawns, well-painted houses and barns, white-washed fences. Many of these farmers are Mennonites, whose women wear simple dresses and bonnets, whose apple-cheeked, clear-eyed, bearded men dress in dark, high-buttoned coats. Religiously their descent is Swiss, but they are all of German, that is, "Pennsylvania Dutch" stock, deeply religious, and minding their own business. They have no desire to be citified, ultra-modern, sophisticated, but they believe they can worship God best when they live near the soil. Like the seers of old, their night lights are the stars. Well, the sect has grown in numbers, and again, like the prophets of the Old Testament, they believe that every man should have his own vine and fig tree, so not having enough land for their children to farm, last week the Amish fold overflowed Pennsylvania and bought 1,950 acres of cheap land in Maryland—just 40 miles from Washington. They want to see what can be done with cheap land—but they did not borrow to get it, or demand that it be given them by the government or by the wealthy, not they, they paid considerably more than $25,000 cash for it. They want to see what can be done with cheap land for themselves and the Church. To use a slang expression about our Amish friends: "Brothers, you have got something there." Back to the land and back to God—what a slogan that would make for some of our new-fangled Youth organizations.

—*Dr. H. A. Fast, Field Secretary, to Attend Conference on Peace Time Service.*—At the request of the General Conference and the Western District Conference Peace Committees the Gen. Conference Executive Committee has consented to release Bro. Fast about five weeks to attend a conference or institute on Peace Time Service to be held at Pendle Hill, Pa., January 9 to February 8, 1940. These Pendle Hill Service Units, sponsored by the Friends, "bring together people from various parts of our country to try to work out procedures for conscientious objectors, gain ideas for organizing local pacifist units, and steady the spirit of the participants for their task of leadership." Members of the Friends Service of Committee, at a meeting held in Newton some time ago, explained the work of these service units to members of the Executive Committee and other brothers and invited us Mennonites to join. Brother Fast's participation in the Pendle Hill training unit will bring us first hand information on this work and may eventually lead us into it.

CORRESPONDENCE

BETHANY BIBLE TRAINING SCHOOL,
MUNICH, N. DAK. Dec. 1, 1939.

Dear Friends of the Bible: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." II Tim. 2:15.

Our Bible School has opened its doors the second year. Many of you will remember that this school was in our neighboring town, Alsen, last school term. Since the majority of students were from the Munich community, the request was made to the school board to move the school from Alsen to Munich. We asked the Lord to lead, and He opened the doors in a wonderful way.

During the winter of 1938-39 we as students have experienced the value of having the opportunity of attending a Bible School in our own community. We often look back and recall the many blessings we received in the study of the precious Word of God. Our dear instructor, Rev. J. B. Epp, led us to many a truth which was hidden in the Word of God. May the Lord richly reward him for the sacrifices which he made for us. Even though our school closed in March, we as a group of students went out into the various communities and churches and gave programs in the interest of our Bible School.

During the summer Rev. Epp informed us that he would not be able to resume his duties as instructor due to his health. Now our school board was confronted with the great problem of getting an instructor for the coming school term. But there is One Who knows what is best at all times, and Who can solve all problems no matter how difficult. So this was made a special object of prayer that the Lord might send us a teacher who would whole-heartedly take up this work, and He has wonderfully answered our prayers in giving us a consecrated teacher in Rev. Edwin F. Walter from Freeman, South Dakota, a recent graduate of the Moody Bible Institute. We are very thankful for him and for what he has already sacrificed for us.

The school is now in a suitable building where the teacher and his family live on the second floor, and the school rooms are on the first floor, which is very convenient for him. When the Lord led in this manner, it was decided that the school would be in Munich for this term.

The opening program was given in the Munich Church, on Oct. 29, and on Monday, the 30th, the school opened for the second year of Bible training. Yes, the Lord has wonderfully provided for everything. Praise His Name! There are 22 students this year, 12 of whom are second year students. Rev. Walter has arranged everythnig so that our school is fully accredited from now on. Therefore, a definite name had to be chosen. The school board together with our instructor selected "Bethany Bible Training School" as the name. It was also decided that this school will give a three-year course. The course for this year is as follows: Doctrine—of God, Jesus Christ, and the Holy Spirit.—Synthesis—Genesis to Song of Solomon. — S. S. Administration. — Personal Evangelism I and II.—Child Study.—Analysis of the Book of Revelation.—Bible Story Telling.—Homiletics I.—Bible Reading.—Church History.—General Chorus.—Missions.—Bible Geography.

The students have charge of the devotions every morning, except on Friday when the teacher invites a minister or other Christian worker to lead us. The last half hour of each day we gather for prayer for foreign and home missionary work. Every Thursday evening our school has a fellowship meeting in which everyone interested may take part, outsiders as well as students. Every Wednesday evening a group of us young men students and our instructor go out to the neighboring towns and communities to sing and speak words of comfort and cheer to the aged, bereaved and sick. The Lord has already richly blessed us in this work. Our prayer is that we as a student body may continue to be a blessing to others.

A Student—Alfred T. Eitzen, Corr.

HEREFORD CHURCH, BALLY, PA., 1-1-1940.

Greetings: The Hereford Mennonite Church, Bally, Penn., is still on the map. We conducted a successful Daily Vacation School during the past summer with a record attendance of 86 for a rural church. This was under the leadership of Paul R. Shelly and five additional teachers.

Since Paul Shelly could not go to Scotland for further study as he had planned, he accepted the charge of the First Congregational Church in Aberdeen, Washington, and because of this he was very effectively ordained on Saturday evening, September 30th. Dr. Elmer E. S. Johnson, our pastor, had charge of the services.

The Primary Department of ourc hurch rendered a splendid Christmas program on Sunday morning, December 24th, while the Intermediate Department rendered the pageant "Watchers on the Hills" on Christmas night.

Now the end of the year has been reached and we must not forget our religious and civic obligations as we enter the New Year. With this spirit we can go forward for greater things in our church and community.

—*Rev. and Mrs. Jacob Wiebe of Beatrice, Nebr.*, celebrated their silver wedding on Sunday afternoon, October 31 in an informal way at the Y.W.C.A. rooms. The congregation and friends were cordially invited to participate, and honored the couple through their numerous presence and felicitations.

FIRST MENNONITE CHURCH, NEWTON, KS.

Dear Editor and Readers: A very happy, blessed and successful New Year I wish you all in 1940.

On December 3, our pastor, Rev. J. E. Entz preached on Haggai 2:7. In the evening the Sunbeam-Juniors had Miss Jessie Brown from China for a guest-speaker. The Senior C. E. had a special Advent program.—Tuesday the Bethel S. S. class had a Candle Light service program at the home of Mrs. A. J. Harms. On December 17 at 4:30 p.m. we had a Senior C. E. vesper service. Tuesday the Mission Study Circle had its Christmas Program and birthday celebration.—Sunday, Dec. 24, at 4:00 p.m. the rendition of the Christmas Cantata: "The Coming of the King", by the combined choirs took place. At 7:00 the Young People's C. E. gave an interesting Christmas program.—Monday, Dec. 25, Christmas Day, Rev. J. N. Smucker of the Bethel College Church, brought us the message. In the evening we had our annual S. S. Christmas program. Sunday, Dec. 31, Dr. Warkentin preached a very solemn New Year's Eve sermon, closing with a prayer meeting.—Since this is my last correspondence, I wish you all God's blessing for the future.

Your old correspondent, *C. van der Smissen.*

A Test of Power

To the meeting of workingmen Gladstone in his old age made the following appeal:

"The true test of a man, the true test of a class, and the true test of a pepople, is POWER. It is a small thing as long as he has not power, as long as temptation is kept out of his way, that he should be tolerably just in his judgments; but it is when power has come into his hands that his trial comes.

"You will have temptation near you; you, the laboring people of this country, when you become supreme to such a degree that there is no other power to balance and counteract the power which you posses. You have approaching you a deep and searching moral trial; you have to preserve the balance of your mind and character, when you have become stronger than the capitalists, than the peerage, stronger than the lauded gentry; stronger than the great mercantile class, when you have become in one sense their political master, you have still before you one achievement to fulfill, one glory to attain and appropriate to yourself—continue to be just.

"I venture to give that warning for the future; it applies to the coming days more than to the days that are past, and I hope that the mass of this meeting will live into those days in increasing prosperity and happiness, and if they do so, I am sure they will remember with kindliness what was at all events a well-meant suggestion." —*The Pastor's Helper, Burrton Mennonite Church.*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

THINKING OF THE LIFE AHEAD

In the light of the life of Jesus, the coming of every New Year should be a challenge and a reminder for us of the quantity or number of years of which our life may partake.

The poet truly speaks with deep insight when he says:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts the best.
Life is but a means unto an end—that end
Beginning, mean, and end to all things, **God.**

It is the quality of life and not the quantity or length of life which determines our nearness to God. Were this not so, then the beginning of every New Year would be a period of sadness for those whose remaining years on this earth are rapidly diminishing.

Were the worth of life to be judged by its length in years, then the life of Jesus upon this earth would have been rather insignificant. A short thirty-three years! A short three years of active ministry to men! But those short three years were so packed full with significant and saving events that eternity shall never exhaust them. O what quality of life and death in that short span of time. We are prone to approach time and life in a quantitative way, but Jesus approached it in a qualitative way.—R. W.

Senior Department

PRAYER AND BIBLE READING

Senior C. E. Topic for Jan. 21, 1940

Main Topic: What it Means to Pray and Read the Bible. Ps. 119:11-16; 1 Jn. 5:13-15.

I. Worship Service

1. Songs: "Take Time to be Holy", "More Holiness Give Me", "Sweet Hour of Prayer"
2. Reading of main topic and prayer
3. Special music
4. Offering

II. Leader's Introduction

The prayers of one who links his petitions with the verses of the Bible acquires a rich variety, and the soul is drawn upward and purified at every step. By such a method the soul first lets God speak through his word and God's word suggests the response which he should, in prayer, make to God.

George Muller, that giant of faith and prayer, declares that that was his method of prayer. He says that for years he found that about half an hour would be consumed by him in trying to get his mind disentangled from earthly affairs and moving in the atmosphere of prayer. Often he was puzzled as to what he ought to pray for, but when he hit upon the method of letting the Bible suggest and shape his praying, he found himself in a new world of devotion.

III. Suggested Topics for Short Talks

1. One of many answered prayers. Acts 12:5-11.
2. Listening to Jehovah. Ps. 85:7-9.
3. Benefits of God's law. Ps. 19:7-11.
4. Faith and hearing. Rom. 10:13-17.
5. Assurance of answered prayer. Isa. 65:24.

IV. For Discussion

Suppose a person does not feel like praying? How can he awaken the desire for prayer? Suppose that he desires to pray, what shall he pray about? Suppose that he is not in a proper spiritual frame for prayer? How can he get in the proper frame and how can he bring about the other attainments mentioned above?

V. For Study

The Bible comes to our aid. It is the match that will kindle the fire. It is the ladder up which our soul can climb in prayer. It will help to create the best atmosphere for the soul's praying. It will suggest the objects for which we ought to pray. Well does Mr. Spurgeon, in one of his sermons, say, "When the high priest went into the holy place he always lit the golden candlestick before he kindled the incense upon the brazen altar, as if to show that the mind must be illuminated before the affections can properly rise toward their divine object. There must be knowledge of God, before there can be love to God."

In other words, before the incense of our prayers can properly rise to the throne of grace, there must fall upon our pathway the light that comes from the Scriptures.

One of the richest benefits which come from Bible reading is the help which it gives us in praying.

VI. Illustrations

PROVED.—An old man was visited by his minister. He was held fast to his chair by rheumatism, but had his Bible open in front of him. The minister noticed that the word "Proved" was written often along the margin. He looked and found "God is our refuge, a present help in trouble" and on the margin, "Proved." And so it went on through the Book. The dear old man had taken God's Book and had written his own experience on the margin. Against each promise as he had found it come true in his own life he had written "Proved."—S. S. Times.

UNDERSTANDING THE WORD.—Luther says he studied the Bible as he gathered apples; first he shook the whole tree, then climbed the tree and shook each limb, then each branch, then every twig, and looked under each leaf. Let us search the Bible as a whole; shake the whole tree, read it rapidly;

then shake every limb, studying book after book; then every branch, giving attention to chapters, when they do not break the sense; then every twig by careful study of the paragraphs and sentences. You will also be rewarded if you look under every leaf and search the meaning of its words.

VII. Food for Thought

If prayer means anything, it means that God can make his wishes known to man. Dr. S. K. Mosiman.

ENDEAVORING FOR CHRIST

Senior C. E. Topic for January 28, 1940

Main Topic: What it Means to Endeavor for Christ

Heb. 6:11, 12

I. Worship Service

1. Songs: "Just as I Am," "Thy Word is a Lamp to My Feet," "What a Blessedness, What a Peace Divine."
2. Reading of main topic, and prayer
3. Special music, "I am listening"
4. Offering for missionary project.

II. Leader's Introduction

The third important declaration in the Christian Endeavor pledge usually embraces this promise: "I will pray and read the Bible." Sometimes the words, "every day," are included in the clause. Endeavorers thus are committed to the practice of private devotions.

We need strength at the beginning of the day. It is a good practice to spend some time early in the morning in Bible reading, prayer and meditation. It will make your day "different." You will then come to it not only rested and refreshed bodily, but also spiritually. Luther got up at 4 o'clock in the morning if he had a day with lots of work ahead of him, spending an extra amount of time in Bible reading and prayer, that he might be able to do the day's work well.

III. Suggested Topics for Short Talks:

1. Working and salvation, Phil. 2:12-16.
2. The prayer Jesus taught his disciples, Mt. 6:9-13.
3. Enlightened and inspired, Lk. 24:25-32.
4. Endeavoring to be righteous, Titus 2:11-14.

IV. Facts for Study.

America's material needs at this time may be great, but her spiritual needs are greater. We need to draw near to God, so that he may speak to us through his word, and through his Spirit. Bible reading and prayer takes time but it is time well spent.

To create an interest in Bible reading, why not agree to read a certain book of the Bible during a given period of time, and then have a question box at the next Endeavor meeting on this book.

To create an interest in prayer, study the prayer life of Jesus, Paul, John Knox, Moody and others.

To create an interest in **endeavoring** for Christ study the mission field.

V. For Discussion:

What did Jesus teach about prayer?

What and who did Jess pray for?

What did Jesus aim at in his work?

What are the most important things we need to pray and work for?

Does Bible reading help us in our prayer life?

Does Bible reading help us in working for Christ?

VI. Illustrations

Living up to Family prayers: A mistress asked her new maid whether she had any objections to family prayers, which the servants were expected to attend each morning.

"Not if you live up to them, ma'am," was the girl's quiet reply.

The following is taken from the July, 1933, Teachers New Century Leader, published by David C. Cook Publ. Co.

A Bible reading campaign, begun as an experiment in Fargo, North Dakota, several years ago, has grown to include the entire state, with approximately 15,000 children participating.

The purpose of the campaign was to stimulate the reading of the Bible among children and young people between the ages of nine and twenty, with the hope that they might become more familiar with the Bible narratives, learn something of the great Bible characters, and grasp something of the religious ideas and ideals set forth.

Lists of sixty Bible passages were prepared in printed form by the state council, and placed in the hands of each pupil. The Bible reading was to be done at home, although the Sunday-school teacher was urged to create interest by devoting a few minutes to questions and assignments at the opening of the class period.

Certificates of completion are issued by the North Dakota Council of Christian Education to the pupils making a grade of seventy-five per cent or more in the examination. The questions are sent to the superintendent of each Sunday-school who gives the examination during a class period. Teachers grade the papers and send all those graded seventy-five per cent or more to the county manager for rechecking.

The North Dakota Council recommends that Sunday schools keep an honor roll of those who complete assignments of certain readings on time and that the superintendent ask members of older classes to do the reading for their own personal benefit, even though they are not eligible for certificates. **The council points out further that the notes to parents have proved valuable in making contacts with the homes and have resulted, in a number of instances, in the practice of family worship.**

Will Bible Reading bring about better Christian living?

VII. Food for Thought.

"I met God in the morning
When my day was at its best
And his presence came like sunrise
Like a glory in my breast.

All day long his presence lingered
All day long He stayed with me
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us sweet peace and rest.

Then I thought of other mornings
With a keen remorse of mind
When I too had left the moorings
With the presence left behind.

And I think I know the secret
Learnt from many a troubled way,
You must seek Him in the morning
If you want Him through the day."

INTERMEDIATE DEPARTMENT

Program for January 28, 1940

MY PASTOR AND MY CHURCH

For Daily Reading:

Jan. 22. Love for pastors. I Thess. 5:12, 13.
Jan. 23. Obey the leaders. Heb. 13:17.
Jan. 24. Follow their example. Phil. 4:9.
Jan. 25. Lessons from past leaders. Heb. 13:7.
Jan. 26. Giving for the church. Acts 4:34, 35.
Jan. 27. Prayer-meetings. Acts 4:23-31.
Jan. 28. Topic. Eph. 5:27; Rom. 10:13-15; Ps. 111:1-4.

(Beginning Christian Endeavor Week. Denominational Day.)

Advance preparation for the meeting: Be sure your Pastor is invited to this meeting. Plan your meeting as an honor to him. Tell him in advance that you want him to tell the members why he became a minister. Ask your Pastor's wife to tell of the special privileges she enjoys as a minister's wife.

If possible, have a conference officer come and acquaint you with the qualifications of a minister.

Instrumental prelude: "I Love Thy Kingdom, Lord."

Opening Hymn "The Church's One Foundation."

Scripture Reading—Eph. 5:27; Rom. 10:13-15; Ps. 111:1-4.

Prayer by Superintendent

Vocal Quartet—"Church in the Wildwood."

The Church

1. Whose church is the church you attend?

II. Should we as young people feel ourselves partially responsible for the success of the church?

III. Can we take an active part in the working of the church if we do not understand the principles and problems of the church?

IV. Are not the young people of the church destined to become the pillars of the future church? Should they then not become vitally interested in the church as early as possible?

V. Are the young people in your church able to work effectively with the older people?

Hymn: "O Master, Let me walk with Thee."

The Pastor

I. Are we doing all we can to help our pastor?

II. Does your pastor feel free to call upon the Intermediates to help him?

III. Name ways by which we can show our loyalty to our pastor.

IV. Read Hebrews 13:17; Heb. 13:7.

Talk by your Pastor

Talk by a conference officer as to qualifications for the ministry.

Song: "I Would Be True."

Offering

Sentence Prayers by many who are present. Ask some to be ready previous to the meeting. This will prove an especial blessing to the pastor.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident exhibit proof
That he is honest in the sacred cause.
—Goldsmith.

JUNIOR DEPARTMENT

"SIR, WE WOULD SEE JESUS" - John 12:21b

Program for January 21, 1940

Seeing Jesus on the Way to the Cross. "He stedfastly set His face to go to Jerusalem." Luke 9:51b.

I. Worship Period.

1. Prelude, "Fairest Lord Jesus"
2. Call to Worship. "O Sing unto the Lord a new song: sing unto the Lord all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day."
3. Song in unison, "Jesus is All the World to Me"
4. Sentence Prayers. Everyone taking part.
5. Scripture. A Junior boy reading Mark 10:32-34.
6. Leader's Prayer
7. Read, "O Sacred Head Now Wounded", v 1, 2, 3, Mennonite Hymn Book, No. 111 while the melody is played very softly on the piano. If possible have a violin obligato with this.

II. Study Period. Aim: To help our Juniors see Christ's fearlessness and loving thoughtfulness as He nears the Cross.

1. Leader's Introduction. Jesus came into this world because He loved us and wanted to save us. He was the "Lamb of God" who bore our sins, and so He knew that He would be crucified, but He was willing to die that we might live.
2. Three juniors read Christ's three announcements of His crucifixion. (a) Matthew 16:21; Mark 8:31; Luke 9:22; (b) Matthew 17:22; Mark 9:30; Luke 9:44; (c) Matthew 20:17; Mark 10:32; Luke 18:31-34.
3. Song in unison, "Love Divine, all Love Excelling"
4. Jesus comforted His disciples who were sad, John 14:1-6. By a Junior girl.
5. Jesus prayer for His disciples, John 14:6-19, by a Junior boy.
6. Jesus cleanses the Temple. Mark 11:15-18. By a Junior girl.
7. Memory verse in unison, John 3:16.
8. Boy's chorus, "When I Survey the Wondrous Cross"
9. Pastor's talk to the Juniors.
10. Song in unison, "Jesus is All the World to Me"

III. Mission Minutes.

1. Leader brings to Juniors attention, in a few words, the need of those in heathen lands of a loving Saviour. 2. Poem, by a Junior girl.

"Come Over and Help Us"

"Come over and help us," they pleadingly say.
These people who know not our God.
Oh, who then is ready and waiting today
To carry the good news abroad?
Their souls are as dear to the Lord as our own,
His love reaches out unto all,
And we, who His wonderful goodness have known,
Should answer their pitiful call.
We'll hasten to heed their sad pleading today,
Our prayers and our offerings we'll send,
That the boys and the girls of these heathen lands
May learn to know and love Jesus, their Friend.

3. Mission Offering

IV. Closing Moments:

1. A short season of silent prayer, soft piano music.
2. Leader's closing prayer
3. Song, sung very softly twice, "Into My Heart"

IN MEMORIAM

MRS. ANNA SUTER, daughter of John F. and Kathryn (Neuenschwander) Suter, was born on March 23, 1855, and died December 7, 1939, aged 84 years, 8 months, and 14 days. She was the youngest of twelve children and the last surviving member of her family. In 1873 she was baptized by Rev. John Moser on confession of faith in the Lord Jesus Christ as her personal Savior and received into the Swiss Mennonite Church. She lived in harmony with this faith until her departure and so met death with a quiet resignation saying, "As the Lord wills."

She was married to Ulrich Bucher on November 10th, 1873. To this union were born two sons, Noah Bucher and Philip. On February 6th, 1880, her husband died after less than 7 years of married life. On July 29th, 1884, she was married a second time, this time to John A. Suter. To this union were born, one son and two daughters. This husband died on August 18, 1935, thus preceding her in death by more than four years. She was always an interested and active member of the church. At one time she was the appointed "Armenpflegerin" of the church and was always an active member of the Missionary Society of the church.

During the past year she frequently felt the pains of rheumatism. Her death was the indirect result of a fall in which she injured her hip just two months preceding her death. Since that time she was confined to her bed until the Lord released her from her suffering to usher her into her eternal home.

She leaves to mourn her departure the following sons and daughters; Noah Bucher, Lima, Ohio, Hiram Suter, Lima, Ohio, Mrs. Rosa Tillman Geiger, Pandora, Ohio, and Mrs. (Edna) David Schumacher, Pandora, Ohio. Besides these there are 12 grandchildren, 6 great grand-children, a number of nieces and nephews and many friends who mourn her passing. One son, Mr. Philip Bucher preceded her in death about 7 years ago. Funeral services were conducted by the pastor, on Sunday afternoon, Dec. 10th, who used her favorite psalm, Psalm 121, as the basis of message of comfort and inspiration. A ladies' quartette sang two German songs, "Gehe nicht vorbei O Heiland," "Licht nach dem Dunkel," and one English number "Safe in the Arms of Jesus." A Boy's High School quartette sang "The Old Rugged Cross." Interment was made in the adjoining cemetery of the St. John Church.

* * *

MOTHER SARAH SCHMIDT, nee VOTH, was born in the village Alexanderwohl, South Russia, January 4, 1862. At the age of 10 she emigrated with her parents David Voths to the United States of N. A. At Newton, Kansas, they made a temporary home until the farm home in Marion Co. was ready. It took just 100 days to make the change from Russia to this new home in the U. S. A. As there were no public schools in those early days, Rev. Heinrich Banman opened a school in his home, which mother attended. The pioneer life was hard, due to poverty. The help of strong men was much needed and, as she was bodily strong, she had to do work in the field, which she gladly did. Since she was of a quiet nature, she carried the many adverse experiences in life bravely.—She was baptized in 1881 by Elder Jacob Buller and joined the Alexanderwohl Mennonite Church, where she was a member in good standing at the time of her death. On March 9, 1882, she was married to Peter A. Schmidt. To this union were born 9 sons and 4 daughters. Thirty-three grandchildren and five greatgrandchildren survive her.

On July 8, 1938, she suffered a stroke from which she never fully recovered. On Dec. 5, 1939, she became seriously ill with pneumonia. This was too much for her weak constitution, and on Dec. 27, at 10 p.m. she went to be at home with the Lord, at the age of 76 years, 11 months and 22 days.—She was very happy to go to her Redeemer. Some time ago when she was very anxious to have the assurance that Jesus still remembered her, He suddenly stood before her, but when she stretched her hands toward Him He vanished. Now she had full confidence that she was accepted and in this faith she went home.—She leaves to mourn her departure: Mr. and Mrs. Wilhelm P. Schmidt; Mr. and Mrs. Daniel V. Schmidt; Mr. and Mrs. Carl Schmidt; Mrs. Agnes and Mrs. P. M. Schroeder; Mrs. Margaret and Mr. Arthur Bergman; Mr. and Mrs. Albert Schmidt; Mr. and Mrs. Alvin Schmidt; Mr. and Mrs. John Schmidt; 3 brothers, 2 sisters and many friends. Speakers at the funeral were: Rev. C. C. Wedel, on Rom. 6:23, and Rev. P. H. Unruh, on Heb. 11:4.

* * *

MARCUS A. BEUTLER, son of Jacob and Katie Dahlem Beutler, was born on a farm near Trenton, Ill., on July 9, 1878, and passed away at his home two miles south of Summerfield on December 4, 1939, at the age of 61 years, 4 months, and 25 days.

On October 1, 1893, he was baptized and received into the fellowship of the Mennonite church at Summerfield. On April 26, 1911, he was united in marriage with Katie Schmidt. This union was blessed with four daughters all of whom are still living.

For about two years Brother Beutler was afflicted with pernicious anaemia, but he bore his affliction with patience.—He leaves to mourn his departure his widow, four daughters, a son-in-law and grandchild; five sisters and two brothers, and many other relatives and friends.

The funeral services were held at the Mennonite church at Summerfield on Wednesday afternoon, December 6, conducted by the pastor of the church. Interment was made in the Lebanon cemetery.—Elmer Basinger.

D. GERHARD DYCK, son of Johann and Margareta Dyck was born at Rosengarten, West Prussia, Germany, March 1, 1853. As a youth he learned the hardware business at Elbing, Germany. In 1870 he came to America finding temporary employment in New York, Philadelphia and Chicago.

His mother advised him to "go west" which he said was the best advise ever given him. He then came to Halstead, Kansas, where he started as a painter, then went into partnership with Henry von Riesen in the grocery business which was later changed to the hardware business of Riesen & Dyck. He retired in 1911 leaving his business to his son, Albert G. Dyck.

He was baptized upon his confession of faith, June 7, 1869, and received into the Mennonite church. In 1885, he joined the Halstead Mennonite church by letter, where he remained a member until his death.

He was joined in holy matrimony to Marie Nieman, Oct. 11, 1885. This union was blessed with three children, Marie who died in infancy, Albert and Anna. His wife died January 1, 1930.

Mr. Dyck had been ill only a short time, and was taken to the Halstead hospital last Friday. He passed away Sunday, at the age of 86. He is survived by his two children Albert G. Dyck and Mrs. Anna Dyck Hilke, one sister, Bertha, of Elbing, Germany.

Funeral services were held at the Mennonite Church, Rev. David Wedel officiating. Interment in the family lot at the Halstead cemetery.

A BETTER SONG

These words were written to satisfy my own needs to supplement the words we already have to that old German air, now, "God Save the King" and "My Country 'Tis of Thee."

God help our world today,
Save from the dreaded sway
Of hate and strife.
Dwellers in every land,
Let us the whole world span,
With love that knows no ban,
The love of Christ.

Of every land and creed,
His way of life we plead
To end our plight.
Although our sight be dim,
We still will follow Him,
Through love our world to win
To peace and light.

This is the pledge of my own heart and I know it speaks for thousands of us the world around. If we have known the discipline of replacing fear and hate with Love in our own personal lives, near at hand, we shall be able to keep that Way now.

—Ruth C. Slade, 3978 Drexel Blvd, Chicago.

« « JOTTINGS » »

—*St. John Menn. Church, Pandora, Ohio.*—A group of seventy-seven young people of our church, and their friends met at the High School Cafeteria for their Annual Fellowship Supper. A good program had been prepared by the several committees and everyone enjoyed the evening. Mr. Elmer W. Baumgartner, of Berne, Indiana, brought a very helpful and challenging message on the subject "GO YE."

—"THROUGH THE BIBLE."—A new and unique method of chapter by chapter Bible Study, arranged by Harlan J. Roper, will be started in the New Year. One lesson covers from one to three chapters and has questions, comments, references and also a blank page for notes. The books cover a period of three months, and cost only 10c.—*From Bulletin of Swamp Church, Quakertown.*

—*Rev. J. N. Smucker of the Bethel College Church* preached for the First Menn. Church, Newton, on Christmas Day, using the word "Immanual" (God with us) as a text. He showed how wonderful God is in his omnipotence, how sinful we (us) are and yearn for the power of God to get rid of our sinful nature; how Christ unites *God* and *us* through *with*, i.e. how He bestows upon us the power from God. The sermon did not quite last 20 minutes.—Der Herold.

—*Brother Willie Voran of Garden Township church, Kansas,* has been appointed by the Ex. Committee of the Western District C. E. as chairman of a committee which is to boost subscriptions for our church papers, speed up action on missions, C. E. standards, follow-up, retreat and Swift Current Project. In this connection chairman Voran says: "*Appoint someone or a committee to go to each family in the church with samples of the church papers. Take their subscriptions or renewals. The system works. We used it successfully in our Church.*"—We say, Amen!—By doing this Bro. Voran has worked up an almost hundred per cent subscription list in his church.—Editor.

—*War Prisoners Better Taken Care of.*—Under a Geneva treaty of 1929 by a number of nations, special duties were given "protecting powers," such as the United States, to examine prison camps. American representatives who have interviewed Tommies and Poilus in German camps have reported to the State Dept. that prisoners are given food and clothing equal to that furnished troops at base camps.

—*Speaking of Christmas,* it is the season of gift giving and gift receiving. How strange it would seem if one should refuse a Christmas gift presented to him! God's great Christmas Gift to men is His own Son, Jesus. But this Gift too often finds no room in the hearts of men. How tragic is a Christmas without Christ! Have you received this UNSPEAKABLE GIFT? Have you thanked God for Christ?—E. W.

A PERTINENT QUESTION

Every person in a community wants to see the church kept going. But so many want someone else to do the attending and the work and the paying. Ask yourself this question this morning: If every member of this church gave as much time and money to the work of God as I do, could the church do more or would it have to do even less? It seems to be such an easy thing to take the time and money for a family to see a show on Saturday night; but such a hard thing to take an equal amount of time and money and give it to the church.—Bulletin, Sugar Creek Ch.

—*The Quakertown Community Oratorio Society, Pa.* rendered Handel's "The Messiah" at the town's high school auditorium on the afternoon of Sunday, Dec. 3 and on Wednesday evening, Dec. 6. The rendition was sponsored by the Quakertown Ministerial Association, of which our Rev. A. J. Neuenschwander is president. About 125 singers participated.

—*The Duerksen Automobile Coming.*—It is reported that the Alexanderwohl and Goessel churches in Kansas have collected over $700 toward the purchase of a new automobile for Missionary J. R. Duerksen in India, to make his extensive travels easier and pleasanter.

—*Bluffton College.*—Miss Edna Ramseyer, home economics instructor, has been offered a position with the Friends Service Committee in France doing relief work in a colony of Spanish refugee children.—For the thirty-seventh time the College Choral Society has rendered Handel's "Messiah", during the holidays, this time in the Bluffton high school gymnasium. A thirty peace orchestra and a chorus of 175 singers took part.

—*First Church, Reedley, Calif.*, from Pastor's Meditation in Dec. 24, Bulletin: "Sometimes one wonders whether it is not through suffering that one can really learn to understand the depths of joy which God has had in mind for His children. Knowing how much He has suffered for us makes it easier for us to understand His sympathy which means so much in times of pain and distress. It also helps us to be more sympathetic toward those who lack something, whether that be food, clothing, health, or any of the other unnumbered needs with which humanity is faced all of the time."

—*Annual Sunday School Convention at Mt. Lake, Minn.* On January 1 the Mennonite Churches in and near Mt. Lake, Minn. again held their annual S. S. meeting. The program for the afternoon was all in German, with the main theme, "Die Notwendigkeit fuer mehr Begeisterung in der Sonntagschule," with subtopics, more enthusiasm on the part of parents, on the part of the pupils, on the part of the teachers. The evening program was in English with a thirty-minute talk by Orlando Hiebert upon the theme, "The Aim of the Sunday School."

—According to a news item in the Bluffton News, Mr. David Kliewer, a graduate of Wheaton College, and son of Rev. P. A. Kliewer, pastor of the Ebenezer Church near Bluffton, Ohio, has enlisted in the air force of the United States Navy. Throughout the country young men, and some women as well, are enlisting feeling that they receive valuable training and serving the country as well. The situation with our Mennonite young people, however, is somewhat different, they have a peace history of 400 years behind them which shows that their forefathers suffered persecution and even death rather than to have anything to do with the military machine. We need to instruct our young people in the Biblical fundamentals of peace and pray with them and for them that they might remain true to the Mennonite faith.—S. J. G.

—*The First, Second and Germantown Mennonite churches in Philadelphia* celebrated *Union Watchnight Service* Sunday night, Dec. 31 at the Second Church beginning at 10:00 P.M. A program of hymn singing, spontaneous Bible verses, season of prayer, special music, etc. was found to be enjoyable and spiritually helpful.

W. D. C. HOME MISSION COMMITTEE
Receipts in December

General Conf. H. M. B., J. J. Plenert, $25; Bergtal Ch., C. E. Nickel, $27; Mennoville Ch., Mrs. O. C. Wehmueller, $8.92; Medford Ch., P. W. Friesen, $20.16; Grace Menn. Ch., A. T. Mueller, $24.78; Ebenfeld Ch., Hy Friesen, $3.59; Buhler Menn. Ch., J. B. Regier, $31.98; Pleasant Valley Menn. Ch., David H. Koehn, $10.51; Lehigh Menn. Ch., D. J. Auernheimer, $4.72; First Menn. Ch., of Christian, Moundridge, Kans., John E. Goering, $78; Hebron Ch., C. Plett, $16.54; Garden Twp. Ch., Paul E. Vogt, $26; Emmanuel Menn. Ch., Fred C. Wedel, $27.60; West Zion Menn. Ch., Fred D. Meyer, $27; Ransom Menn. Ch., Elmer Huxman, $120; Saron, Menn. Ch., Christian Endeavor, Mrs. Otto Ratzlaff, $13.77; Sychar Ch., H. S. Ratzlaff, $3.29; Burrton Menn. Ch., J. V. Regier, $2.47; First Menn. Ch., Hutchinson, Kans, J. M. Ediger, $6.01; Second Menn. Ch., Beatrice, Nebr., J. P. Jantzen, $15.43; Eden Ch. Inola, Okla., G. J. Voth, $23.12; Bethel Ch., Perryton, Tex., F. D. Koehn, $13.30; Hoffnungsau Ch., A. B. Reimer, $117.54; Emmaus Ch., Walter A. Claassen, $35.50; German Bible Class, Bethel College Ch., Helen Penner, $10; Ransom Menn. Ch., Elmer Huxman, $11.50; Rev. P. K. Regier's S. S. Class, West Zion Ch., for Wichita, Kans., P. K. Regier, $13.50. **Total, $717.23.**

Gratefully acknowledged, G. A. Linscheid, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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Emergency Relief Fund - June-November 1939

Received for General Fund: Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $46; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel, $36.42; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $67; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $11.27; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $9.53; Bethel S. S. Inman, Kans., by P. E. Kroeker, $27.94; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $19.21; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $21.21; West Swamp Menn. Ch., Quakertown, Pa., by P. J. Boehr, $13; Grace Menn. Ch., Enid, Okla., by Mrs. F. K. Entz, $5; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $16.05; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $12.62; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $71; Herold Menn. Ch., Cordell, Okla., by J. A. Harms, $8.55; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $13.27; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $12.07.

Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $11.60; Hoffnungsau Menn. Ch., Inman, Kans., J. B. Reimer, $16.54; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $17.25; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $30.75; First Menn. Ch., Aberdeen, Idaho by I. J. Wenger, $24.34; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser, $6.14; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $71.00; First Menn. Ch., Mt. Lake, Minn., by H. T. Nickel, $34.88; J. H. Krehbiel, Moundridge, Kans., $50; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $44.24; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $75; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $12.40; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $8.70; Bethel S. S., Inman, Kans., by P. E. Kroeker, $41.37.

First Menn. Ch., Upland, Calif., by G. E. Schmidt, $18.62; First Menn. Ch., Reedley, Calif., by R. H. Ruth, $29.83; West Swamp Menn. Ch., Quakertown, Pa.. Menno Moyer, $11.90; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $40.90; Christian Mennn. Ch., Moundridge, Kans., by J. B. Stucky, $74; Zion Menn. Ch., Elbing, Kans., by H. R. Regier, $61.83; MCC Int., $17.50; MCC Int., $10; Menn. S. S., Wisner, Nebr., by Wm. R. Leisy, $10; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser, $10.57; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel, $33.47; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $10.40; Inman Menn. Ch., Inman, Kans., by C. J. Froese, $13.69; First Menn. Ch., Aberdeen, Idaho, by I. J. Wenger, $38.62; First Menn. Ch., Newton, Kans., by P. Becker, $25.73; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $38.25; Burrton, Kans., by J. V. Regier, $2; Bruderthal Menn. Ch., Hillsboro, Kansas, by F. N. Funk, $8.75; Christian Mennonite Church, Moundridge, Kansas by J. B. Stucky, $52; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $16.80; Edw. E. Renich (First Menn. Ch.) Newton, Kans., by Th. E. Claassen, $10.40; Refund, $10; Miss Susie P. Ruediger, Pawnee Rock, Kans., $2.50; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $31.57; Mrs. Katie Schumacher, St. Louis, Mo., $5.

China Relief: Remittance by P. J. Boehr, Richlandtown, Pa., $44.50; John Roth, Salem, Oregon, $5; E. W. Conference Interm. Society by P. J. Boehr, Richlandtown, Pa., $12; East Swamp Menn. Ch., Quakertown, Pa., by J. Swavely, $7; Grace Menn. Ch., Lansdale, Pa., by H. H., $6; East Swamp Menn. Ch., Quakertown, Pa., by J. Swavely, $5; Mattie A. Krehbiel, Tonnawanda, N. J., by P. J. Boehr, $1; P. J. Waltner, Pretty Prairie, Kans., $10; Mr. and Mrs. Ben. H. Pankratz, Inola, Okla., $10; C. B. Duerksen, Bethesda Home, Goessel, Kans., $2; East Swamp Menn. Ch., Quakertown, Pa., by J. Swavely, $8; P. C. Goering, Moundridge, Kans., $10; Mrs. Jacob J. Schmidt, Canton, Kans., $10; H. D. Schmidt, Cordell, Okla., $2; Maria Goertz, Canton, Kans., $5; Menn. Church, Deer Park, Washington, by P. J. Schroeder, $10; Mr. and Mrs. Alvie Schrag, Odessa, Wash., $25; Tabor Menn. Ch., Newton, Kans., by H. B. Schmidt, $18.26; Foreign Mission Board, Newton, Kans., by Treasurer, $50; Rev. John Horsch, Scottdale, Pa., $5.

Mennonite Ch., Beatrice, Nebr., by J. P. Janzen, $25.66; Miss Louise Regier, Newton, Kans., $10; Lydia and Olive Amstutz, Lima, Ohio, $10; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $20; Sister Hillegonda, Bethel Hospital, Newton, Kans., $3; Rev. C. H. van der Smissen, Bethel Home, Newton, Kans., $5; East Swamp Menn. Ch., Quakertown, Pa., by J. Swavely, $10; Mr. and Mrs. J. J. Janzen, Medford, Okla., by John Lichti, $2; Mrs. Joe Wedel, Moundridge, Kans., $300; B. B. Wedel, Hillsboro, Kans., $2; C. F. Claassen, Newton, Kans., $15; Mrs. J. M. Wines, c-o Robert King, S. B. A., $3.50; Mary Krehbiel, Donnellson, Iowa, $1; Eden Menn. Ch., Inola, Okla., by G. J. Voth, $19.27; Marie D. Lorenz, N. R., Butterfield, Minn., $10.

Summerfield Menn. Ch., Summerfield, Ill., by Marie Baer, $10; Pulaski Menn. Ch., Pulaski, Ia., by W. F. Unruh, $12.06; Dr. J. R. Thierstein, North Newton, Kans., $20; Bethel College Menn. Ch., North Newton, Kans., by Helen Penner, $87.97; John Rahn, Upland, Calif., $10; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $26.60; Emmaus Menn. Ch., Whitewater, Kansas, by W. A. Claassen, $23.95; Friends, Newton, Kans., R. 2; $5; First Menn. Ch., Newton, Kans., by Th. E. Claassen, $23.71; Elizabeth Richert, Newton, R. 2, Kans., $10.00.

Canadian Transport Debt: Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $21.60; John Neufeld, Madrid, Nebr., $10; Sister Hillegonda, Bethel Hospital, Newton, Kans., $3; Mary Krehbiel, Donnellsin, Ia., $1; H. P. Goertz, Canton, Kans., $1; Bergthal Menn. Ch., Pawnee Rock, Kans., $37.12; John Rahn, Upland, Calif., $10.00; Sister Hillegonda, Bethel Hospital, Newton, Kans., $3; P. J. Friesen, Butterfield, Minn., $5.

Spanish Relief: Mennonite Peace Society, Bluffton, Ohio, by L. K., $20.

U. S. A. Relief: Mary U. Schmidt, Hillsboro, Kans., $20; P. U. Schmidt, Goessel, Kans., $5.

Europe Relief: Sicher Menn. Ch., Cordell, Okla., by H. S. Ratzlaff, $10.

Russian Relief: John J. Schmidt, Canton, Kans., $5; Abram Dirks, Buhler, Kans., $5.20.

South American Relief: St. John Menn. Ch., Pandora, Ohio, by Arthur Schumacher, $4.62.

Other Treasury: Miss Susie P. Ruediger, Pawnee Rock, Kans., $2.50.

Total receipts for Gen. Fund, $1419.56; Receipts for Canadian Debt, $91.72; Receipts for Russia, $10.20; Receipts for China, $911.58; Receipts for United States Relief, $25.00; Receipts for South America, $4.62; Receipts for Spanish Relief, $20.00; Receipts for Europe Relief, $10; Receipts for other Treas., $2.50; Total Receipts, $2495.19.

Total Disbursements, $3634.97. P. H. Unruh, Treas.

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For 1940

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JANUARY

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Daily Talks with God for 1940

Daily Talks With God
1

WALL STYLE

8½x12¾ inches. Printed in three colors, with beautiful, embossed Biblical picture.

Daily Talks With God
Tuesday
1
January

EASEL STYLE

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both "Wall and Easel" styles, with easily removable sheets that feature a Scripture Passage, Devotional Reading, Prayer and suggested Scripture Reading, for every day in the year.

Prices: Either "Wall" or "Easel" Style, 60c; Per Dozen, $5.76, postage, extra.

NOTE: In spite of war conditions in Germany, we are able to supply the 1940 Neukirchner Abrieskalender for our German customers. Price 60c.

MENNONITE BOOK CONCERN, BERNE, IND.

1001 EAST BROADWAY
NEWTON, KANSAS

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS JAN. 16, 1940 NUMBER 3

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized January 22, 1919

History Given at the 60th Wedding Anniversary of Mr. and Mrs. Michael Wenger

First Mennonite Church,—Aberdeen, Idaho

Mr. and Mrs. Michael Wenger, pioneer residents of Aberdeen, were honored with a short program preceding the regular Church Services at the Mennonite Church in recognition of their 60th Wedding Anniversary, Michael Wenger and Rosina Welty were married on Dec. 23, 1879, near Fortuna, Mo., Honoring them in the distinction the program printed at the end was given.

Front row: Mr. and Mrs. Wenger—Back row: Frank,Sadie and Ira Wenger

While Mr. and Mrs. Wenger (Mrs. Wenger in wheel chair) and family marched to places on the front bench, Miss Margaret Giesbrecht played "What a Friend We have in Jesus."

Michael Wenger and Rosina Welty, known to their friends as Mike Wenger and Rose Welty, were married at the bride's home near Fortuna, Mo., by Rev. Peter S. Lehman on Dec. 23, 1879. The following day the groom took his bride to his mother's home on horseback, the best means of transportation on hand at that time, and according to a custom brought from Virginia, an "Infare" was held at the home of the grooms mother. An "Infare" today would perhaps be called a reception or a home-coming. The groom remembers that it was a cold day because his new wedding gloves were too tight and his fingers got cold.

The groom's family had immigrated to Missouri from Virginia and the bride's family from Ohio, both in the year 1869. The families were both of Mennonite faith, but otherwise it was not thought that they held much in common for the groom's family were Pensylvania Dutch and the bride's were Swiss; but later it was found that several hundred years previous, the families had lived not very far apart in Switzerland. The Wengers' are said to have lived near the present "Wengern Alp" in the neighborhood of the mountain peak "The Jungfrau," while the first Welty of which we have knowledge, Bernhard Welty, lived at Langnau near Bern, Switzerland. Bernhard Welty appears to have been a leader in the early Mennonite Church, the members of which were then known as "Taeufer" or "Anabaptists" and had to suffer a martyr's death for his faith. He was a contemporary of Menno Simons, the founder of the Mennonite Church, and of Martin Luther, the reformer, about the year 1537.

Some of the Wengers' went from Switzerland to the Palatinate or Rhein-Pfalz, now a part of Germany; from which place Christian Wenger emigrated to Pensylvania in the year 1727. His son Joseph Wenger, Michael Wenger's great-grandfather, settled in the Shenandoah valley of Virginia in 1785, and it is there that Michael Wenger was born in 1853, and where as a lad he experienced the troublesome times of the Civil War days.

The armies of both sides to a considerable extent lived off the country. To put a stop to continual threats on Washington by the armies of the Confederates coming down the Shenandoah valley, General Sheridan of the Union side finally destroyed the provisions in the valley. He did this by burning the barns which contained most of the feed. Michael's father begged the soldiers not to burn his barn and offered them all the money he had. His barn was not burned. In later years Michael's children read in their history books that General Sheridan said, "If a crow flies up the Shenandoah he will have to take provisions with him," this truly came to pass, for the country was pillaged extremely. Grandfather Michael Wenger remembers vividly that at the time of the burning of the barns one could read out-of-doors at night by the light of the many fires in the neighborhood.

Peter Welty, Rosina Welty's grandfather, immigrated to America direct from Switzerland in 1824. They made their home in Ohio. After their marriage Mr. and Mrs. Michael Wenger settled on a quarter of raw prairie land in the home neighborhood of Fortuna, Mo., where they built a home and where their five children were born. In 1898 the family moved to Newton, Kansas; where the children attended school and the parents operated the Bethel College boarding hall for four years and they farmed what is now known as the John Tangeman farm.

About thirty years ago they came to Aberdeen where they again pioneered, this time on raw sagebrush land, and since that time they have made their home here. Many changes have occurred in the sixty years since the wedding in 1879, there have been hard times as well as good times, but on this anniversary, Mr. and Mrs. Wenger are thankful to the kind Heavenly Father for the long years of companionship which they have enjoyed, for the continual privilege of attending Sunday School and Church Services, and for the many other blessings that have come to them. The following children were privileged to celebrate the sixtieth Wedding Anniversary of their parents; Sadie, Ira, and Frank, of Aberdeen. Paul Wenger a missionary living in Corba C. P. India, sent a telegram of congratulations to his parents. (Elizabeth Marie died in Missouri at the age of six months.) There are seven grand-children, but only three could be present at the anniversary celebration. Mr. Wenger is the last of his immediate family, but Mrs. Wenger has a brother and a sister living in Indiana; John B. Welty at Berne, and Mrs. Emilie Rohrer at Fort Wayne. It is interesting to note that John B. Welty and wife celebrated their 59th Wedding Anniversary in October, 1939.

ANNIVERSARY PROGRAM

Reading of Psalm 121 and prayer by Rev. P. A. Wedel.

Song by Quartette, "The Lord is my Light and my Salvation" by Miss Agatha Toevs, Mrs. W. P. Dirks, Henry and Edwin Becker.

Ira Wenger, son of Mr. and Mrs. Wenger gave a brief life history of his parents.

Message by Rev. Wedel, "Hitherto hath the Lord helped us" 1 Samuel 7:12.

Music "Nun Danket all Gott" by three grandchildren, Elma, Ruth, and Lois Wenger.

The honored couple through Rev. Wedel expressed their thanks to all their kind friends who sent good wishes and for all kindnesses shown them.

"He leadeth me" was sung by the Congregation during which the family retired.

Education

A. S. Rosenberger

UNAFFECTED SINCERITY

J. D. Unruh

Those who have read "Ike" Hoover's *42 Years in the White House,* will recall the visit of Bryan Untiedt to the White House upon inviation of President Hoover. He was the boy hero of Colorado who had saved his schoolmates from death in a blizzard. "But he was stoical, solid, unconsciously understanding. He was appreciative but not demonstrative. When he was gone, he left a beautiful atmosphere behind him . . . . His innocence was beautiful, so different from anything that had ever been known at the White House before." So "Ike" Hoover described this little visitor who conquered officialdom in the White House.

Such unassuming, unaffected sincerity and simplicity cannot but leave an impression. It becomes all the more beautiful if one is conscious that underneath lie intellectual resources. Blatant intellectuality has never appealed to traditional Mennonite simplicity. But our communities are eagerly awaiting well trained young men and women who exhibit a genuineness of Christian character without display.

BLUFFTON COLLEGE BIBLE LECTURES

The annual Bible Lectures will open on Sunday, February 11th, and will continue through Friday of that week. The speaker this year is to be Dr. Calvert N. Ellis, Professor of Biblical studies at Juniata College, Huntington, Pennsylvania. Juniata is a school supported by the Church of the Brethern. Dr. Ellis received his training at Princeton Theological Seminary, Princeton University, Yale, and the University of Zurich. He was Bible teacher at the Middle District conference two summers ago when he was so well received that several pastors were interested in scheduling him for meetings in their own churches, but were unable to make arrangements because of the many demands on the time of Dr. Ellis in his own denomination.

On Wednesday and Thursday of Bible Lecture week, February 14-15, there will be a special ministers' conference. Ministers of all Mennonite churches are invited to take part. Alva J. McClain, president of Grace Theological Seminary at Winona Lake, Ind., is to speak at this conference and lead discussions.

L. L. Ramseyer

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A COMMUNION SERVICE IN CHINA

By Aganetha Fast

"For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till He come."
I Cor. 11.26.

We have just returned from a very impressive Communion service. In the forenoon twenty-four people publicly confessed their stand to follow Christ. How we praise the Lord for these precious souls. These services were very impressive and quiet and reverence prevailed throughout the services. But the most touching services were held this afternoon.

Three hundred and thirty-five (335) partook of the Lord's Supper. Words can never express our thoughts, and the deep gratitude of our hearts, while we all gathered together to commemorate the Lord's death and remembered that His great love had brought together these 335 people to worship and reverently bow before Him in this way. Our hearts were filled with a deep joy. How we wished that you could have been with us, you who have had such a deep share in this work through your prayers and your gifts. The services were so devotional and reverent. Such a quiet prevailed throughout the whole services, which is so unusual in a Chinese audience. The order was perfect.

Rev. S. F. Pannabecker was so fittingly assisted in giving out the wine by the Evangelists from the other stations of our field, while the local Evangelists and Church Board assisted in the distribution of the bread and directed the participation in the order of the services. This did much to bind together the whole field into one body answering to our Lord's Prayer in John's Gospel, chapter 17: *"That they might be one."*

The participants gathered in groups of 20-24 in front of the pulpit until they were served with wine. To each group while they partook of the wine portions of chapter 15 of the Gospel according to John was read. In this way the whole audience was privileged to hear the whole, so memorable chapter. The bread was partaken of seated.

How we rejoice that in God's wonderful providence about twenty delegates of our Chinese conference could be present for this event. It was such a wonderful introduction to this conference, which convenes this coming week, as said thus binding together the whole field into one body, before they enter into the conference sessions. This conference (the Chinese conference) has been hanging in the balance now for about 12 years. The Chinese Church must get on its own feet and lack of self-confidence and courage have hindered thus far, and, as so often is the case also of churches at home, lack of unity and love, and of a real vision of God's work and plan for them. These days we pray much that this might not be lacking this time. The Lord can undertake.

The question of Chinese pastors, too, is becoming a very pressing one, and Churches are seriously considering it. Some have already voted for their choice. Please pray much for this infant beginning. It is a new adventure for all of us. We are holding our breath lest the "infant" succumbs. All of us feel that the time has come for this thing to be born, and become a fact.

This letter will be too late for Christmas, but not the prayers for a Blessed Christmas for you all and a Happy New Year.

Very sincerely yours,
Aganetha Fast

An Appeal for Our Foreign Mission Treasury

"If any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them." Matt. 21:3.

In closing his accounts for the past year, 1939, the treasurer finds that the income is 10,000.00 short of the required budget, which calls for 85,000.00, while the income is only $75,000.00.

So the usual payments at this time can only partly be made, because we do not want to make debts, if at all possible. We have to ask for $10,000.00 now.

We believe the Lord needs this money as he needed that colt and its mother on the day he entered Jerusalem. That was the "King's business," and so is this our mission work.

With thankful hearts we look back upon our experience as a Board that whenever the mission needs are presented to our churches, they feel like the owner of those animals, who had no further objections as soon as he learned that it was the *Lord,* who needed them. Thank you!

A week ago I received a gift of $339.00 ($50.00 of this for Home Mission) from a mission friend, who evidently gives the tenth for the Lord's work. That the Lord blesses such faithfulness not only in a spiritual way, but also otherwise, is shown by the fact, that his business has not suffered on account of such large gifts, but prospers.—P. H. Richert, Sec.

ANNOUNCEMENT

"Plans are complete for the Annual Fellowship dinner of the Eastern District Young People's Union to be held at Lansdale, January 20th. Speakers are Dr. Hans Evans, Kings College, Belmar N. J. a graduate of the University of Tubingen, Germany and our own Field Secretary, Dr. Henry A. Fast, recently returned from a visit to the Mennonite settlements in South America."—*John E. Fretz.*

Publication

OUR NEW HYMN BOOK

"Gut Ding will Weile haben"—A good thing requires time for its completion, is a motto for this article. Some of our churches and people are getting restless about the delay with our hymn book. They need the new book, the old ones are worn. Then, too, they want something better, more serviceable and hope that the new book will meet their desire. We understand these and sympathize with them. Some again have the impression that when the Hymn Book Committee had made its selection of hymns and agreed on the plan and purpose of the book, all that needed to be done was to turn the work over to the plate makers and printers to finish the job. But while the work of the Committee is of the utmost importance and fundamental, the task from there on, that is *the editing* is, in some respects, even more important and requires long and painstaking study and effort, whereas haste is apt to work great damage, as in the case of our Hymn Book now in use. While this subject is unpleasant, this much must be said in explanation:

In 1927 when the group of devout brethren had made their selection of about 550 hymns for the Mennonite Hymn Book, our business management turned the further work over to a person who is on record as editor of the book. This person, doubtless with good intentions, put it in the hands of a prominent eastern firm of song book makers, who by considerable substitution and the elimination of over one hundred hymns of the committee's choice, some of them favorites, gave us a book of only 412 hymns, utterly different from the original plan. There we got our book in the hurry, but with what dire results.

It will interest many to know that among about fifteen plate and songbook makers, with whom the undersigned has corresponded for some months, to ascertain the most competent and most reasonable in price, the firm above referred to was also interviewed. When they had learned the plan and high purpose of our book, they wrote something like this: This new hymn book is going to cost you a lot of money. Better use our book (title) that we could sell you in thousand lots at 80 cents a copy, and we could add a supplement of one hundred of your favorite hymns with just a nominal additional cost. The closing paragraph of the reply given them was this: "No, it is settled, our people want a book of our own choosing, a book with a Mennonite brand, even if it costs more *and takes longer to get it.*"

When the Committee for the revision of the Mennonite Hymn Book had done its work of selecting and planning for the book, last spring, the further task of editing the manuscript was left in the hands of the brethren Prof. W. H. Hohmann and Rev. Lester Hostetler, who privately went on doing some preliminary work on it. Then they spent a good part of last summer at Upland, Calif., working unitedly on the book, their wives and daughters assisting them with the typing and getting the pages lined up; for every page, heading, music and words must be prepared and arranged just as it is to appear in the book. In the latter part of August Prof. Hohmann brought the MSS, with the hymn part nearly completed, back with him. And as much as he could get time off from his duties of teaching and directing choruses he worked out the different indices and carried on extensive correspondence, even into foreign countries, concerning the use of copyrighted hymns, some of which are very valuable, hence apt to be high priced. Then the MSS was returned to Brother Hostetler, who for several weeks, in addition to a good working load as pastor, choir director, etc., scrupulously worked the opus over again, making such changes as seemed pertinent. Then he got Dr. E. Shippen Barnes, an experienced hymn book editor and maker, interested in the book, and together they found ways for further improvements.

In a letter dated Jan. 6, addressed to the undersigned he says: "It has been a great pleasure to work with Rev. Hostetler upon this book, and we have had many pleasant hours together. *I think that a very interesting and practical book is being compiled and that it should rank among* THE VERY GOOD BOOKS IN THIS COUNTRY. *Mr. Hostetler, and others with him, have shown great resourcefulness and excellent taste in the finding of the material . . .*"

As soon as the MSS comes back to Newton from California, which should be very shortly, it will be subjected to another brief examination by interested persons, whereupon it will be sent on to two or three plate-hymn book making firms for their final, definite bid on the work which they could only approximate so far, and contract can then be let. So that some time in spring the book should begin to appear.

In summa: It is a long road that leads to the manufacture of a good hymn book, when the persons engaged in its preparation are very busy at their own posts of employment, and unselfishly put what spare time they have into the task, doing this service as a type of missionary work. The Board of Publication is assuming a heavy financial responsibility in shouldering the manufacture of this book at a cost of about $6000. We had hoped that by now all of our churches in the States would have made their free contributions, either for the hymn book or for the work of publication in general. But while some have done nobly, we regret to state that a good many have failed to encourage us with their gift. If it were not for the help by some churches who have made advance payments on the books they need and the generosity of a few brethren who have offered loans without interest, we could not even then think of ordering the book to be made. And, as it is, we will have to borrow more money for a first edition of 3000 books.

The book will be notable partly for the following: The hymns and songs are genuinely spiritual and of a high musical order. In its 600 selections there is such a large variety of hymns and songs that will lend themselves to any and all religions and festival services in the Church, Sunday School, C. E., the home, the school, thus unifying our worship in song and avoiding the need of two or three books to satisfy all. It will have translations of a number of German chorals, with the German text also given. In workmanship, title and music set-up, paper used, printing and binding it will be first class, making it a book that will be a pleasure to own and a blessing to use.

Its page make-up will be as follows:

Introductory matter: Title, copyright, foreword, acknowledgements, different indexes, sources of authors and composers, index of Scriptural texts, 30-32 pages.

600 hymns and songs, or close to that --480 pages
Responsive readings ------------------60 pages

The following is a meagre outline of the contents of the book, however, recent changes may shift the numbers allotted to each section somewhat:

Topical List of Contents of New Hymn Book

Book I—Hymns—394

1. Praise and Adoration, including Morning and Evening Hymns and Close of Worship--1- 41
2. God the Father, in various aspects ------42- 65
3. Jesus Christ our Lord, in various aspects, concluding with eight hymns on "His Coming Again" ---------------------------------66-134
4. The Holy Spirit, in various aspects ----135-142
5. The Life of Christ, a very rich assortment concluding with hymns on "Service and Brotherhood" and the "Inner Life" --------------143-239
6. Courage and Comfort ----------------240-259
7. Eternal Life --------------------------260-264
8. The Kingdom of God ----------------265-272
9. The Church, including "The Lord's Day," "The Holy Scriptures," "The Ministry," "Baptism," 'Consecration of Children," 'The Lord's Supper," 'Church Unity," etc. ------------273-331
10. Christian Missions ----------------332-345
11. National and International Life ------346-356
12. The Christian Home and Family ----357-360
13. Special Seasons and Services, including "Schools and Colleges," "Mothers' Sunday," "Hospital Sunday," etc. ------------------361-378
14. Special Occasions, including 'Farewell Service," "Labor Day," "Temperance Sunday," "Our Fathers" ---------------------------------379-385
15. Youth ---------------------------------385-394

Book II

Hymns for Children—36 ----------------395-431

Book III

Gospel Hymns and Songs*—48 ------------432-480

Book IV

Chorales, covering the Church Festivals through the year, and general themes—78 ----------480-558

Book V

Metrical Psalms and other Selections—24 --559-583

Book VI

Oratorio Selections—4 ------------------584-587

Book VII

Responses, Chants, Doxologies, and Amens—13 ------------------------------------- 587-600

*This number has now been considerably increased by the addition of the new gospel hymns to the old favorites. But on the whole the above is the basis of the lineup.

J. R. Thierstein.

The Peril of Turning Back

Arnold E. Funk

In general we all agree that everything that is really worthwhile, if it comes at all, comes as a result of disciplined and sustained effort. All real progress, whether it be in our own individual lives or in society at large, is made only as the result of persistently pursuing a definite high course of action to its ultimate conclusion. To turn back when the going becomes hard, to the old and familiar, the thing that is easy because we are used to it even though it is far from satisfactory, after having started out upon a new and high adventure, never has resulted in anything worthwhile.

I say in general we all agree to that truth. But do we live by that truth?

There is an ancient story in the Bible about the tragic distruction of two cities. A man, by the name of Lot, and his family, had chosen to live in one of them. But the story goes on to relate that the wickedness of these cities was so great that the cry of it came up to Jehovah. As a result He sent two angels to destroy them. But before doing so they succeeded in getting Lot, his wife and their two daughters to flee from the city, warning them to be so much in earnest about getting away that they should not as much as look back until they had reached a place of safety.

I presume they hurried on fast enough at first. But gradually they began to tire. And as they walked more slowly the thoughts of the wife went back to Sodom. And perhaps she reasoned thus: As far as she could see there never had been any outward signs of danger. And they would never have known that there was any immediate danger now except for the word of these two messengers. And they were strangers. There was always the chance that they might be mistaken. And Sodom had had its advantages. There were many things about Sodom that were not at all bad. True enough there was also unspeakable wickedness there. But life in Sodom was familiar and easy. And the wickedness was done by folks they knew. And their wickendess they understood. And that always makes the evil not half as bad as when done by strangers and in a way that is not fully known to us. But going out into a new and unfamiliar life, even with the promise of freedom from the degradation of Sodom's wickedness, required courage to face the unknown and faith enough in the venture to be convinced that it was worth all this sacrifice.

Well, Lot's wife turned back. The going had become too hard for her. When the pressure of the old and familiar returned she yielded and eliminated herself from the ranks of those who went on and lived.

Jesus had occasion to speak very earnestly of such folks. An enthusiast had proclaimed fervently his willingness to follow Jesus, only he was not just yet ready to burn all the bridge behind him. He still wanted to leave a way open that if the going would become too hard he could slip back into his old ways of living.

And Jesus said to him, "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God."

But how tempted we are to look back! We have started out well upon a high course of action. Perhaps it was that we had deliberately owned Christ, and in the glow of this decision were fervently resolved to live for Him, come what may. Perhaps it was that during a period of cleared vision we had resolved to consider ourselves stewards of whatever power or position or material goods we possessed. Or perhaps it was that we had somehow come to see that the method of goodwill and love towards all men was the only way that held out any real promise of success. So we chose that way.

We started out well, happy in the realization that at last we had set our feet upon something real, something that had a future. Never again would we trade back for what we had left behind. But gradually the glow of first experiences seemed to fade out. We had hoped that everything would continue to be different, but slowly we discovered that it wasn't. And then one morning we awoke face to face with a genuine problem. A problem that put to test all our insight and resources. We had never expected that such a thing could happen. But it had. Perhaps the thought came to us that because this thing was so different from anything we had ever experienced or heard of, maybe the high principles we had embraced would have to be altered. Isn't it said that "Time makes ancient good uncouth"? And a thing six weeks old is ancient. We are living in a changing world and everything is different now. The high things we resolved yesterday don't seem to fit now. Maybe it would be better to go back to the way we had left before we tried this new thing. That old way had its defects, but at least we were familiar with it and it was not so exacting.

Have we ever been tempted that way? Well, what should we do?

A friend of mine who had taken up flying as a hobby, at one time found himself in an extremely difficult situation. He had been flying above scattered clouds when suddenly he noticed that they were drawing together and soon completely obstructed his view of the ground. He knew he did not have much farther to ge but he hoped that by the time he would come over his destination, the clouds would open and he would go through and land. He waited. But inted of the clouds growing thinner, they seemed to be getting thicker and darker. Suddenly he noticed a deep dark valley or gorge in the clouds. At least so it seemed. He reasoned that if he would fly down into this gorge it surely would not then be far to get through the clouds and under them. He headed in. But, to his dismay, the gorge closed in on him just as suddenly and as mysteriously as it had opened. There he was, in a cloud so dark that at times he could not see the wings of his plane. He had no instruments for blind flying and would not have known how to use them had he had them, never having been instructed in their use. What was he to do? The altimeter showed that he was losing altitude rapidly.

But while in this predicament re remembered what the pilot who had taught him how to fly had told him. "If ever you get into a tight place where you cannot see ahead, steady your plane, fly straight ahead, and wait patiently."

May it not be that is sound advice for all of us when things grow dark, when we cannot see ahead, and are tempted to turn back?

"SHOULD GOD'S PEOPLE PARTAKE IN WAR?"

by Theo. H. Epp

This treatise appeared first in several papers, in English and in German; then in pamphlet form, in one German and two English editions (3000 plus). These are now nearly all distributed; and it seems that another edition, in English, may become necessary. This would be a less expensive one, charging only for printing and postage. Although not all readers fully agree with all that is said in the pamphlet, which cannot be expected, we have received many fine recommendations from Mennonite leaders, among them a number of College Presidents and Professors.

In order to know whether or not to print another edition, I ask for orders *now,* at least *very soon. This is the time* to get such literature out among our people, young and old, *before it may be too late!*

Order from the present supply, as long as it lasts.

Yours truly,

J. B. Epp, Publisher,
Beatrice, Nebr., R. 1.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 28, 1940.

Jesus Proclaims His Messiahship.

Matthew 21:1-16.

Introduction

We have come to the last week of Jesus' ministry, a week to which a large part of the Gospel pertains. All four describe this sagnificant event, the triumphial entry, which occurred on Sunday morning. Matthew is the Gospel of the King and in our lesson Jesus issues a royal command, makes royal progress and receives royal acclaim.

Jesus Enters Jerusalem in Kingly State vs 1-11.

Jesus had steadfastly set his face to go up to Jerusalem. Now He is leading the group of disciples on foot, from Bethany toward the City. As they came to Bethphage, He sent two disciples, giving them definite directions for securing a colt on which He might ride into the city (vs 2,3). The definite fulfilling of these directions indicates that He spoke with supernatural knowledge. Jesus now was ready to offer Himself definitely to His people as their Deliverer and King and wished to enter the city in a manner befitting the Messianic King. In His entry, the prophecy of Zech. 9:9(v5) was literally fulfilled. Now the King had come to be acclaimed as such.

As they approached the city, an increasing throng of people made an enthusiastic procession. Some of these were on their way into the city, many others had come out of Jerusalem to meet Him (John 12:13). This procession was quite simple in comparison with those in which kings rode in state. The vast throng began to rejoice and praise God (vs 8,9) in shouting and singing. They sang one of the Messianic psalms (118:25,26). They felt that now their hopes of a king who should deliver them from Rome were being fulfilled. They misunderstood the nature of His kingship, yet He gave them an opportunity to acclaim Him as their prophet and king. Their enthusiasm was short-lived, yet it was a beautiful sight to see them so joyously welcome Him and express their faith and joy in spontaneuos whole-heartedness. It was an eminently fitting recognition of His kingship, before His death

The city was stirred as Jesus entered (v10) and many who probably knew little of Him asked, "Who is this"? Whenever Jesus enters a city, He causes a stirring and shaking up. He stirs the hearts of people, sets free the slaves of sin, and now after 19 centuries, is still the mightiest transforming power in human hearts and lives.

Jesus Exercises Authority vs 12-16.

What Jesus saw in the temple, God's house, aroused his righteous wrath, He, the King in matters spiritual, was Lord of the temple, and had a right to remedy the abuses which were permitted by the temple rulers (v 12). He saw the house, dedicated to prayer, being transformed into a place in which robbers did a thriving business in their dishonesty in selling the necessary sacrificial animals and changing the money for the many worshippers coming from distant places. God's house is to be a house of reverent prayer and worship.

Quickly Jesus' feelings changed from righteous wrath to gentle compassion for the needy and helpless who came to Him in the temple (v 14). They who come to his house to see Him will find Him there and will receive help from Him. We should be fearless in condemning wrong and gentle and loving toward the unfortunate ones. We honor Christ as King as we recognize His supreme authority. We make Christ King when by divine power there is an inner transformation in our lives.

Congratulations to Veteran Minister

"We extend felicitations to our distinguished townsman, the Rev. Allen M. Fretz, who on Tuesday of this week quietly observed his eighty-sixth birthday anniversary. Rev. Fretz, a native of Upper Bucks, holds the unique record of having served the Spiritual needs of the New Mennonite Congregation at Deep Run from the time of his ordination in 1883 until the present time, a period of fifty-six years. In addition to his work at Deep Run he has at various times served as pastor at Allentown, Souderton, Springfield, Bowmanstown and is at present serving the Bethel congregation here. Rev. Fretz never aspired to oratorical greatness, in fact he never aspired to anything more than a devoted servant working in the cause of his Master and in this he succeeded. Throughout the more than half a century in the ministry he counselled and advised to three generations at Deep Run and there has developed a bond of fellowship between pastor and congregation that will last as long as life itself lasts. This was shown Sunday when the veteran pastor asked to be relieved of his duties at Deep Run. The official Board of the church agreed to engage an assistant to the Rev. Fretz but unanimously decided that he continue as pastor of the congregation. As a neighbor and townsman Rev. Fretz exerts that same beneficient influence over all with whom he comes in contact. May the autumn of his full life be serene and happy."—*The Central News, Perkasie, Pa., Dec. 4, 1939.*

To the above we, too, wish to add hearty congratulation. By the help and grace of God Brother Fretz has established a record of service as a shepherd of men and minister of the gospel as few have. For, in addition to the long and successful service at Deep Run, he has the following to his credit: Upon its organization he became pastor of Zion Mennonite Church at Souderton, and served it from 1893 to 1909, while occupying the Deep Run pastorate. For 25 years, 1913 to 1938, he was pastor of the Springfield Mennonite Church, and since 1917 until now, nearly 23 years, he has shepherded the flock at Perkasie, where he continues in charge. He served as pastor of the Mennonite Church at Pottstown from 1910-1914, and of the Bowmansville charge from 1915 to 1917.

During these past 56 years it is estimated that he preached 9000 sermons, performed 219 marriage ceremonies, officiated or assisted at almost 700 funerals, and baptized almost 400 persons.

CORRESPONDENCE

WEST ZION CHURCH, MOUNDRIDGE, KANS.

"The Lord hath done great things for us, whereof we are glad," was quoted by Rev. P. K. Regier as an introduction to his pastoral report to the West Zion Congregation, Dec. 27, at the annual meeting. Our congregation has been permited to carry on the Lord's work during the year without any interruption. During this time four of our members passed to their eternal reward. They are: J. W. Krehbiel, Dan Huxman, Mrs. Maria Schmitt, and Mrs. Emmaline Kaegi.

A backward look reminds us that thirteen young people were admitted into church by baptism, four members requested their church letters, which makes our total membership 313, 55 of whom are non-resident members. — Four marriages were solemnized among our members: Juanita Stucky to Don Strauss, Maxine Taves to Lester Lehmberg, Doris Fast to Noble Hiebert and Naomi Brubacker to Orlando Krenbiel. Three of these young men are members of other churches. May God bless these new homes! Dale Galle, our faithful Sunday School Supt., and a consecrated group of teachers carry on the Sunday School work. The Sunday School as well as the morning worship services are well attended by the children and young people.— Our congregation enjoys many musical treats. The ladies' chorus under the direction of N. W. Krehbiel, and the Mens' chorus under H. J. Block sing on alternate Sundays. These organizations and the organ music by Mrs. W. J. Rupp contribute much to the worship services.

Practically every person, either young or old, is being reached through the efforts of the Endeavor societies. The Junior society, whose leaders are Mrs. P. K. Regier and Miss Helen Rupp, at Thanksgiving time presented a program at the Goessel Old Folks' Home which was very much appreciated. They left several baskets of fruit with the old people. The Intermediate Society, with Miss Evelyn Regier and Mrs. W. J. Rupp as Superintendents, is contributing to the spiritual development of the High School-age group. The Senior Society, of which Miss Katherine Winsinger is president, does a fine piece of work, though poorly attended. Each of these groups is supporting either a native child or a religious worker in India.—The Women's work in the church is done by the Sewing Society and the Mission workers. The latter group gives mission programs and supports a native Indian woman doctor.

Our congregation is looking forward to the realease of the New Hymn books. One of our members, who wishes his gift to be anonymous,, has paid for enough books to supply our church. We are very grateful for this truly generous gift.—Mrs. August Ewy, Corr.

* * *

MENNONITE CHURCH, MADRID, NEBR.

We have had very nice weather up to December 24, when it started to snow, now we have about 10 inches of snow, which will be wonderful for our wheat. Church work is progressing nicely, had a good Christmas program, Dec. 15. The Ladies' Aid had their mission sale which amounted to $102.00. On Sunday, Nov. 19, we had our Mission and Thanksgiving festival for which Missionary W. C. Voth was our guest speaker. On Monday night he showed pictures from the mission field in China and told us about the mission work there.—*P. A. Regier.*

* * *

SECOND MENN. CH., BEATRICE, NEBR.

The annual church meeting, reviewing the past year's activities and planning the future work, was held on the eve of January 5th. The change in leadership, i.e., the retirement of Rev. M. Horsch and the calling of his successor, Rev. R. Weinbrenner was, without doubt, the most outstanding experience of the year. Twelve new members were received during the year (7 by baptism and 5 by letter) making a total of 177 members at the present time. The total contributions on record amounted to nearly $3000.00, and about 62 per cent of this amount was used for local church expenses. The Women's Mission Society sale, held in connection with a church supper on Nov. 23, amounted to more than $100. Rev. W. C. Voth of our China mission was with us during that time and stressed the need for help in the foreign field.

On Christmas eve the S. S. dramatized the Christmas story and on Christmas day the choir rendered an appropriate program in connection with the morning worship. On New Year's day Rev. and Mrs. Jacob Wiebe celebrated their silver wedding, in the spacious rooms of the local Y. W. C. A. The entire congregation was invited and light refreshments were served at the close of an appropriate program.

May God richly bless us all and help us to do our part during the new year.—W. C. A. Corr.

Whoever would entitle himself after death through the merits of his Redeemer, to the noblest of rewards, let him serve God throughout life in this most excellent of all duties, doing good to our brethren. Whoever is sensible of his offences, let him take this way especially of evidencing his repentance.—Archbishop Secker.

FIRST MENN. CH., HALSTEAD, KANS. 1-4-40.

The annual business meeting of the church was preceded by a church dinner. In this way a social hour was enjoyed and a larger number than usual were present. The affairs of the church could be arranged for another year. The Lord has blessed our efforts in the past and we pray that His blessings may continue to abide with us this new year. — On account of the church benig damaged by fire, the funeral services of Brother John Will were held at the Presbyterian Church. The Choir under the direction of Rev. D. C. Wedel rendered the annual Christmas cantata Dec. 18. The children's program, well prepared and carried out, and with the church neatly decorated, was given Dec. 24.—Communion services were held the last Sunday of the year and the customary vesper services at the Presbyterian Church, consisting of appropriate vocal and instrumental music, were a fitting climax to the festivities of the Christmas week.

We have crossed the threshold of a new year. May we all consecrate and dedicate our lives anew in loving service to God and mankind.—Union Services will be held during the week of prayer. The pastors of the churches will lead the meetings alternately. May the peace of God that passeth all understanding go with us through the new year.—*Katie B. Schmitt, Corr.*

* * *

FIRST MENN. CH., HILLSBORO, KANS. 1-5-40

We look ahead with hoping and wondering and back with gratitude for God's goodness, and with regret for our failings. In the face of what is foreshadowed for 1940, our greatest concern should be to make our lives a fearless, uncompromising testimony for Christ.

The church had its annual meeting on New Year's Eve. Following the customary reports was a period for personal testimony. The Brotherhood has done a very definite piece of work in revising the old church constitution and the church has adopted it. The study of the peace and war question has been taken up jointly with the Brudertal and Johannestal churches.

The Thanksgiving season marked a high point in our church life. Dr. J. E. Hartzler of Hartford, Conn., conducted ten days of evangelistic meetings here. His powerful messages carried both conviction and inspiration for more sincere living and greater loyalty to the church. Are not insincerity and "lukewarmness" undoing a large measure of our church efforts?

The Prayer Week will be observed unitedly with three other churches, Lehigh, Brudertal, and Johannestal. It will thus be possible to carry out the program more completely, and the visiting groups will stimulate a larger attendance. The program for the Week of Prayer is so timely and holds such possibilities, that it is hoped that every church member will feel the need of attending.—A blessed New Year to our editor and the readers.—Mrs. D. P. Ewert, Corr.

EDEN MENN. CH., MOUNDRIDGE, KANS.

As we look back upon another year we feel truly thankful to our Lord and Savior for the wonderful way in which He has sustained and blessed us. We too would join the Psalmist, saying: "Bless the Lord, Oh my soul, and all that is within me bless His holy Name." Yes, we as a church and as families have been kept in a wonderful way and are praising our God and Savior for it.

On Nov. 14, 1939, we had our annual church business meeting. In all peace and quietness were we permitted to review the past and plan for the future. Since our church meeting an electrical water system, and three additional speech amplifiers have been added.—Our Senior Christian Endeavor society has just finished a course of Bible Study begun in September. It consisted of "Personal Problems in the Light of Jesus' Way of Meeting Them." Our pastor Rev. Walter Gering opened the meeting by giving points on Jesus' way of meeting the problems of life, and the rest of the evening was spent in practical applications to our own individual lives. We feel that the study proved a great blessing.—Another phase of activity of the C. E. is a volunteer group who have begun personal work among the sick and bedfast in our locality. This, too, is proving a great blessing both for those who serve and those visited.

During the two months preceding Christmas, our minister gave a series of Sunday morning sermons on "The Mission of Jesus," or "Why did He Come?" We feel that the Lord has truly used him to make our Savior precious to us. And God has sent us such beautiful weather the last few months that our meetings could be held as scheduled. Yes, the Lord has truly given us much to be thankful for, and if we have found ourselves unthankful in the Thanksgiving and Christmas season, we should humiliate ourselves and ask His forgiveness. In the light of what is going on in most of the rest of the world today it behooves us to express our humble thanks for the peace and freedom which thus far is prevalent in our nation.

Yet, God's goodness has not only come through the sunshine He sent, but also through some hard experiences. Within the last month, three members of our group have undergone serious operations, and the Abe Regier family has been called upon to give up their dearly beloved two-year old son. The Lord is reminding us again and again that His ways and thoughts are higher than ours. May He give us the grace that in it all we see His loving hand.

Our various church choirs gave a joint program on the evening of Christmas day. They presented the cantata, "Night of Holy Memories," which told the old yet ever new story of the Babe of Bethlehem. May He be born in our hearts anew, and may we do our part that many more unsaved may hear of His saving power and be born to a new and living hope in Him. —A Happy New Year to all!—*Richard Schrag, Corr.*

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

LET US MEDITATE

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:13-20.

The fifth chapter of Matthew, which gives us pictures of Christian love at work in the world, asks much of us. We are not prepared to say that it asks too much. But when we reach the last verse of the chapter, with its counsel of perfection, we despair. To be as good as God is—No! that ideal merely mocks at our poor powers.

It is strange how carelessly we read familiar words. The verse in question does not tell us that we are to be as good as God is. Goodness is not a quantity which can be weighed and measured.

What the verse does say is this: be perfect in the way in which God is perfect; be good as God is good, after his manner. The words are still high words, but they do not ask impossibilities. Countless obscure Christians in "nameless little unremembered acts of kindness and of love" are living up to, and living out, this command. The Christian counsel of perfection is not, therefore, a counsel of moral despair.—The Fellowship of Prayer, 1937.

CHRISTIAN LITERATURE

Rev. Walter Dyck, Young People's Representative of the Western District sent in the following:

"Non-Resistance Under Test"

> "The Thrilling Experience of a Young Man Who had the Courage to Stand for His Conviction, and Why—" Mr. E. J. Swalm, a conscienteious objector in the World War, tells the story of his experiences—call for registration, farewell to home folks, various tests leading to court-martial, life in the penitentiary, and return to home. Order your copy from the Western District Peace Committee, Walter Dyck, Treas., Burrton, Kans. Price 25c.

NOW IT CAN BE TOLD

When Napoleon was on St. Helena, he was visited by Captain Basil Hall, a Scotchman returning from the Far East. Their conversation drifted to the Luchu Islands and Captain Hall commented on the curious fact that the islanders had no military weapons. "You mean cannon, do you not?" smiled the Little Corporal; "but surely they have muskets." "No muskets either," replied the Scotch explorer, "nor have they any spears or bows and arrows." The Great Warrior gasped. "Why," he exclaimed, "they must be savages."

—World Events

Senior Department

SUPPORTING THE CHURCH

Senior C. E. Topic for February 4, 1940

MAIN TOPIC: **What it means to support my church.**

Gen. 28:18-22, Lk. 6:38. Ps. 122:1

I. Worship Service

1. Song: "The church's one foundation," In the Cross of Christ I glory," "I Love Thy Kingdom, Lord."
2. Reading of main topic, prayer.
3. Special Music: "There's a Church in the Valley by the Wildwood."
4. Offering for Missionary project.

II. Leader's Introduction

All through the New Testament we find the thought of close fellowship and cooperation in Christian service. Paul says we are the "body of Christ," and as such are members one of another. Consider what teamwork there is between the nerves, muscles, and organs of the body. One thought in Paul's mind when he used such figures of speech no doubt was that none of us can accomplish much alone, but we must all work together and go forward together under Christ, who is the head of the church. Paul's thought is a reflection of Jesus' own earlier teaching.

Do not their sharing of Christian ideals, their loyalty to the same Lord, and their common experience of self-sacrifice inevitably draw people together in close fellowship?

III. Suggested topics for short talks

1. Financial support. Mal. 3:10.
2. Charitable support. Acts 11:27-30.
3. Social support. Acts 6:1-6.
4. Hearty support. Col. 3:23, 24.
5. Intelligent support. Col. 3:16, 17.
6. Diversified support. 1 Cor. 12:4-11.

IV. For discussion

1. What is there about service for and with Christ which endears workers to one another, so that they seem like members of one family?
2. In what way is your "giving" an index of your layalty to your church?
3. In what way is attendance at church services an index of your loyalty?
4. Why do we need to support the church?

V. Facts for study

The Christian church offers to its members the opportunity and privilege of worshipping together, of having fellowship one with another, of presenting a united front to the force of evil, of a challenging program to win others for Christ. It offers **Christ** and **His Way of Living.**

Therefore we should support it with our material means, with our time and our talents, with our prayers. Our enthusiasm, our sympathy, our faith in the church and its program are perhaps even more essential than our material gifts.

VI. Illustrations

Bankers urge church attendance.—A twelve-inch advertisement in the **Burlington Hawakeye,** paid for by the Farmers' National Bank, is as follows:

"How long would there be a Burlington if all our churches should pack up and go?

"How long would you remain a resident after the exodus of the churches?

"Then, if your residence now is worth five thousand dollars, for how much of this value are the churches responsible? Do you think you could sell your residence property for half its value should the churches move out, never to return?

"The church is an inseparable part of the prosperity of each community. Each community prospers and is depressed as its churches prosper and are depressed.

"Support some church according to your ability.

"Go to church today!"—Selected.

Every Occasion an Opportunity.—A pastor of a growing church was traveling on a train, and, finding himself seated beside a fellow passenger, asked, "What is your business?"

"I am a salesman; I sell typewriters," was the answer. "Here's my catalogue. What is your business?"

"I'm a salesman, too. Here's my catalogue," and he handed his companion a Bible.

If the church is trying to make Christians, just as the business organizations are trying to make dividends, should not every occasion be an opportunity for presenting the gospel?

VII. Food for Thought

"It is one thing to want a jewel; another to be willing to pay for it."

INTERMEDIATE DEPARTMENT

WHAT IT MEANS TO "ENDEAVOR"

February 4, 1940

For Daily Reading:

Jan. 29. "With thy might." Eccl. 9:10.
Jan. 30. A heathen king's order. Ezra 7:21-26.
Jan. 31. Hezekiah's habit. 2 Chron. 31:20, 21.
Feb. 1. Doing one's best. 2 Tim. 1:5-10.
Feb. 2. The Apostles' way. 2 Cor. 6:3-10.
Feb. 3. "As unto the Lord." Col. 3:22-25.
Feb. 4. Topic. Matt. 5:14-16; Heb. 6:11; 12.

Opening Song: "I Would Be True"

Scripture Reading: Matt. 5:14-16; Heb. 6:11, 12.

Prayer by Leader

Vocal Solo: "This is My Task"

Song: "More Like the Master"

Challenge to thought by leader: To endeavor says Webster means to exert one's self; to work for a certain end. Also, an Endeavorer is one who makes an effort or attempt.—Let us pause today to see whether we truly endeavor. Are we Endeavorers in deed as well as in name?

Silent Meditation

Further challenge: Let us also pause to see what there is that we ought to endeavor to do in order to work more effectively for the future.

Silent Meditation

Discussion: Have you, as was suggested several weeks ago, undertaken some special project for 1940? If you have, it might be well to take account and see what has already been accomplished. If you have not begun as yet, have the members offer suggestions as to projects which they think might be undertaken. After this discussion, read again the definition of an Endeavorer.

Song: "Loyalty to Christ"

Origin of Christian Endeavor: If you can possibly get the Christian Herald of June, 1934, you will find in it much interesting and worthwhile information as to the beginning and the growth of the C. E. movement. Undoubtedly we all know who the founder of the movement was. Perhaps some of you have had the privilege of seeing and hearing the wife of the founder "Mother Clark." For more than half a century she brought this message to young people "Do what Christ would have you do."

We trust that every Intermediate knows the name of the man who became world president of C. E. after Dr. Clark felt he could do it no longer. Of course, it is Dr. Daniel Poling. Dr. Poling has been a worker in Christian Endeavor since he was ten years old. "Today he is recognized counselor of more than four million youth in Christian Endeavor.

Personal testimony: Have the members give testimonies as to what C. E. has meant to them.

Song: "Who Will Follow Jesus"

Offering

In closing repeat all together the Intermediate Christian Endeavor pledge.

Closing prayer by Superintendent.

JUNIOR DEPARTMENT

"SIR, WE WOULD SEE JESUS" John 12:21b.

Program for January 28, 1940

(Invite your pastor to this program)

Seeing Jesus As Our Saviour.—I Timothy 1:15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

I. Worship Period.

1. Prelude—Piano very softly—"Softly and Tendely Jesus is Calling." Mennonite Hymn Book, 150.
2. Call to worship: "Behold the Lamb of God which taketh away the sin of the world."
3. Song in unison: Verses 1, 3, 4 of "Love Divine, All Love Excelling." Mennonite Hymn Book, 236.
4. Scripture (Response).

Leader—"God so loved the world, that he gave his only begotten Son, that whosover believeth in Him should not perish, but have everlasting life."—John 3:16.

Juniors: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."—Isaiah 53:6.

Leader—"All have sinned, and come short of the glory of God."—Rom. 3:23.

Juniors—"Whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

Leader—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart . . . , thou shalt be saved." Romans 10:9.

Juniors—"Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18.

Leader—"Believe on the Lord Jesus Christ, and thou shalt be saved."

In unison—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

5. Leader's prayer.

6. Song (standing)—"Softly and Tenderly Jesus is Calling."

7. In Unison (still standing) 1 Timothy 1:15—"This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief."

II. Study Period.

Aim: To help our Juniors to see in Jesus their Saviour and to lead them into accepting Him as their personal Saviour.

1. Introduction: The last few Sundays we have been studying about Jesus. We saw Him in His years of growth, how as a boy he went to school, how he went to worship. We saw Him in His obedience to His parents. We saw Him in loving service, teaching, healing, helping those who needed Him. We saw Him on the way to the cross, without fear, without trembling, all the while thinking of those about Him, strengthening them and caring for them. And we found that **"He is altogether lovely."** But we must see more than all this in Jesus. If we truly want to know Him and see Him then we must see in Him our very own Savior.

2. A short prayer that this may be accomplished, by the leader. All heads bowed.

3. Solo: (from rear of church, by an older girl). "I Have a Savior, He's Pleading in Glory." verses 1, 3, 4. Mennonite Hymn Book, No. 142.

4. Talk by a Junior Boy.

"We need a Savior"—Isaiah 53:6; John 3:3, 5, 6. Everyone of us was born into this world a sinner. Sin keeps us from living a full, free, happy life, because it separates us from God. We can not of our own will and strength get rid of sin in our hearts and lives. We need **One** who can cleanse and save. We need a Savior.

5. Talk by a Junior Girl. "Jesus came to save us because He loved us." John 3:16.

6. Song: verse 1—"Love Divine."

7. Talk by a Junior: "We must come to Jesus." Revelation 22:17.

8. Duett, "Jesus is tenderly calling Thee Home." vs. 1, 3, 4.

9. Heart talk by leader. Use the picture "Light of the World," Hunt. Base your talk on Revelation 2:20a: "Behold I stand at the door and knock." There is a door before which, I think, Jesus loves above all others to stand and knock. It is the the door of your young hearts. He says, oh so tenderly, "My son, my daughter, give me your heart. Let me dwell within." It is precious to know that He has forgiven our sins, that we may daily see Jesus, that He will walk with us, talk with us, live with us, live in us, if we but open our hearts to Him.

10. Solo—"O Jesus, Thou Art Standing" v. 2, 3, or (First two lines of each stanza may be sung as a solo, and the last two as a response.)

11. All heads bowed in silent prayer, introduced by leader repeating the last sentence of above song —"Dear Savior, enter, enter, and leave us never more."

12. The leader then prayerfully and reverenly issues the invitation to all who wish to accept Jesus as their personal Saviour to stand. After a moment, those who are standing sing reverently and prayerfully, "Into my heart," followed by

13. A prayer by the pastor.

III. Mission Minutes

1. Refer to the "Missionary News and Notes" of January. Ask several Juniors to report on the Albert Jantzen letter.

2. Wouldn't our Juniors enjoy having a part in the new car for the J. R. Duerksen's of India? Maybe each Junior can earn something before the next meeting, and then bring a gift for this purpose. (Get a toy car from the dime store in which these gifts may be placed. Use it in presenting the project.

IV. Closing Moments

Repeat in unison—1 Tim. 1:15 and John 3:16.
Closing Song: "My Jesus, I Love Thee"
Closing prayer.

CORRESPONDENCE

SALEM ZION CH., MARION, S. D. 1-5-40.

Dear Readers: This time of the year finds us reminiscing the past, counting our many blessings and privileges, but also looking forward to the New Year of which we are so uncertain. — We as a congregation and as individuals have had the glory of Christmas time, emphasized by the sorrow and grim shadows which have settled over so much of the world. — We had a Christmas of happiness, peace, and good will. Many have been denied this, and we earnestly pray that the spirit of peace and good will shall soon spread to all the people of all nations.

Shortly before Christmas the Swiss Choral Society of which many from our church are members, rendered the oratorio "The Messiah," at the College auditorium. They also broadcasted it from a nearby radio station. Christmas eve the children favored us with a very fine program and New Year's eve many young people went out serenading the aged and sick, singing many of the old familiar carols. — The annual business meeting of this church took place Dec. 26. In observance of prayer week it has been arranged to hold four evening meetings the second week of January. It is hoped the weather will be favorable so many can attend.

Death has claimed two aged sisters of this church in the past year. Those who were seriously ill and others who submitted to major operations in recent months have convalesenced and are again able to be about. One who is now confined to a hospital bed we hope shall have a speedy recovery.

Rev. Claassen wishes to start a class in Catechism this month and has invited all who wish to receive this instruction to enroll.—Wishing all, God's choicest blessings in 1940.—Mrs. J. J. Saner, Corr.

—*Eighth Street Church, Goshen, Indiana.* — The Goshen School of Leadership Training offers the following courses this winter: "The Christian Message for our Present Day World"—Rev Harry Yoder; "Guiding Children in Christian Growth,"—Mrs. Glen Miller; "Understanding Youth,"—Rev. Wyman Hull; "The New Testament: Its Content and Values"—Rev. G. S. Stoneback.

« « JOTTINGS » »

—*Mennonite Church, Dallas, Oregon.*—We had very fine services during the holidays. The Lord has been very gracious and we are looking forward to baptismal service for 22 or more who have accepted Christ as their personal Savior, and there are some more who will be received by church letter.—H. Leisy.

—*Freeman, South Dakota, 12-21-39.* The Swiss Choral Society rendered the Messiah Oratorio to an appreciative audience last Sunday afternoon in the Sioux Falls Colesium. The chorus was in a particular good mood for the performance and did good credit to its trust. The Sioux Falls Men's Bible Class sponsored the program in the city and paid the expenses involved. Hope was expressed by the sponsors that this thing could be done in a bigger and better way next year. Mrs. M. J. Wollman, Mrs. Alvina Palmquest, Mr. Warren Erickson and Mr. Willard Waltner served as soloists. Mrs. Oscar Gering accompanied on the piano and Mr. Gerhard Toews directed the chorus.

—*Brudertal Church, 1-7-40.*—On Dec. 26, the Brudertal church had the privilege of celebrating its 65th Anniversary. Missionary P. W. Penner and Dr. P. H. Richert were the speakers. Other numbers on the program were music by four different groups and the histories of the various ogranizations such as Sunday School, Christian Endeavor and Mission Societies, in this congregation.—Mrs. P. W. Penner was taken to the Bethel Hospital at Newton. We hope for a speedy recovery.—After having gone through 1939 without a single death in our congregation, Brother J. J. Nickel, one of our oldest pioneers passed away on New Year's day. He was over 81 years old. Funeral services were held on Jan. 4, at which Rev. Mouttet, Rev. Arnold Funk and Missionary P. W. Penner served. Mrs. H. R. Nickel, Corr.

—*Friedensberg Menn. Church, Avon, S. D.—WEDDING.*—Married, Miss Marie Schultz to Jacob Voth of Mt. Lake, Minn. Ceremony was performed by the father of the bride, Rev. D. A. Schultz. Rev. I. J. Dick and Rev. H. P. Voth of Mt. Lake also took part in the services.—A new basement and heating plant were added to our church, the dedicatory service of which took place on Dec. 10. Rev. A. P. Waltner of Marion, S. D. was the guest speaker, and Rev. Jake Friesen of Doland, S. D., also took part.—At two well attended meetings we were glad to hear Missionary W. C. Voth of China.—Corr.

—*First Menn. Church, Halstead, Kansas.*—Fire of undetermined origin caused considerable damage to the church. Lath and sidings were burned up at rear of building, and the rostrum floor was burned. While damage from water was extensive, this was covered by insurance, and the church services could be held without much inconvenience. The local volunteer fire department did fine work in preventing the fire from spreading.

—*Rev. Howard G. Nyce of the Mennonite Church, Allentown, Pa.*, asks for the following correction. In his bulletin there was a statement that he would preach a sermon on "The Denominational College," on a recent Sunday. But at the Bluffton East Club Banquet at West Swamp, Dr. Irwin Bauman, who was accompanying the Bluffton College Gospel Team through the East, consented to speak for Brother Nyce at Allentown on that Sunday, while Harvey Bauman, a student served his other charge at Upper Milford.—The Allentown church has observed Bluffton College Day since 1932, in fact it was the first Eastern Church to do so. From 1932 to 1937 the annual Bluffton College Day gifts averaged more than $50.00. In 1938 the Bluffton mite boxes were substituted and since then the gifts avereaged $61.00 per quarter.

—*Mennonite Church, Wayland, Iowa.*—The two churches in our village are observing Universal Prayer Week. During the holidays many of our young people were home for a pleasant vacation. Dec. 26, the Doras Ladies served the annual H. S. alumni banquet. Our S. S. rendered a very nice Christmas program, including a candle light service, when each class presented their White Gift offering. During our annual business meeting, Jan. 6th, the regular officers were elected and Rev. Wm. Penner was elected to serve for 3 yars. We also adopted a new constitution.—Corr.

—*Prof. Lucas Horsch, instructor at Chaffey Junior College, Ontario, Calif.* and family visited with cousin Mrs. Roland Van der Smissen's family at Ely, Nevada, during the holidays. While there Brother Horsch preached for the First Mennonite Church of Ely, on Sunday, during the absence of their pastor.

—*Rev. William H. Grubb*, son of N. B. Grubb and brother of Silas M. Grubb, pastor of the Congregational Church at Amboy, Ill., died, January 1 in St. Mary's Hopsital at Streator, Ill. of heart attack. Rev. and Mrs. Grubb and daughter Dorothy were on a tour visiting friends of some of his former charges in Illinois. When Rev. Grubb got off the car at El Paso to take off the chains, he overexerted himself. At Minonk a doctor had to be called, who ordered him taken to the hospital at Streator, where he lingered from Friday until New Year morning. His entire family was present when he passed away. (More in a subsequent obituary).

—*First Mennonite Church, Newton, Kansas.*—In his annual report to the congregational meeting the pastor, Rev. J. E. Entz, reveals some interesting facts which all indicate life and growth. The church now has a membership of 575, and the total membership with children and young people not yet full members is 868. In the last five years 205 members were received into the church, 34 have left it and 25 have died, leaving net gain of 141 members. By decades the membership presents the following table: 1878—24 charter members, 1890—133 members, 1900—208, 1910—225, 1920—250, 1930—354, and January 1940—575

— *Don E. Smucker,* for two years the efficient secretary of the Institute of International Relations held at Bethel College, is now with the Fellowship of Reconciliation at New York City. In a recent letter he says, a survey was recently made of 54,000 Catholic students, on the question of war. 35% or about 18,000 declared their intentions of being conscientious objectors in the event U. S. A. went to war. While this is encouraging to friends of peace, it is sad to hear that the government has just rented 15,000 outdoor posters, and sent 500 recorded advertisements to radio stations, all for the purpose of recruting to the army and navy. He says, "I am very happy in my job with the Fellowship, since I can spend all my time preaching Christian non-resistance to Christians of all denominations." — Mr. Smucker visited Bethel and some other colleges during the holidays and incidentally he and his wife visited her parents, Mr. and Mrs. W. C. Claassen, at Newton.

— *Bethel Church, Fortuna, Mo., 1-5-40*—Our Annual business meeting, Jan. 4th, a new correspondent was chosen, i.e., Mrs. O. E. Baumgartner, Versailles, Mo. I am turning over to her the material I have left, and she will report for 1940. Our church has decided to put in electric lights and has just finished soliciting pledges to pay for wiring the church and the parsonage. Wishing you much grace and wisdom for your work in 1940.—*Mrs. Jacob Unruh.*

— *Second Church, Philadelphia, Pa.*—Suggested new year's resolutions: Resolved: That I will make a practice of going to church regularly every Sunday, and let my unfailing attendance be a stimulus to the leaders of the church, a source of inspiration to other worshippers, and a helpful influence to the youth of our community. 2) Resolved: That I will maintain a reverent silence while in the House of God; will refrain from whispering to my neighbor, from nervously rustling the leaves of the hymnal, and from looking at my watch in the middle of the sermon. 3) Resolved: That I will take special pains to speak to the lonely stranger and give him a cordial invitation to come again. 4) Resolved: That I will regard going to Church as a privilege and not a responsibility, a paying investment instead of a mortgage on my time and money.—Adopted from "Resolved," Duplex Env. Co.

—*First Mennonite Church, Lehigh, Kans.,* Sunday before Christmas the Ladies' Mission Circle went out singing for the shut-ins and old folks. They also presented them a gift of Christmas cookies and pepper nuts.—We are observing the Prayer Week at this time. Arrangements have been made by the pastors of the Johannesthal, Hillsboro and Lehigh churches to have joint meetings in the three churches, changing about.—The time goes by faster than we imagine. To-day it is three years ago that Rev. Bernhard H. Janzen came to Lehigh the first time. We praise the Lord for all spiritual blessings in three years.—Corr.

— *Greetings and Letters from Missionaries.*—We sincerely appreciate Christmas and New Year's greetings from the following missionary families in China: Loyd, Lelia, Betty Jean, Anita and Donald Pannabecker; Floyd, Sylvia, Richard, Robert and Alice Ruth Pannabecker; Albert, Wilma and Grace Joan Jantzen. In due time we hope to share some of the things their letters tell with our readers. Unfortunately the Doctor Lloyd Pannabecker family are separated, Mrs. Pannabecker and children are residing at the College of Chinese Studies at Peking, where the mother is recovering from a threatening cough and resting, while the children are attending school. The Doctor is kept very busy at the hospital in Kai Chow.

— *Berne, Indiana, Loses One of Its Veteran Farmer Citizen.*—C. C. Sprunger, 79, prominent retired farmer, died at his home in town, the victim of a stroke. The decedent, a good farmer and interested in different enterprises, with his good wife lived at the north edge of town, where they raised a large, respected family. The parents celebrated their golden wedding anniversary in January, 1932. Brother Sprunger, a faithful member of the First Mennonite Church, is survived by his aged wife, six sons and three daughters and their families; Bessie, wife of Rev. A. J. Neuenschwander, Quakertown, Pa., being one of the daughters. The deceased was also a brother of Benjamin Sprunger, prominent citizen and deacon of the local Mennonite church.—Berne Witness.

— *Bluffton College* has arranged a regular system of broadcasting over station WLOK, Lima, Ohio, each Tuesday and Friday afternoon from 4:00 to 4:30. During the first semester the programs were mostly musical, and talks by faculty members. This semester Dr. C. H. Smith, will each week give a talk on "Background of the News," an historical interpretation of present day world affairs. The Lima station can be heard over a radius of 75 miles and can reach about 72,000 homes.

— *First Church, Philadelphia, Pa.*—This is DIAMOND JUBILEE YEAR" for this church, which means that it has existed 75 years. With the help of God, pastor and congregation aim to make this anniversary year the biggest and best of all.

— *Second Church, Beatrice, Nebr.*—Our church papers, *The Mennonite* and the *Bundesbote* can bring much knowledge and inspiration into your home in the New Year. Have you provided for receiving at least one of them?—Bulletin.

— *Bethel College.*—A second time Minnesota students on their return to Bethel College after the holidays had an accident, which occurred New Year's day near Denison, Iowa, when a car passing them forced them off the road. Selma Dick, Louise Schroeder, Anna Regier, Henry Buller and Kathryn Nickel escaped with minor bruises, while Gladys Klassen, with an injured foot and bumps had to miss school some days. Their car was so badly smashed that they had to continue the trip by bus and train.

IN MEMORIAM

Our father, JACOB DYCK, son of Johann and Anna Claassen Dyck, was born July 20, 1849, in Ellerwald, near Elbing, Germany. He received his elementary education in a village school at Ellerwald, later on assisting his father on the farm.—In 1866 he was baptized upon the confession of his faith by Elder Johann Andres and received into membership of the Mennonite church at Elbing. —In his life sketch, he records, that in 1881, coming in contact with Evangelists from St. Chrischona and other believers, he was lead to see his sinful and worldly life, and yielded to the leading of the Holy Spirit and to be wholly dependent upon God.

On September 25, 1873, he was united in marriage to Sara Janzen of Lupushorst. They made their home on a farm in Laakendorf. Here they joined the Rosenort congregation. Their union was blessed with seven children, two daughters and five sons; two of the sons passed away in early childhood.

In 1893 our parents came to this country, making their home about 3 miles N. W. of Elbing, Kansas. Father was active in church and Sunday School work. Here they became members of the Zion Church. God graciously blessed him with spiritual and temporal blessings, of which he gladly shared with others. On September 25, 1898 our parents were privileged to celebrate their twenty-fifth wedding anniversary.—After being in this country about ten years, they made a visit to their relatives in Germany, and again after seven years, mother having passed on, father undertook another trip to his native land.—On April 25, 1908, the Lord called mother from his side. Since then he felt rather lonesome. He gave up farming and made his home with his children. He enjoyed fairly good health, loved to associate with others and took interest in church and in conference affairs.

Having passed his 90th year, he grew steadily weaker. He was taken to the Bethel Hospital, to be under doctor and nurses care. Soon a stroke of paralysis made him entirely helpless. Being somewhat improved, he was taken to the Home for the Aged on November 3. He remained there till the last morning of his life, he had to be returned to the Hospital, pneumonia developing, he passed away on Christmas eve at 11:15 to be present at the great Christmas celebration in heaven.—By special grace of God, father reached the age of 90 years, 5 months and 4 days. His longing has been fulfilled: "Having a desire to depart and to be with Christ, which is far better."

He is survived by two daughters, Maria, Mrs. Ernst Kuhlmann, missionary in China; Anna, Mrs. Sam Fiedler, of Newton, Kans.; three sons, Rev. H. J. Dyck, Elbing; Herman Dyck of Elbing; Frank Dyck of Peabody, and their husbands and wives; twelve grandchildren, five greatgrandchildren, one brother and one sister in Germany and many relatives and friends.—Funeral services were held at the Zion Church at Elbing, on Dec. 28, 1939.

TREASURER'S REPORT FOR THE HOME MISSION BOARD FOR DECEMBER

Buhler Mennonite Church, Buhler, Kans., $13.18; First Colfax, Wash., $53.72; First, Upland, Calif., $19.56; First, Monroe, Wash., $10.00; Bethesda, Marion, S. Dak., $65.00; Wanderers Welcome Class, Upland, Calif., $5.00; First, Aberdeen, Idaho, $45.79; Bethesda, Henderson, Nebr., $52.94; Grace, Pandora, Ohio, $181.72; Thanksgiving Offering, Salem & Salem-Zion Churches, Freeman, S. Dak., $62.36; Salem-Zion, Freeman, S. Dak., $15.00; New Hopedale, Meno, Okla., $24.80; Zion Elbing, Kans., $153.87; Menn. Church, Near Lind, Wash., $29.00; Johannesthal S. S., $12.89; Hutterdorf, Freeman, S. Dak., $30.28; Menn. Church, Summerfield, Ill., $15.00; Mennonite Church, Deer Creek, Okla., $16.33; Bethel, Hydro, Okla., $10.00; Mrs. Frieda Regier Entz, Treas., Ex. Com. of Mission Societies, $224.98; Mennonite Church, Buhler, Kans., $31.98; First, Reedley, Calif., $21.57; West Swamp, Quakertown, Pa., $23.00; Mennonite Church, Pulaski, Ia., ... ; Gardentownship, Hesston, Kans., $26.00; Menn. Church, Lehigh, Kans., $14.11; Salem, Freeman, S. Dak., $125.00; First C. E., Aberdeen, Idaho, $10.00; Mennonite Church, Inman, Kans., $18.23; Salem S. S., Freeman, S. Dak., $55.00; San Marcus, Paso Robles, Calif., $23.96; B. R. Regier, Elbing, Kans., $50.00; Upper Milford C. E. Zionville, Pa., $10.00; Bethel, Pa., $18.50; Menn. Church, Pulaski, Io., $7.00; First, Hutchinson, Kans., $24.71; Second Mennonite, Philadelphia, Pa., $45.00; Mennonite Church, Richey, Mont., $10.94; Hoffnungsau, Inman, Kans., $100.94; H. D. Voth, Escondido, Calif., $10.00; First Allentown, Pa., $15.64; Zion, Arena, N. Dak., $7.00; Salem, Dalton, Ohio, $37.37; First, S. S., Upland, Calif., $8.41; Bethany, Freeman, S. Dak., $70.95; A friend, Newton, Kans., $100.00 Bethel College Church, North Newton, Ks., $20.24; First, Bluffton, Ohio, $35.00; Mennonite Ch., Pratum, Ore., $22.10; Friends, Biglerville, Pa., $500.00; First S. S., No. 38, Berne, Ind., $10.00; First S. S. (Mission Off.), Berne, Ind., $216.14; First, Napanee, Ind., $100.00; Grace, Landsdale, Pa., $60.61; St. John's, Pandora, Ohio, $162.25; Bethany, Quakertown, Pa., $33.99; Miss Louisa Hiestant, Allentown, Pa., $1.00; First, Hillsboro, Kans., $30.00; First, Aberdeen, Idaho, $50.00; Bethesda, Henderson, Nebr., $45.57; First, Mt. Lake, Minn., $25.59; A Friend, Hillsboro, Kan., $2.56; Immanuel, Los Angeles, Calif., $48.50. **Total, $3,310.87.**

Special: S. S. & C. E., Bakersfield, Calif., (Pacific Conf.) for Swift Current project—$104.45.

CANADIAN Offering sent to Rev. David Toews: Blumenort, Gretna, Man., $25.00; B. B. Epp, Whitewater, Man., $15.00; H. P. Lepp, Reesor, Ont., $5.00; J. D. Epp, Traux, Sask., $8.50; K. Redekopp, Vauxhall, Alta., $12.00; P. Fast, Pelee Island, Ont., $17.50; Jacob Friesen, Eyebrow, Sask., $1.50; Mrs. Regier Entz, Newton, Kans., $10.00; G. G. Neufeld, Manitou, Man., $7.00; Jacob I. Friesen, $3.00; Anonymous, Rosthenr, Sask., $1.00; Jacob J. Epp, Eigenheim, Rosthern, Sask., $9.00; A. Hiedebrecht, Ladies Aid, Gruental, Man., $5.00; Mrs. H. Riesen, Regina, Sask., $10.00; Rosthern, $1.50; J. J. Epp, Eigenheim, Rosthern, Sask., $3.50; G. H. Bock, Crystal City, Man.,

$8.00; P. J. Born, McGeary, Man., $7.80; Wm. Bartel, North Star, Drake, Sask., $80.00; Great Deer Church, Sask., $15.59; Nordheim, Dundurn, Sask., $35.00; C. J. Reimer, Glidden, Sask., $16.00; C. Buhr,, Zoar Church, Langham, Sask., $22.40; Ladies Aid, Langham, Sask., $20.00; Eigenheim Church, Rosthern, Sask., $37.50; V. E. Nickel, Wymark, Sask., $17.00; John D. Epp, Traux, Sask., $9.95; Jacob I. Friesen, Lena, Man., $5.00; B. B. Epp, Whitewater, Man., $20.00; Ladies Aid, Sardis, B. C., $15.00; Ebenfeld Church, Herschel, Sask., $25.00; Ladies Aid, Glidden, Sask., $15.00; Ladies' Aid, Superb, Sask., $9.06; Rosenort, Rosthern, Sask., $147.00; I. Thiessen, Brooking, Sask., $4.25; Essex County United Mennonite, $100.00; P. P. Hussar, Alta., $13.70; Zoar, Waldheim, Sask., $62.65. **Total, $820.40.**

Grand Total, $4,235.72.

DISBURSEMENTS:

Vouchers drawn for salaries, rent, taxes etc., $2,800.77.

All receipts gratefully acknowledged.
J. J. Plenert, Treas.
429 Knorr Street, Phila., Pa.

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1939

Goessel Menn. Ch., Goessel, Ks., $371.60; West Zion Jr. C. E., Moundridge, Kans., $25.00; First Menn. Ch., Butterfield, Minn., $37.37; Mrs. Kate Schumacher, St. Louis, Mo., $5.00; Menn. Ch., Buhler, Kansas, $109.95; Zoar Church, Goltry, Okla., $2.15; Fredrick Peters, Hillsboro, Ks., $1.35; First Menn, Ch., Colfax, Wash., $107.46; First Menn. Ch,, Upland, Calif., $42.87; Bethlehem S. S., Bloomfield, Mont., $16.60; C. D. Epp, Henderson, Nebr., $30.00; First Mennonite Church, Monroe, Wash., $9.40; C. E. Soc., First Menn. Church, St. James, Minn., $40.00; Tabor Ch., Goessel, Kans., $567.78; West Zion Ch., Mdge., Kansas, $31.00; First Menn. Church, Hillsboro, Kans., $100.10; Eden Young Ladies Bible Class, Schwenksville, Pa., $60.00; Hebron Church, Buhler, Kans., $72.99; Jos. C. Graber Sr., Pretty Prairie, Kansas, $10.00; Bethel College Ch., North Newton, Kans., $22.98; Hofnungsfeld Church, Rabbit Lake, Sask., $6.50; Wanderers Welcome Class, Upland, Calif., $5.00.

Menn. Ch., Wayland, Ia., $16.22; Bergthal Church, Corn, Okla., $26.61; Coll., Busby, Mont., $13.20; First Menn. Church, Aberdeen, Ida., $68.91; Bethesda Ch., Marion, S. Dakota, $50.16; Home for Aged, Goessel, Kans., $7.00; Swiss Church, Whitewater, Kans.,$33.12; Johannestal S. S., Hillsboro, Kans., $25.77; Bergtal Ch., Pawnee Rock, Kans., $27.19; Alexanderwohl Ch., Goessel, Kans., $1379.83; Grace Ch., Pandora, Ohio, $181.72; Friedensberg Ch., Avon, S. Dak., $9.14; Christian Ch., Mdge., Kans., $88.00; Menn. Church, Goltry, Okla., $1.00; Bethany Church, Norwich, Kans., $24.06; First Menn. Ch., Berne, Ind., $15.00; S. S. Class, Mt. Lake, Minn., $10.00; Hereford S. S. Prim. Dept., Boyertown, Pa., $30.00; Salem Church & Salem-Zion Church, Freeman, S. Dak., $187.08; Salem-Zion Church, Freeman, South Dakota, $45; Neu Hutertaler Ch., Bridgewater, S. Dak., $27.16; West Swamp Ch., Quakertown, Pa., $36.80; Menn. Church Lehigh, Ks., $65.34; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; Bethel Ch., Mt. Lake, Minn., $175.00;

C. E. Soc., Arena, N. Dak., $20.00; Sidney, S. Borneman, Bally, Pa., $40.00; Menn. Young PeoPles C. E., Aberdeen, Idaho, $30.00; First Menn. Ch., Geary, Okla., $10.00; P. D. Dirks, Burrton, Kans., $10.00; Bruderthal Ch., Hillsboro, Kans., $170.41; Menn. Ch., Deer Creek, Okla., $26.66; Menn. Ch., Summerfield, Ill., $35.00; Bethel Ch., Hydro, Okla., $10.00; First Menn. Ch., Paso Robles, Calif., $20.26; San Marco's Ch., Paso Robles, Calif., $17.39; First Menn. Ch., Newton Kansas, $343.92; Mennonite Church, Pratum, Oregon, $30.86; Meadow Church, Mingo, Kans., $22.74; Elizabeth Voran, Phoenix, Ariz., $12.00; First Menn. Ch., Reedley, Calif., $13.52; Menn. Ch., Pulaski, Iowa, $18.15; First Menn. Ch., Mt. Lake, Minn., $54.47; Eden C. E. Soc., Mdge., Kans., $26.87; Bethel Ch., Perkasie, Pa., $17.00; Ebenezer Ch., Bluffton, Ohio, $100.00; First Menn. Ch., Upland, Calif., $60.00; Menn. Church, Inman, Kans., $21.75; First M. S. C. 32, Berne, Ind., $90.00; First Menn. Men's Chorus, Berne, Ind., $48.97; Bruderthal S. S., Hillsboro, Kans., $52.00; Menn. S. S., Burrton, Kans., $34.87; Vineland, Chorus, Beamsville, Ont., $6; Salem Ch., Freeman, S. Dak., $150.00; Children's S. S., Pretty Prairie, Kans., $4.00; Bethesda Ch., Henderson, Nebr., $55.34; Mennonite Ch., Richey, Mont., $21.88; Herald Ch., Clinton, Okla., $4.96; Second Mennonite Ch, Philadelphia, Pa., $45.00; Upper Milford C. E., Zionville, Pa., $10.00; Immanuel Jr. A Girls, Los Angeles, Calif., $5.00; J. C. & Nettie Wedel, Tampa, Kans., $13.00; Young Girls Class, Grace S. S., Landsdale, Pa., $5.00; Salem S. S., Freeman, S. Dak., $100.00; Menn. Ch., Halstead, Kans., $17.00; West Zion C. E., Mdge, Ks., $50.00; West Zion Intermediate C. E., Mdge., Kans., $20.00; Hoffnungsau Ch., Inman, Kans., $403.76; Bergthal Ch., Pawnee Rock, Kans., $20.43; Fairfield Ch., Ortanna, Pa., $150.00; Bethany Ch., Freeman, S. Dak., $65.00; Ladies' Bible Class, Grace Ch., Lansdale, Pennsylvania, $5.00; Bethel Church, Perryton, Texas, $13.25; Bergfelder Ch., Mt. Lake, Minn., $88.69; Eden Ch., Inola, Okla., $20.32; First Mennonite Altruist Class, Bluffton, Ohio, $15.00; First Menn. Church, Hutchinson, Kans., $36.86; Zion Ch., Arena, N. Dak., $7.00; Salem Jr. Dept., Dalton, Ohio, $99..75; First Menn. Ch., Allentown, Pa., $30.76; First Menn. Ch., Aberdeen, Idaho, $75.10; Christian Ch., Mdge., Kans., $43.06; St. John's Ch., Pandora, Ohio, $324.52; East Swamp Ch., Quakertown, Pa., $25.00; Gnadenberg Ch., Whitewater, Kans., $10.74; First Menn, S. S., Mt. Lake, Minn., $90.00; E. G. Warkentin, Lehigh, Kans., $45.00; Bethel S. S., Enid Okla., $6.25; West Zion S. S., Mdge., Kans., $10.85; First Menn. Church, Bluffton, Ohio, $50.00; German Bible Class, North Newton, Kans., $10.00; First Menn. Church, Lima, Ohio, $21.76; Mrs, Leah Bruechy, Berne, Ind., $20.00; First Menn. Ch., Berne, Ind, $164.43; First Menn. S. S., Berne, Ind., $648.42; New Hopedale S. S., Meno, Okla., $38.51; First Menn. Ch., Nappanee, Ind., $125.00; Friedensberg S. S., Avon, S. Dak., $50.00; Eden S. S., Moundridge, Kans., $535.53; H. S. Bachman, Woodlake, Calif., $5.00; Emma K. Bachmann, Woodlake, Calif., $5.00; Immanuel Ch., Los Angeles, Calif., $42.50; C. E. Soc., Goessel, Kans., $10.00; First Menn. S. S., Butterfield, Minn., $15.35; Int. & Rents, $104.75; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $406.07—Total, $9,931.09.

Balance on Hand, Dec. 1, 1939		$ 1,033.42
Gifts for General,	$8,909.34	
Gifts for Spec, Support	847.00	
Interest & Rent	104.75	
Sundries	70.00	9,931.09
		$10,964.51
Paid out on Orders		10,850.62
Balance on Hand, January 1, 1940,		$ 113.89

Respectfully submitted,
J. E. Regier, Treasurer.

1001 EAST BROADWAY
NEWTON, KANSAS
JA 41
KEY
33

The Mennonite

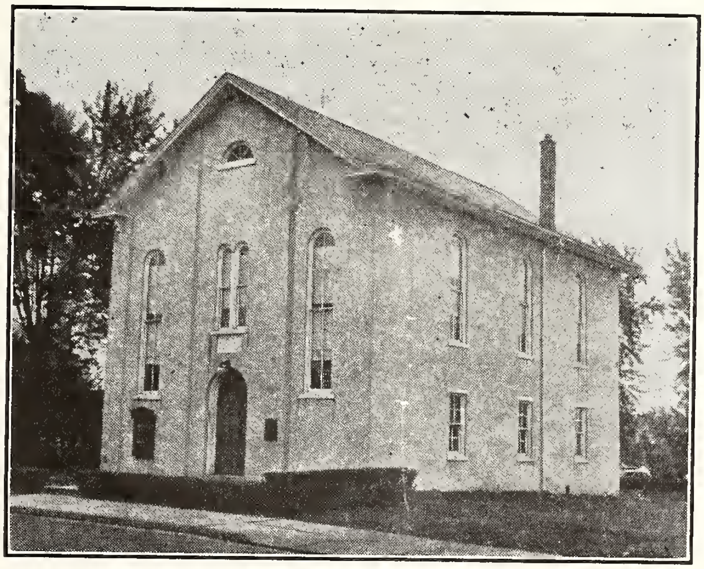
"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JAN. 23, 1940 NUMBER 4

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Grace Mennonite Church, Lansdale, Pennsylvania

In the true, original, catholic, evangelical religion of Jesus Christ, and in this alone, all the individual religions of Christendom find their union, their response, their support. Find out His mind, His character, His will; and in His greatness we shall rise above our littleness; in His strength we shall lose our weakness; in His peace forget our discord; in His love enjoy heaven on earth.—Dean Stanley.



From generation to generation the spiritual church is rising upwards toward its perfection, and, though one after another the workmen pass away, the fabric remains, and the great Master-builder carries on the undertaking. Be it ours to build in our portion in a solid and substantial manner, so that those coming after us may be thankful for our thoroughness and inspired by our example.—Wm. M. Taylor.

This building was purchased from the Evangelicals a little over ten years ago. The meeting house is located in a town of 8,000 population just 23 miles north of Philadelphia. The congregation was served by Rev. D. J. Unruh for the first seven years and Rev. Olin A. Krehbiel has been pastor since that time. The present membership is 229. Names common on the church roll are: Fretz, Bishop, Detwiler, Gehman, Kulp, Yost, Moyer, Smith, Gerhart, Hawthorne, Scholl, Stubbs, Van Sciver, etc. The Tenth Anniversary services will be held from February 4 to 9, to recall and thank God for His many blessings.

A VISION OF MENNONITE UNITY.—Not long ago three Methodist Conferences agreed to unite and work as one body, more than eight million strong. What an accomplishment, what blessings ahead! In America, the different branches of Mennonite faith probably number about 150,000 all told. And one would naturally imagine that it would be easier for the groups comprising this total to unite than for millions. In a recent article in the "CHRISTIAN ADVOCATE" we find this: "A new Methodism moves into a new year, girded with power and guided by God, in holy passion to advance the Kingdom. . . Methodists have realized that unification would be the means of bringing a more vital Christianity to bear upon the world's needs. Methodism has been brought to the Kingdom for such a time as this." This union has not only revitalized the old stock of the church, but it has given their young people an impetus for work and aggressive action that appears quite astonishing. So the paper goes on saying, "*Methodist youth advances in working for peace.*" They are aware of the fact that Christian love cannot be passive, but must be aggressive. They employ all worthy means of creating a Christian conscience against war and a purposeful passion for a program of world peace."—"*Methodist youth advances in seeking others!* The genius of Methodism has been its passion for people. . .It must be a company of Christians compelled of God to seek the least and last and lost."—"*Methodist youth advances in sacrificial giving!* Our dream of service, our hopes for advance depend upon our vision of stewardship. . . . Youth is always disappointed with sham and much talking. Our high resolves must be undergirded with dollars and cents." — "*Methodist youth advances in community service!* . . . The world mission of Christianity takes on an enhanced meaning as each congregation envisions the opportunities that lie within the shadow of its spire."—"*Methodist youth advances in church loyalty,*" . . . . because differences have been minimized in favor of unity. Methodist young people find reason for an increased church loyalty . . . They feel themselves to be a part of that vast body of advanturous persons in every century who have dared to serve God and man." Thus Methodist youth.

How about us Mennonite people? Our Mennonite young people of all shades would be ready, we venture to assert, to undertake a similar program if their leaders and old minds could only catch the vision that unity with them is entirely possible, if they would counsel and plan in true love, unselfishness, and an eye single to the advancement of the Kingdom. The Methodists united on the basis of *fundamentals* and *essentials,* putting aside non-essentials. Our young people in their desire to go ahead and do things for Christ Whom they love and are anxious to serve are, we dare say, ready to join hands. How long will the older folks hold back?—T.

How Jacob Ammann Practiced Forgiveness

In our Sunday Schools we have just discussed the great problem of Forgiveness. In this connection it may interest the readers to know a couple of happenings that show how Jacob Ammann, that "Taeufer" saint in Switzerland, after whom the Ammish Mennonites are named, lived the Jesus way in acts of forgiveness. His home was situated about three miles from the village of Bowil, "Kanton Bern." The place was called "Hinterhaus" and still existed, when the writer visited his boyhood home near Bowil in 1909. It nestled at the base of a slope wooded with pine trees. It was one of those large spreading farm buildings which include the dwelling, threshing floor, barn, sheds, etc., with a widely overhanging roof.

One night after Ammann heard something going on outside. As it was probably a moon-lit night, he could notice several persons hoisting a manure wagon up ladders and later manure. While this was going on, he awakened his good wife and told her to make some coffee and get a lunch ready, as they had a group of men working for them outside. When the persons who proved to be youngsters seemed to be about done with their task, he stepped out, and remarked that as they had worked hard, they should come in and have a cup of coffee and something to eat. Though the fellows squirmed and hesitated, they were so struck with the man's goodness that they found their way into the "grosse Stube," where a nice lunch and the greetings of Mrs. Ammann awaited them. Ammann then returned thanks for the food, for young manhood full of energy to do things that might be turned to good, but which sometimes bubbles over in apparently innocent frolics or pranks, which might prove offensive to some people, but which he was inclined to overlook and forgive. After the lunch the youngsters humbly apologized and proceded to put the wagon, sitting on top of the roof with its load, back where they belonged.

At another time, also in the night, father Ammann felt drawn to the granary, where there was a good supply of spelt, a wheat-like grain from which the hull does not separate in threshing. When he opened the door, a man with a lantern, who had filled a big sack with this grain, tried to whisk passed him. But the saintly man stopped him and gently asked what this meant. The intruder told him, he had no work but a large family with children at home who were hungry for bread. He had figured that his well-to-do-neighbor had enough bread material and to spare, and wouldn't miss what he was about to take. Father Ammann expressed his sympathy, filled the sack for him, helped put it on his back, and dismissed him saying, whenever he found himself in need he should openly come to him for help.—These are two stories that "father told" and are still remembered by "Taeufer" in that neighborhood.—T.

EDUCATION

A. S. Rosenberger

PHILANTHROPY

J. D. Unruh

The "Preliminary Sampling Report" on college income and expenditures for 1938-1939 has recently been released by the Federal Security Agency of Washington. The increase in private philanthropy is particularly worthy of notice. The 90 privately controlled institutions which filed reports with the Security Agency, reveal that gifts and grants to these institutions in 1929-1930 amounted to $3,109,364 while in 1938-1939 such gifts and grants totalled $4,591,505, or an increase of 47.7% over the 1929-1930 level.

Interpretations are always somewhat hazardous, nevertheless one always finds them tempting. Several explanations maybe advanced for increased private gifts during the depression years. On the one hand private institutions have found it extremely hard to tide over this era. In fact, only because of increased donations were they able to survive (not all did, or will). Necessity dictated increased philanthropy. However, one needs to go farther—why were people willing to sacrifice more for private schools when it was proportionately harder to do so? Two thoughts appear plausible. On the one hand the value of our institutions became more apparent as we approached the possibility of losing them. And, on the other hand it certainly must have dawned on many that material investments on occasion could vanish very quickly. Investments in institutions that develop human personalities presented more favorable prospects for stabilized returns. May God grant that among our own people this trend may become more evident. As this spirit grows among us so will we prosper in the things that are really essential.

Delegates from Historic Peace Churches Visit the President

By E. L. Harshbarger, Chairman General Conference Peace Committee

On Wednesday, January 10, a delegation of representatives of the historic peace churches called on President Roosevelt to lay before him their concern for a satisfactory program for conscientious objectors. The delegation laid before the President, during the half hour conference, the following statement and also a detailed plan of action in case of national crisis. The President's reaction was decidedly favorable, especially was he pleased with the definite plan of action. "That's great," he said, "I'm glad you have done it. This is getting it down to a practical basis. It shows us what types of service the conscientious objector will do without fighting. Excellent. Excellent."

Later the same day conferences were held with Attorney General Murphy and the new Attorney General Jackson, where the reception was also most cordial and encouraging. The following morning Brother Hiebert and myself visited Secretary of War Woodring, who also expressed great interest and general satisfaction with our proposals. More can be written about these interviews later.

The following is the letter presented to the President:

December 1, 1939

The Honorable Franklin D. Roosevelt
The President of the United States
The White House
Washington, D. C.

Dear Mr. President:

On February 12, 1937, you graciously received representatives of the Society of Friends, the Mennonite Church, and the Church of the Brethren, who presented to you statements expressing the historic and unbroken convictions of these groups against war, and their devotion to peace and goodwill. These attitudes grew out of deep religious convictions, based on the spirit and teachings of Jesus, and are a part of a way of life which we believe cherishes the highest values for all men. Today we again submit to you our concerns in view of present world conditions.

We desire, first of all, to express our deep appreciation for your repeated effort to prevent the European war, our warm support of your confident insistence that the United States shall not be drawn into this conflict, and our hope that opportunity will arise for our nation to cooperate with other neutral nations in offering mediation or other peace-promoting techniques toward the earliest possible establishment of peace. We have aslo warmly appreciated your personal interest in the large number of political and racial refugees whose relief and resettlement are so urgent a present obligation for all men of goodwill. Your recent challenging appeal for humanitarian relief to European war sufferers has likewise won the hearty response of our groups. Our own organizations are definitely planning to contribute to such projects in the future, as in the past, not only with the desire to minister to human need, but also to keep vivid the vision of a better way of life than that of intolerance, persecution and war.

Opportunities and responsibilities of relief and rehabilitation for the war sufferers in Spain and elsewhere have come to us recently through the American Friends Service Committee and the service agencies of the Mennonite Church and Church of the Brethren. Our Spanish relief program, after more than two years, is probably drawing to a close, but relief responsibilities in China continue. Refugee colonies in Paraguay and Brazil still require our care and support. Just now we are being asked by interested American groups to assume important new responsiblities for the many tragic Polish war sufferers, and our representatives are now in Europe to investigate, and if possible, to inaugurate this project. This new work will again express in visible form our concern to be of direct service to the innocent victims of war.

If, in spite of all efforts to maintain neutrality, the tragic day should come when our beloved nation is drawn into war, we should expect to contine our work for suffering humanity, and to increase its scope because of the greater need at home and abroad. Such service would permit those whose conscientious convictions forbid participation in war in any form to render constructive service to their country and to the world. We appear today chiefly to discuss with you plans to provide for this alternative service as it may relate to possible conscription, reserving the privilege to offer at a later date a supplementary memorandum dealing with other types of conscientious objectors.

As you know, in the last war the United States Government finally authorized such non-military humanitarian service to be substituted for military service, and furloughed conscientious objectors to this relief work or to farm labor. But this arrangement was provided only after months of confusion and distress, and only after repeated conferences between our representatives and officials of the War Department, because of the lack of any previously established policy. Since we understand that plans are now being formulated for mobilization of the nation's man power if war should come, and since the need for dealing with conscientious objectors would again emerge to confront Government agencies, we venture to suggest the advantage of advance discussion of the problem with the appropriate officials. We should much appreciate the opportunity for such discussion and are prepared to make concrete proposals to such officials regarding procedures for handling conscientious objectors and types of service which might be provided. In this connection we also venture to suggest the desirability of again setting up a civilian agency for dealing with this problem. There is a precedent for this in the action of President Wilson in 1918.

We have come to you, Mr. President, with these requests, because our previous conversations witn you have persuaded us that you both understand and appreciate the position of the historic peace churches. Our desire is to cooperate in finding the best solution to the problem of the conscientious objector, and it is even more to render as loyal citizens the highest type of constructive service we can to our country and to the world.

Faithfully yours,

For the Society of Friends	*For the Mennonite Church*
Rufus M. Jones	Harold S. Bender
Walter C. Woodward	P. C. Hiebert
J. Barnard Walton	E. L. Harshbarger

For the Church of the Brethren
Rufus D. Bowman
Paul H. Bowman

Our Sunday School Quarterlies

The aim in printing our own Sunday School Quarterlies is to give to the scholars and teachers of our churches the kind of information and inspiration we consider best. The safety zone in life is the zone close to the Savior and His word. There lie also the rich sources of blessing; there the scholar finds his spiritual food; there the teacher must receive his preparation. The desire of the editors is to live in the safety zone and submit to the Sunday Schools the results of their studies and their experiences with the Master.

As the classes which use the Intermediate uarterly will have noticed, a *Work-Page* has been introduced in the first issue of 1940, with these five divisions:

I. Lesson in History.
II. Lesson in the Study of Human Nature.
III. Lesson in the Life and Teaching of Jesus.
IV. Lesson in the Study of the Nature of God.
V. Lesson in the Christian Life.

Each question aims to stimulate the thinking of the class, to create desire for knowledge, to inspire for better living, and to give opportunity for self-expression, testimony. *It is not expected of any teacher to thresh through all the questions in one class hour.* In our opinion that would be unfair toward the subject taught and towards the class. Each teacher *must* carefully select from the material or other sources what is most appropriate and helpful for his class.

The page is considered to be a *work-page,* although not in common sense of a work-book, where true and false tests, insertion tests, multiple choice questions, and completion questions are given. The teacher is expected to do considerable preparatory work, collecting information to answer the questions, prepare maps, find illustrations and also direct the scholars to do the same. The teacher is expected to work and urge his pupils to work also.—*A. Warkentin, Editor.*

A Soul-Orienting Christmas

By D. D. Eitzen

Class work, a too-heavy speaking schedule, a research project that needs *must* be completed by a certain date, and working constantly with individuals whose adjustment problems are too "realistic"—these among other factors such as taking myself too serious, depleted my energy and befogged my Christ-indicated outlook. A vacation-Christmas was imperative and our thoughts were directed to visiting the Sudermans of Oraibi, college friends and mission workers in whose cause we thought ourselves to be very interested.

The first part of the journey through the much-appreciated cities of Southern California was fascinating. Besides the sights and a flat tire there was much to talk about, for we are so little together as a family for visiting purposes. Then came the "endless" stretches of desert wastes. Stanley was replenishing his question box by taking a nap of several hours on the back seat (Donald had stayed home) and the two of us were looking into space, seeing not the occasional cactus of the desert but, mirage-like, questions involving eternity and man's place in it.

For the past few months the fellow ministers of the seminar in Pastoral Psychotherapy had been wrestling with questions like, "What is man?" "What constitutes personality-fulfillment?" "How, by God's grace, can this fulfillment be attained?" and "What is my unique mission as an under-shepherd of Jesus Christ in guiding man to the sheepfold of the Christ-promised abundant life? These questions intrigue us into time-absorbing study which in turn makes very lively and indeed intellect-enlightening but not necessarily soul-orienting discussions. The president of the American Academy for the Advancement of Science, of a few years ago is quoted as having said in his presidential address, "Entangle your mind with a problem and then leave it alone." The sculptor, working on the mole—or dimple, if you please, of his object soon loses all sense of proportion and often backs away from his model to see it in perspective. Similarly it is imperative, for a comprehension of God's ways and man's salvation, to withdraw from intriguing academic questions into prayerful "waiting" a passive beholding. Gradually, yet sometimes strikingly, eternally secondary or irrelevant matters fade into their proper place and one sees the meaning of life in focus. Such insights often precipitate at three o'clock in the morning—or, as one meets a life-"tragedy."

What revolutionary effect hills and mountains have! They remake the blue sky, they give meaning to the desert wastes and the pines. Above all, they remake man's mind, feverish with anxiety.

A fee of one dollar at the government inspection office directed our gaze from the mountains to the yawning deep of Grand Canyon (from 4 to 18 miles wide, 217 miles long and one mile deep). Said the park ranger,—a park ranger to a Christian minister—"man prides himself of his achievements but they are only incidental to God's world." Man's airplanes, as though master of the canyon, haughtily flutter over it but they last at best a few years. Place man's Empire Buildings in this canyon and it's all but a joke—so temporary, its conveniences so selfish! Then I placed my ego with its carefully circumscribed world in it. The impact of the resulting insight upon my ego-protecting shell caused it to crumble. Then came the final blow in the suggestion that Grand Canyon is but a symbol of God's eternal ways and purposes. I broke down in the psalmist's confession, "What is man that thou art mindful of him?" God answered with Hosea 11:8-9; John 3:16—Christmas!

Stanley, snow-covered and feeding the deer of the park looked up and said, "Dad, how do they get such parks?" I explained that when daddy and other daddys paid their taxes, a portion of this amount was used to take care of God's wonders. After a moment he added, "Let's pay taxes!"

OBSERVATIONS AMONG THE HOPEI BRETHREN

We regret that our visit was of necessity restricted to the Oraibi station. On the way we stopped at Moencopi to meet missionary Johnsons, but they were out for the day. We went through Hotevilla but did not have time then to visit. However, that evening, missionaries Amy and Danie Schirmer had their boys' and girls' choruses at a public Christmas program at Oraibi, so we met them there.

At the close of the last meeting several came to express thanks "for telling us of Jesus." Then Quooyawayma spoke tearfully. A young Hopi translated, "We love our missionaries and the Lord is blessing their work, but the Satanic forces are strong. Tell the churches we need their prayers." (Later this man expressed his love by giving the Suderman children and our son Stanley each a sack of pinions.)

I for one appreciate the special musical gift of the Sudermans and their sense of obligation to use this God-entrusted talent with emphasis. The congregational singing of that group is Mennonite-plus. Their Christmas program is evidence of faithful and effective missionary leadership and commendable cooperation on the part of the natives.

I proceed with this report, keenly conscious that it is merely the impressions of one person. Many of them must be naive because my interest in missions has been purely a sentimental enthusiasm with no background of experience or training and lacking in sincere consecration. Since our early youth both Mrs. Eitzen and I had been publicly committed to serve as foreign missionaries. But now as we traveled deeper into an "impossible" country and saw how the Sudermans worked we understood why we never got to the mission field.

This leads me to conclude that prospective student candidates for mission service be tested rather rigorously in their devotion to the cause as well as regarding their aptitude for the type of service which constitutes the work of a missionary. This test might consist of a series of tests. (Since I write wholly unofficially I feel alarmingly free to make these suggestions). A detailed personal analysis of why and how the candidate feels called to serve his Savior in the capacity of a missionary. Such a statement should *not* be answered, I believe, with a letter of congratulations. Instead, such a candidate should be assigned a big-brother counselor who, by training, devotion and experience is able to understand him, and the real "mission" of missions as to guide him into an intellectually and emotionally sincere acceptance of "*his cross*." 2) A very thorough clinical physical examination. 3) An emotional inventory. It is very common to be physical robust, intellectually superior, spiritually glib, and emotionally an infant. Such a person facing the trials of a mission program *may* find himself. If not, he becomes physically ill, and that illness is usually of a type beyond the ken of the medical profession; intellectually confused; spiritually either fanatical, hypocritical or skeptical; and emotionally more and more ego-centric. Personality difficulties do not preclude service as a missionary, but they should be reliably understood and, like physical handicaps, accepted. Says St. Paul, "Then will I glory in my infirmities." 4) Why couldn't a prospective missionary for service at home or abroad have the privilege of a supervised and guided trial service? I wish the "volunteers" in Bible Schools and Colleges might serve part-time in a near-by city mission, or church, or spend the summers as a helper at some of our mission stations in this country. The Arizona mission fields carry on an extensive program of Vacation Bible School, and, I surmize, need help badly. 5) Advisedly I have said nothing of academic mission study courses. I'm afraid of too much theory. Obviously, some of it, if based on reality, is advantageous. But give the candidate a chance to learn missions in the laboratory of life and guide him to make for-the-moment-necessary adjustments and he will be able to "light on his feet" when he faces the unique emergencies of a later situation.

We also heard a part of a S. S. Christmas program "up on the Mesa." (This is a few miles from the "lower village" where the mission work is concentrated.) Before the carefully planned gifts were handed out, brother Kliewer, associate to the Sudermans, announced that only those who were enrolled in the S. S. would get a gift. Obviously, this program had brought out those who were not interested in the spiritual program of the S. S. but were desirous of the material advantages it afforded. (Not radically different from many a church member among us, only less hypocritical). The announcer further pled that those receiving gifts *please* be satisfied with them. These "candid shots" of human nature "in the raw" revealed in bold relief the emphasis of the evangelical message, "Set your affection on the things above, not on the things on the earth." Paul complains to the Corinthians, "I could not speak unto you as unto spiritual, but as unto carnal . . . . "

A heart-rending revelation was this that a "beautiful" "head" testimony—an intellectual embracing of the fundamental doctrines of Christianity—does not always spell personality redemption. It obviously is the primary step towards the abundant life in Christ, but only that! Conduct-delinquency, however, must not be judged moralistically by us who would be undershepherds of Jesus, for he "was moved with compassion toward them and he healed their sick."

A middle-aged patient in the Methodist Hospital where I serve as chaplain said quite nonchalantly that she had abandoned the faith of her fathers. Later in the conversation she volunteered, with perturbed emotion, "Tinsel - tinsel, Christmas-tree decorations—that is symbolic of what Christmas means to most Americans." Quite true! But a visit to Oraibi unmistakably reveals that Christmas is the beginning of the Creator's re-winning His own. (Rev. 3:20; Col. 1:20-22.)

"Lord thou hast here thy ninety and nine
Are they not enough for Thee
But the Shepherd made answer
This, of mine, has wandered away from me
And although the road be rough and steep
I go to the desert to find my sheep."

"God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconcilation."—2 Cor. 5:18.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 4, 1940

HOLDING LIFE SACRED

A Principle of Temperate Living

Gen. 1:27-31; 1 Cor. 6:19, 20; 2 Cor. 6:16-7:1

Introduction

Our lesson is the first of a series of four on Right Living, which we shall study this year. This lesson takes us back to the creation of man. A right answer to God's high purpose in creating man, will help us to live aright. Today we consider an extremely important principle, that of temperate living. We live in a Christian country in which human life is considered as sacred, and yet our government licenses men to sell to others that which degrades life and reduces many to abject slavery to intoxicating drink habit. Once in control, it reduces many to utter ruin physically, morally and spiritually.

Man Created in God's Image vs 27-31

Man, in contrast with all other animal creatures, was created on a much higher plane, in the image of God (v27). He has intellectual, moral and spiritual capacities similar to those of God himself (Col. 3:10, John 4:24). Man was created a true personality, with the power of conscious reflection, of deliberate choice and ethical character, knowing good from evil. Man has marred this image by sin, but has not obliterated it (Jas. 3:9). God also appointed man to a high place of dominion over created things on earth (vs 28, 29). God had a lofty purpose in mind for man and hoped he would fulfill all his possibilities. Man was to people the earth and subdue it—exercise wise dominion over all. God made ample provision for the physical nourishment of all created life (vs 29, 30). God made everything very good. Man has marred that goodness by permitting sin to enter his heart. Man has greatly disappointed God.

Body is Temple of Holy Ghost vs 19, 20

Paul is warning the Corinthian Christians against the very common sin of fornication. He is giving the very unique teaching of Christianity against physical impurity, declaring that our body is the temple of the Holy Spirit (v 19). The Holy Spirit is God's gift and dwells in the Christian who has given himself to God and he has no right to defile what belongs to Him. We have been bought with a great price (v20), the shed blood of Christ, and are under obligation to glorify God in our body and spirit.

Believer's Separation from Unclean Living
2 Cor. 6:16-7:1

There can be nothing in common between a temple dedicated to God and one dedicated to idol worship. It is sinful sacrilege to use the body—the temple of the living God—for any sinful associations (vs 16, 17). God's moral requirements are high and exacting and clean moral living is alone consistent with the dignity and sacredness of body and life. The Christian's life will seek to harmonize itself with God in thought, motive and act.

Holding Life Sacred

God has so provided for man's spiritual needs that it is possible for us to have communion with Him. This fact and the fact that man is destined to live eternally, has invested human life with a definite sacredness. Man is a living soul and life is a sacred trust. We hold life sacred when we refrain from everything that may injure health, debase the soul, shorten life. *Using intoxicating drink does all of these.* We hold life sacred when living a holy life, when doing all possible to make our lives more useful, satisfying and spiritual, when we come in full surrender to Christ who alone can thoroughly cleanse us.

Let the current of your being set toward God, then your life will be filled and calmed by one master—passion which unites and stills the soul.—*Maclaren.*

SERMON SKETCH

By Edgar Toews

Theme—"Jesus and the Impotent Man"
Text—John 5:6—"Wilt Thou be made whole?"
Scripture lesson: John 5:1-15.

Introduction

Jesus never gave up in despair as he dealt with men. He met all kinds of men. He dealt with them in a mervelous way. He always took a helpful and a hopeful attitude.

Some men were rich and some were poor. Some were respected in the eyes of men, while some were despised. Some were conscious of their own sinfulness while others saw only the sins of their neighbors.

The men with whom Jesus dealt all received the same consideration with the exception of one group. This group consisted of people known as hypocrites. Men who were not sincere.

All who realized their need and were willing to accept help, received more than they expected.

In our text we find Jesus at a place where there was much suffering. Often we find him at such places.

This place was called Bethesda. In many respects it may be compared with some of our modern health-resorts. A great number of impotent folk were present, seeking relief from suffering and pain.

Jesus comes to this place and shows special interest in one particular man. Why this man was singled out we are not told.

Other questions might arise as we look at this narrative but they become unimportant as we center our thoughts on the vital truths of our text.

We notice first that:

I. Jesus is INTERESTED in making men whole

"Wilt thou be made whole?" What a question to a man who had been sick for 38 years.

1. Jesus is interested in men. "We have not a high priest that cannot be touched with the feeling of our infirmities." Heb. 4:15.
   a. It is always encouraging to know that a friend is interested in us.
   b. Jesus is interested in men who are lonely, sick, and forsaken.
   c. Jesus is interested in our success and in our failures.
2. Jesus is interested in making men *whole*. He is not in the patching business. He does not merely offer the poor sufferer relief. He wants a new creature. 1 Cor. 5:17.

II. Jesus is ABLE to make men whole

"Arise, take up thy bed and walk."

1. Jesus is able, not merely interested. How different from our human limitations.
2. Jesus can do nothing for the man who is unwilling. Are we always *willing* to be made whole?
3. Jesus will cause a great change in any man's life.

III. Jesus wants men to REMAIN whole.

"Behold, thou art made whole, sin no more."

This does not mean sinless perfection, but it does mean that sin shall not have dominion over us.

1. Jesus wants men to remain whole.
   a. In order that they may enjoy the abundant life.
   b. To demonstrate Christ's healing power.
   c. To create in others a desire to be made whole.
2. Jesus wants to remove the cause of unhappiness. "Sin no more."
   a. A man who is made whole is expected to live on a high plane.
   b. The Christian life is one in which we may invest our interests and ambitions and truly live.

Conclusion: As ambassadors for Jesus Christ, we should remind men everywhere that Christ is still interested in humanity and in each individual life.

We should ever point men who are in bondage of sin and despair to the one and only source of healing.

Let us examplify, that the power of Christ in our own lives is a living reality.

Notice Regarding Western District Conference Loan Library

1. We again wish to call the attention to the Western District Conference Loan Library of nearly 900 volumes located at Bethel College. Last year fairly good use was made of this library by people and churches in the vicinity, but this winter there has been little demand so far.

2. Now that the postage on books is reduced to 1½ cents a pound, those living farther away can also use the library at very small cost. Books will be gladly mailed them upon receipt of an order.

3. To make the service more accessable for those who call for books, *beginning February 1, the library will be open from 1:00 to 5:00 p.m. every day of the week from Monday through Friday, and also Saturday forenoon.*

4. About 200 new books are being ordered, and will be available before long. A list of them will be prepared and mailed to interested parties. Those who wish a catalog of the books now on hand should drop us a card.

5. Donations of *fairly new and worthwhile* books to the library, by people who have no longer use for them will be gratefully received.

A. J. Regier, Secretary
Education Committee of Western Dict. Conference.

—*Emmanuel Church at Pratum, Oregon.*—"Rev. J. M. Franz pastor of the Emmanuel Church for the past 15 years has hesigned and accepted the call from the Grace Ch. at Albany, Oregon. Rev. Franz and family will go to Albany after June 1. Mrs. John Merryman, 912 Madison Street, Silverton, Oregon, has been reelected correspondent for *The Mennonite.*"

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CANTON, OKLA., Dec. 29, 1939.

Dear Friends:

Permit me to relate a worthwhile experience which I have had on a visit of a Tuberculosis Sanitarium at Shawnee, Oklahoma. If there is any place where sadness is to be expected, it is this one. Here they lie, many of them far away from their loved ones. In many instances all hope to get well again is gone. And yet, what did I find here? Sadness? Yes, in a few cases, but even in these there was to be found some of the joy of which our Master spoke when he said, "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

I stepped into the room of one of the Indian Christians. She looked thin and haggard, and was no longer able to speak audibly, only in a whisper. If there was any one who had reason to dispair, it surely was this poor creature. For in addition to the misfortune of being beset with a hopeless disease and the worry of absent loved ones, she was beset with the illusion that another one than herself was carrying on as mistress of the house. When I told her that on our mission field there were those that had recently accepted the Savior, she whispered with a shining face, "I have prayed for them." Then she told me something that showed me to what spiritual heights our Indian Christians may ascend, it was the statement that she had forgiven those who had mistreated her.

During my next visit in this Sanitarium, I learned that our heroine had passed on into eternity. Our praying helper who had undoubtedly done much for our dear God is no longer here. But it is said that when the Lord calls away a servant, he puts another one in his place. Dear reader, may you not be the one through whose prayers the Lord wants to complete this work? Let us take these words of our Savior to heart: "If ye abide in me, and my words abide in you, ask whatever ye will, and it shall be done unto you. Herein is my father glorified that ye bear much fruit; and so shall ye be my disciples."

With hearty greetings, Benno Toews.

—*Rev. and Mrs. J. M. Suderman* who have been faithfully and efficiently handling the work of our "Mennonite Publication Office" at Newton, Kansas, both entered the Bethel Hospital with severe attacks of the flu over two weeks ago and, other complications setting in, have since been lingering there seriously ill, so that only their children were permitted to look in on them. But with the help of God they seem to be comewhat better at this writing, Jan. 19. Many have prayed for this good couple and may we herewith invite others to intercede for them that, if it be God's will, they may fully recover.

DR. S. K. MOSSIMAN IS IMPROVING

Dr. S. K. Mossiman, who with his estimable helpmate has fathered and built Bluffton College for 25 years, has been the patient sufferer of an apparently incurable disease for about a year, as many of the readers know. The last couple of months he has lingered in the Bluffton Community Hospital, a very sick man, so that it was feared he might not live to see the new year. Now his condition has taken a sudden turn for the better. Although this information is taken from a personal letter of Mrs. Mossiman, received Jan. 15, we hope she will pardon us if we quote parts of it. She writes: "I am happy to be able to report that Dr. Mossiman is improving. . .and we again attribute this change alone to God's plan for him. . .The Doctors pronounced a rapid growth of the affected part, which could not be removed. . .Now the growth proved to be an abcess. The old incision opened and Dr. Steiner declared that a very large quantity of puss came forth. And that was the turning point. The mind cleared, life returned slowly, but very perceptibly, and now Dr. Mossiman sits up a half hour each day, eats and sleeps pretty well, and we hope to get him home before long."—May God be praised for this remarkable change, and may we all pray to God that He may grant the patient a recovery to fair health.— *Editor.*

—*Dr. P. R. Schroeder still in the Hospital.*—Here is what a recent communication from him dated Jan. 17 says: "Since I am still in the hospital I AGAIN WISH TO REQUEST THE EARNEST INTERCESSION OF OUR FELLOW-BELIEVERS. It is 9 weeks today since I came here. Several times the wound seemed to be almost ready to close. Then something hindered again. On January 4, I was on the operating table once more, so the doctor could help healing with a small cut and a few stitches. He thinks now that I may be able to go home soon. My prayer is that the Lord may carry through His Will with me. Romans 12:1, 2.—2Cor. 1:8-11.

Prayerfully yours, P. R. Schroeder

Sacred Heart Hospital, Yankton, S. Dak.

—*The Institute for Ministers and Church Workers* at Bethel College hit one of the worst weeks imaginable as far as the weather was concerned. It snowed so much, with some drifting, that roads were almost impassible, making it wellnigh impossible for country folks to come in. Yet, people from Newton and students made up considerably, especially of evenings. The Bible Hours by Dr. H. S. Gehman were instructive, the Ministerial Conferences conducted by Dr. W. A. Elliot very helpful and his Evening Addresses were truly rich. The Hour devoted to "Our Children and Their Needs" by people who knew their subjects were greatly worth while and, last but not least, the ladies handled their Women's Hour very creditably.

EDITORIAL STAFF
Senior Department
R. Weinbrenner
Intermediate Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Youth and Patriotism

by Eldon W. Graber

Youth in America is confronted with the serious problem of answering the challenge of the future whose beckoning call is, to say the least, confusing. To say that the frontier is gone is correct, but in its place have come so many new frontiers that youth is bewildered and fails to grasp the opportunity before its very eyes. The new frontiers have appeared in at least four different fields—social, economic, political, and religious. It is in the latter two fields that the problems of the Mennonite youth assume a much greater proportion than those of other faiths.

The exact relationship of the church and the state was a matter of great concern to the Pilgrim fathers; it was a vital factor in the colonization and formation of our country, and it is today a problem of no mean proportions to our Mennonite youth. Now the historic peace stand of the Mennonite church dates back even earlier than the formation of our country. But it is the special problem of our youth to present an undivided front to outside influences, to preserve for us and our posterity so great a peace heritage.

No man lives alone. He must associate and deal with other men. He needs some central authority to protect him in those dealings. In the Dark Ages there were councils and chiefs who defended society and regulated its affairs. That was modern government in the beginning.

Since then two principal kinds of government have developed—one in which the citizen is supreme and the government obeys his will, the other in which the state is supreme and controls the citizen. In the first, man created machinery to look after him as a separate individual entity, and he retains the power to run that machinery. In the second, he is merely a small cog in the machinery, his desires and will are sacrificed to the state.

Our American democracy is individualistic. All powers of government are granted or withdrawn by the citizen. The successful operation of such a system of government definitely rests upon the individual citizen, upon minorities and upon majorities. Since minorities must be recognized our Mennonite faith ought to flourish as long as America is a democracy and as long as our Constitution contains the words, freedom of religion. But whether our faith can and will retain its hegemony depends upon the attitude and program of action for our young people.

Perhaps much could be gained by a redefinition of patriotism. It ought to be made increasingly clear that patriotism is not a synonym for bloodshed. Equally clear, however, should be the axiom that love of country and appreciation of her true greatness and protection is not a war time activity, but a peace time duty and privilege. If in this redefinition of patriotism we can show the validity of a creed that does not hamper or destroy democracy and does definitely preserve both a political and a religious heritage, we shall not have contended in vain. It is up to us also, as Mennonites, to make and to keep our country good and great.

Senior Department

LIBERTY AND JUSTICE FOR ALL

Race Relations Sunday

Senior C. E. Topic for February 11, 1940

Main Topic: LIBERTY AND JUSTICE FOR ALL
Matt. 7:12; 25:34-36

I. Worship Service

1. Songs: "Love Divine, All Love Excelling," "More Like the Master," "All Hail the Power of Jesus' Name."
2. Reading of main topic, and prayer.
3. Talk or music by a visiting negro, or someone of another race. If that is impossible, let some one impersonate a character of another race, as Booker T. Washnigton, or have a quartett sing some negro spirituals.
4. Offering for missionary project.

II. Leader's Introduction.

"It is both unintelligent and unchristian to discriminate against a person because of his race. Take anti-Semitism, for example. Just because a person is a Jew does not mean that he personally possesses all of the bad characteristics that Jews are supposed to have. Our judgments of what Jews are like are usually all wrong, based on unsound, unscientific, biased observation. We need to look upon people as individuals, without regard to race, and deal with each one according to his need and merit. Jesus treated people so. He never put them in racial cubbyholes. This is particularly evident in the record in John's Gospel of His encounter with the Samaritan woman at Jacob's well."

III. Suggested topics for Short Talks

1. Liberty for an Ethiopian. Acts 8:35-39.
2. Christ's great mission. Isa. 61:1-3.
3. Proper use of liberty. Gal. 5:1, 6, 13, 14.
4. Justice promised. Jer. 23:5, 6.
5. Kindness to enemies. 2 Kings 6:18-23.
6. A foreigner healed. Mark 7:24-30.

IV. Discussion.

1. How did Philip treat the Ethiopian?
2. How was Peter's prejudice toward Cornelius, the foreigner, broken down?
3. How can we cultivate a sympathetic attitude today a) toward Jews? b) toward Japanese and Chinese? c) toward negroes?

V. Facts for Study

Dr. Frank Crane once said that "much of the wrongdoing of the world arises from confusion of mind." People are not so much confused concerning the difference between right and wrong, however, as concerning their personal responsibility. People tell themselves that they are in the grip of forces which they cannot resist: they yield to inherited prejudices, and to the opinions of their associates.

We need to develop the ability to stand up with Christian fortitude for the rights of those who belong to another race. We need to learn to consider them as our equals, and as equally precious in the sight of God. We need to develop an appreciation for the contribution they have made, and are making today for the good of mankind. We should see their possibilities even as Jesus saw the possibilities in those of other races.

VI. Illustrations.

One of the finest portrayals of the text "Suffer the little children to come unto me" is the painting where Jesus is in the midst of the children of all the races, black, brown, yellow, red and white. Race problems will be solved if the Spirit of Love and Charity exemplified in the following story will be put into practice: A young man who recently came into a certain church was asked why he was led to the church. He said that the music attracted him. "I was going by when I heard an old hymn with the strains of the great organ, and something in that music said to my heart, 'Come in.' There was a welcome in the melody. I found a cordial welcome from the congregation, there were handclasps, cheerful faces, and the message of the minister encouraged and strengthened me. There seemed an atmosphere of welcome that just found me."

VII. Food for Thought

Christ has no hands but our hands
  To do his work today;
He has no feet but our feet
  To lead men in his way;
He has no tongue but our tongues
  To tell men how he died;
He has no help but our help
  To bring them to His side.

We are the only Bible
  The careless world will read;
We are the sinner's gospel,
  We are the scoffer's creed;
We are the Lord's last message
  Given in deed and word—
What if the line is crooked?
  What if the type is blurred?

—Annie Johnson Flint.

INTERMEDIATE DEPARTMENT

ALIKE, THOUGH DIFFERENT

Intermediate C. E. Topic for February 11, 1940

For Daily Reading:

Feb. 5. Welcoming the foreigner. Ruth 2:5-13.
Feb. 6. From the east and the west. Matt. 8:5-13.
Feb. 7. Other sheep. John 10:14-18.
Feb. 8. At the Jerusatlem council. Acts 15:7-12.
Feb. 9. All children of God. Gal. 3:23-29.
Feb. 10. The unity of the Spirit. Eph. 4:1-7.
Feb. 11 Topic. I Cor. 12:5; 12-14, 26-28.
(Race Relations Sunday)

Opening Suggestions—If you live in a community where there are various races of people, we think it would be fine to invite some of them to your meeting. Plan the meeting so that they will be given an opportunity to take part if they wish. If some of them are especially talented along certain lines, ask them in advance to be ready to take part in the program. Should there be a minister of another race in your community ask him to be your special speaker. By all means try and sing a commonly known Hymn or Gospel song in more than one language at the same time.

Opening song: "Everybody Ought to Love Jesus"
Scripture Reading: I Cor. 12:5, 12-14, 26-28.
Prayer by Leader
Song: "In Christ There is No East or West"

Introduction to the poem "Heathen".—"People are much more alike than they are different. After one of the great battles of the World War the nurses found a poem scrawled on the back of an old envelope in the waistcoat of a Tommy who had made the 'supreme sacrifice.' It was written about his Indian fellow soldiers."

Heathen

"I used to think him 'heathen,'
Just because—why, don't you see—
He didn't speak God's English
  And didn't look like me.

"He had a burnt complexion—
Which is 'heathen,' goodness knows—
He ate a 'heathen's rations,
And he wore a heathen's clothes.

"But he's kind to little kiddies,
And there's written in his eyes
A willingness to offer up
  A Christian sacrifice.

"Yes, you'd know him for a 'heathen'
If you judged him by the hide;
But, bless you, he's my brother,
For he's just like me inside."—**Onward.**

Song: "Love Thyself Last"
Offering
Memorize: Galatians 3:26.

Discussion—Naturally the problems of each society will be different and we trust each leader will consult his superintendent and find the most needful phases of the topic to discuss.

Chorus—Have all join in the singing of the little chorus "Jesus Loves the Little Children"
Closing Song: "The Call of Brotherhood"
The Lord's Prayer

JUNIOR DEPARTMENT

Program Suggestions for February 1940

BOYS OF THE BIBLE.

Febryary 4.—Boys who loved the things of God.
February 11.—Boys who helped others.
February 18.—Boys who were dependable.
February 25.—Boys who became Kings.
Song for the Month:
Verse of the Month:

"I have no greater joy that to hear that my children walk in the truth. 3 John 4.

Prayer for the Month:

"Create in me a clean heart, O God, and renew a right spirit within me." Psalms 51 v 10.

"Here Is My Heart", Mennonite Hymn Book, No. 222.

Program for February 4, 1940.

BOYS WHO LOVED THE THINGS OF GOD

I. *Worship Period:*

1. Prelude—Melody of, "Break Thou the Bread of Life".

2. Call to Worship—Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

3. All stand and sing: "Break Thou the Bread of Life". Mennonite Hymn Book, No. 187.

4. Psalms 1, read by a Junior.

5. Leader's prayer closing with the Lord's prayer in which all join.

6. Trio—"Sing Them Over Again to Me."

7. Solo—"Sweet Hour of Prayer"—Mennonite Hymn Book, No. 201.

8. Song in unison—"Here is My Heart."—Mennonite Hymn Book, No. 222.

Study Period:

Aim. To help our Juniors learn from experience and service of the characters studied, that they might be strengthened in their Christian lives.

1. A boy who loved God's Word.
   (a) A Junior should read aloud 2. Timothy 1:1-6; 3:14, 15, 16. and Acts 16:1-3.
   (b) Another Junior may discuss Timothy's accompanying Paul on his journey and his usefulness to Paul.

2. Poem: "The Bible A Book For Boys" (by a boy carrying a Bible.)

"The Bible is a good book for boys,
As anyone can prove,
Its full of just such stories
As boys are sure to love.
There's Daniel and his Hebrew friends,
Who to their God were true,
Through fiery furnaces, lions' dens,
And all men's hate could do.
Then prophets brave, who warned of sin
In no uncertain tone.
Who faced king's wrath, but stood their ground
Trusting in God alone.
The story of our Lord Himself
Of Peter, John, and Paul—
Oh, the Bible is the book for boys,
The best, best book of all!

—Selected.

3. A boy who prayed.
   (a) Tell the story of Ishmal as found in Genesis 21:9-20—by a Junior.
   (b) Discuss: "God hears our prayers"—Genesis 21:17—by a Junior girl.

4. Bible Findings on "Prayer." Psalms 4:1; 2 Chron. 7:15; Psalms 39:12a; Psalms 66:19; Psalms 65:2; Proverbs 15:8; Matt. 21:22; James 5:16; Phillipians 4:6.

5. A boy who chose wisely.

3:9a a.—Tell the story of Solomon as found in I Kings 3:5-15 and Chron. 1:7-13.

b.—Discuss: "Solomon's wise chioce" I Kings 3:9a. A Junior

c.—Discuss: James 1:5. by a Junior.

6. Leader's Heart Talk.

II. *Mission Minutes:*

1. Refer to the December "The China Home Bond". Read and then tell the story of Mr. and Mrs. Blackstone that Miss Aganetha Fast tells.

2. Name the new missionaries to China.

III. *Closing Minutes:*

1. Stand and pray the "prayer for the month", Psalms 51:10.

2. Leader's closing prayer.

3. Doxology.

Program for February 11, 1940.

BOYS WHO HELPED OTHERS

I. Worship Period.

1. Prelude. Melody of "Here Is My Heart".

2. Call to Worship. "O Come, let us worship and bow down: let us kneel before the Lord our maker, For He is our God; and we are the people of His pasture, and the sheep of his land."

3. The piano again softly, the melody of "Here Is My Heart" while a *good* reader reads the words, all Juniors following them in the Hymnal.

4. Stand and sing above song in unison.

5. Scripture. Ecclesiastes 12:1-6; 13-13.

6. Song. Boy's Chorus—"Work for the Night is Coming".

7. Sentence prayer followed by

8. Leader's prayer.

9. Song in unison—One More Day's Work for Jesus. Mennonite Hymn Book. No. 268.

Study Period. Aim. To help our Juniors to realize that every Christian, even the boys and girls should be active for Jesus and always ready to help others.

1. The story of a boy, who ran after an arrow. Samuel 20:10; 11, 18-22, 35-40.

   This boy, whose name we do not know, did a great work in Israel that day. He saved a king, although he did not know it. This boy had his work to do and he did it well, he ran swiftly and as soon as he found the arrows he brought them to his master. There is a strange sentence in verse 39, "But the lad knew not anything." It is always so.—If we are faithful and quick in doing our duty we often do more good than we know. But we must be busy about our Master's work.

2. The story of a boy, who shared his lunch. John 6:1-13.

   Another boy, whose name we do not know, but whom we love because he was unselfish and gave all he had for others. We might call him the lad who served. There were several things which fitted this boy for his service. On was that he was following Jesus, he was right close to Jesus, and that is the right place to be. He was with the friends of Jesus. Then, he had something to give, it wasn't much in his hands, but in Jesus' hands it was much. We all have gifts, shall we put them into Jesus' hands? And last of all he was willing to give what he had. He had the right spirit, and a willing heart.

3. The story of a boy, who saved his uncle. Acts 23:12-31.

   And a third boy, whose name we do not know, but who did a wonderful service for not only his uncle but for all the world. He was a boy who used his ears to listen, and his head to think. He was couragous, obedient and polite. Isn't it wonderful to know that the Lord who used angels to set Peter free, used this boy to save Paul's life? It may be that we too, in saying the right word in the right place may be instruments in God's hand to save a life for eternity.

4. Discussion of the stories. (Questions and answers by the Juniors.)

5. Leader's heart-talk.

6. Prayer-song (all heads bowed) Verse 1 and 3 of "O, Master, Let Me Walk With Thee." Mennonite Hymn Book, No. 287.

III. Mission Minutes

1. Discussion with the Juniors how our missionaries get the needed money with which to live.

2. Stress, that we should all give to the Lord's cause. Refer to the last paragraph of Dr. P. H. Richert's letter in "The Mennonite" of January 16.

IV. Closing Moments

1. Stand and sing the song for the month. "Here Is My Heart" v. 1, 3.
2. Pray, the prayer for the month. Psalm 51:10.
3. Leader's short closing prayer
4. Doxology.

Youths' Attitude Toward War

Kindly sent in by L. J. Horsch

One youth's attitude toward the European war was expressed recently on the campus of the University of California at Berkeley. The youth is Leonard Mather of Upland, who is president of the Wesley Foundation, a student organization. His views were recently published by the organization. They are timely and of real interest to local people. His comments were published in two installments. The first installment follows:

By Leonard Mather

In this time of war crises we hear a great deal about the obligation of a democracy which must be assumed by its citizens in return for the rights and liberties gained under such a system.

May I ask what some of these obligations are? Must I assume the policy of "My country, right or wrong, but my country"? Have I no higher allegiance than to my country? How can I be loyal to God and to my conscience, and at the same time support my country in the anti-Christian and anti-social business of war? The troubles between the 48 states are solved peaceably largely because we have a higher loyalty to the federal government. How can troubles between the national governments be met and solved if there is no higher allegiance than that to our selfish nationalistic interests?

Do I have an obligation to defend our industrialists' interests in foreign countries? On every hand we hear the unanimous answer, "no." But, will I be called in 1941 to protect loans made by American business to the Allies—made in 1940 at their own risk? What if these business men go bankrupt through a sudden turn in the war's developments? Then comes the tremendous clamor for RFC loans to save these industrialists and business men. Our tax-payers would be compelled to shoulder the burden for credits to belligerents that they had not authorized and in fact had clearly condemned.

Do I have an obligation to defend our democracy in Europe? If we enter this war is not the very first step to give up our democracy, the very same democracy we would defend in Europe? In the time of war the president assumes dictatorial powers. In effect we then have a military dictatorship. Instead of this, let's defend our democracy at home. Let's solve our own economic ills and not play the game of power politics. When our democracy is lost it will not come because of a force from without, but as a direct result of frustrations within our system. When our economic house is set in order, then we need have no fears of the "isms."

Therefore, an obligation I must assume is to develop a consciousness of these ills such as the depriving of some citizens of the right to a normal healthy life because of unspeakable living conditions, or because of unfair wage, etc. In a democracy what right do I have to these privileges if there is one citizen who does not have that right. Who is there to judge?

Also, I must assume the obligation of acting in these matters. After I have become aware of these conditions I must take time to examine the issues involved and to support proper legislation to overcome them. If democracy is as cherished a principle as I say, I certainly must be willing to spend considerable time in its behalf. I must vote and that vote must be a result of intelligent thought, not a rubber stamp for the last person with whom I talked or for a financial neurotic.

The obligations I assume must be constructive. War has proven time and time again thoroughly and undeniably destructive. I shall, therefore, support my country in every way I can, as it builds a better United States and a better world; *but never shall I support my country in the futile and ghastly business of war.*—Clipping from Upland News.

CORRESPONDENCE

BETHEL MENN. CH., MT. LAKE, MINN. 1-9-40.

Greetings in Jesus' name. Again we have passed the threshold of the new year, little realizing what problems and hardships it will have for us to encounter. But this we know, the same loving Heavenly Father who watched over and cared for us in the past year will sustain and undertake for us in the coming year. When we consider the blessings, physical and material and spiritual, as individuals and families and congregations, or a community at large, our words fail to express the feeling of gratitude in the heart of a child of God who feels totally dependent upon Him. On the other hand, when we consider our own shortcomings we cry out with the publican in the temple, "God be merciful to me a sinner." And we praise Him anew that "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

The annual business meeting occured November 27, when new members were elected in the places of those whose terms had expired. On the first Sunday of the new year an impressive consecration service was observed, after the regular service, in behalf of the members of the Board of Deacons and Board of Trustees. With the words of Jesus—"Well done thou good and faithful servant," etc.—used by our pastor, Rev. John Bartel, it was impressed in a specail way upon our hearts that the little deeds faithfully done in His name will not remain unrewarded.

The Sunday school teachers have been elected for the adult classes and appointed for the childrens' classes. It is encouraging to see how willingly the young people serve. Surely this will help them grow in the grace and knowledge of their Lord. I know of no better way to grow spiritually than to serve in a place that requires much earnest and prayerful study of God's word. The young people's weekly Bible classes in charge of our pastor help them much in their path of duty. New Year's Eve was observed with a late program consisting of voluntary songs, testimonies and inspirational thoughts, followed by the customary candle-light service at midnight.

Prayer and Bible-study week, according to the program given out by the general conference, was observed the first week in the new year. The attendance was encouraging and the discussions very helpful.

Two families have been bereaved by the departure of a loved one. The Peter Stoesz family lost their father through a sudden death on December 26, and the F. C. Hiebert family, residing in Bingham Lake, lost their mother on Januray 7, after she had suffered for several weeks. Among our sufferers is grandmother David Wiebe, who has been an invalid for many years and suffered a severe attack of pleurisy about two weeks ago. She has recovered from this, and is patiently enduring the hardships that come with dropsy, as before. Two daughters, Mrs. H. H. Schultz and Mrs. A. P. Siemens, both from Oregon, are with her at present. Mrs. H. R. Quiring, the wife of our faithful church janitor, has been critically ill for the last two months. The many hours which she has spent in agonizing pain have drawn her into close fellowship with her Lord and Master.—A little sufferer is Harold, the 13 year-old son of Mr. and Mrs. Jacob Fast, who had an operation for ruptured appendix November 27. For a number of weeks, he was in the Bethel Hospital with his precious life hanging in the balance between life and death. At present he is slowly recovering.

May the dear Lord keep us faithful as living stones in His Temple witnessing for Him until He comes.

Mrs. D. H. Fast, Correspondent.

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MENNONITE CHURCH, PULASKI, IOWA.—

At the annual business meeting of the Pulaski Mennonite Church, held on Wednesday evening, January 10, the following persons were chosen to fill the elective offices of the church for the new year:

Chairman, Oscar Dieffenbach; vice chairman, J. A. Baughman; secretary, S. F. Ramseyer; assistant secretary, Russell Augspurger; treasurer, D. L. Widmer; assistant treasurer, Warren Baughman; missionary treasurer, Mrs. Ed. Cowles; assistant missionary treasurer, Mrs. W. M. Delzell; corresponding secretary, Victor E. Swartzendruver; assistant corresponding secretary, Mrs. Harlan Widmer; trustee for three year term, E. M. Cowles; Aid Plan secretary for three year term, E. M. Cowles; Aid Plan valuators for three year term, John Schindler, J. A. Baughman.

The Pulaski church now enters upon the seventy-ninth year in the long period of Christian service to which the founding fathers and mothers dedicated their hopes in sixty-one. May this generation not fail either those before us or those to come later in quest of the Eternal Truths of God for mankind.—*V. E. S. Correspondent.*

RANSOM MENN. CH., RANSOM, KAN. 1-9-40

May a blessed and happy New Year be God's gift to all readers!—As a church we have experienced God's kindness in many ways during the recent past. We observed Rally Day the latter part of October in which much interest was shown. A number of three-minute talks were given by various young people of our church, referring to the value of attending regularly Sunday school, preaching services, and other activities of the church. The program was interspersed with music by the choir. A bountiful dinner followed.

From Dec. 3rd to 8th we had the privilege to have Rev. P. P. Wedel of Moundridge conduct evangelistic meetings in our church. The meetings were well attended and we trust that many spiritual blessings have come to all of us through these meetings.—Our Sunday school Christmas program, Dec. 24, consisted of music, recitations, playlets by the juniors and intermediates, and a Christmas play entitled: "The Empty Room," given by the high school students of Robert Sargent's Sunday school class. The program was well rendered.

After a very dry fall and early winter, we have received an unusual amount of snow, from 12-15 inches, without much wind. This blanket of snow is a great blessing to this part of the country, for it will give a lot of moisture to the fields and hold down the dust. The thermometer at times dropped to 8 degrees below zero.

However with joy came also sorrow. Death claimed one of our aged church members, Ernest Ummel, aged 69 years, through heart failure. May we all realize that we have no abiding place on earth.—(Obituary later). —*Abraham Albrecht.*

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EAST SWAMP CHURCH, QUAKERTOWN, PA.

"Hitherto hath the Lord blessed." Another year has gone into eternity, bringing us nearer to the coming of the Lord, the hope of the believer. God has been gracious to us throughout the past year. His spiritual blessings were super-abounding, for which we praise Him. In March, 1939, our annual evangelistic services were conducted for two weeks, by a consecrated man of God, the Rev. Addison J. Horn of Atlantic City. Several decisions were made for Christ, and the spiritual blessings we as a congregation received made us realize the need of such meetings. Similar services are being planned for from Feb. 25 to Mar. 10th of this year. In June, 1939, we conducted our first Daily Vacation Bible School, with an enrollment of 103. In November the Y. P. Society conducted their first Y. P.'s Bible Conference, with Dr. E. Schuyler English of Philadelphia as their speaker. During the past year there were fourteen accessions to the church, six by baptism and eight by letter and the right hand of fellowship. The pastor also reports that he had seven weddings, six funerals, and made 453 pastoral calls.—At the beginning of this New Year, the Women of the church, under the direction of Mrs. Harold Burkholder, organized a missionary society.

At this writing, the pastor emeritus, Rev. W. S. Gottshall, is quite low in strength. May God bless this faithful warrior of the Gospel.

At the yearly congregational meeting our pastor was unanimously re-elected for the coming year, and we move forward with courage, "looking unto Jesus, the author and finisher of our faith." During the past year the Men's Brotherhood came to life. New interest has been shown, since we are using as a study the book, "Should God's People Partake in War." This booklet is written by Theodore, son of Rev. J. B. Epp, of Beatrice, Neb. We recommend it to others. At present we have three young men studying for the Lord's work. John Boehr at Bluffton College, Richard Boehr and Burwell Kennedy at the Moody Bible Institute. May God bless us one and all as we labor together to bring men and women to Christ.—*Corr.*

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BETHESDA CHURCH, MARION, S. DAK.

Our C. E. society sponsored a Sylvester Eve program on December 31, 1939. The program included poems, musical numbers and a talk by Rev. A. P. Waltner, our pastor. In his talk, Rev. Waltner reminded us of blessings we received last year. Thirty-two were baptized and admitted as members and six more were admitted by letter.

Services were held every Sunday except three, when we were invited to attend the ordination services for Orlando and Vernelle Waltner at the Salem Church, Freeman, the farewell services for Missionary August Ewert's at the Bethel Church, Dolton, and the farewell for Missionary Waltner's at the Salem-Zion church, Marion.

During the year three funerals were held, and nineteen ministers from far and near gave messages on Sundays or special services.—*Susan Deckert, Corr.*

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BETHEL MENN. CHURCH, LANGDON, N. DAK.

A happy new year to all of you! We have again entered another year and wonder what it will bring us. In our neighborhood there is so much sickness, especially among the little children, so many having whooping cough, which in some cases turns to pneumonia; some have scarlet fever and chicken pox. Among the older ones the flu is making the rounds. Just before Christmas the home of Mr. and Mrs. J. Hiebert was saddened by the accidental death of their son, Walter, 27, who got killed in a car accident, also one of the two passengers, a 15 year old girl. Death never waits, so let us be ready when the call comes for us. The weather is still real nice for our part of the country with hardly any snow and not very cold, with all the roads open and the cars going. It looks more like fall than the middle of January, it saves a lot of fuel, also feed. With greetings to all, especially to Mrs. J. H. Spents, Dallas, Oregon.—

Mrs. I. Veer, 1-13-1940

« « JOTTINGS » »

—*Brudertal Church, Hillsboro, Kans. January 14.*— During Prayer Week the Brudertal church had the privilege to have Missionary P. W. Penner in their midst and deliver a series of six sermons on "Realities of Our Inner Life". The topics were as follows: (1) The Climb Toward Reality, (2) The Three Major Happenings, (3) The Five Steps to Growth, (4) The Cause—The Cross, (5) The Cross in Experience, (6) The Life of a Christian.—The Prayer Week Topics were discussed in three forenoon meetings namely: Monday, Wednesday, and Friday. All in all, this past week has been one of rich spiritual blessings to those who were able to come out in spite of the snow and cold weather.—Mrs. H. R. Nickel. Corr.

—*First Church, Philadelphia, Pa.*—"Had a blessed year at First Church with a good spirit of cooperation and by the grace of God we were able to liquidate all indebtedness. This means much to us as we enter into the Diamond Jubilee Year, for which we have planned several things. Compliments to you as editor of *The Mennonite* for the splendid way in which you put out the paper."

—*A Good Brother writes:* After all, our own Mennonite colleges are safer for the youth of the Mennonite faith than a certain other college which is being advertised as "the *only safe* college in the United States," and may be even safer than the Bible institute in some respects. Anyone who ever really "gets the spirit" of our Mennonite colleges will find that his conscience will give him considerably more difficulty to do things concerning which other Christians have small scruples of conscience.

—*First Church, Bluffton, Ohio.*—As we look over the budget of this church in their bulletin we find this commendable feature: For church maintenance the budget provides $3000, and for Missions, education and relief a total of $3142. The church thus expects to do as much or a little more for their "neighbors" as for themselves. This is fine, that's the way it should be, for did not Christ teach that we are to "love our neighbors" as ourselves. In the matter of giving for the Lord's work some of our churches have a great deal to learn yet.

—*St. John Church, near Pandora, Ohio.*—Their Bulletin brings these timely thoughts relative to the duties of the church's newly elected officers: "These officers have been entrusted with a sacred trust. It is their duty to fill their offices with good conscience, so that the cause of Christ may prosper. If they fail let us not condemn them, but rather pray for them, and encourage them. Is it not the duty of the rest of us to support them and the work of the church, by our prayers and our sympathetic cooperation? Selfish and partisan criticism will only hinder the Lord's work.

—*Second Church, Philadelphia.*—At the annual meeting this church voted to purchase chimes, to make an attempt to pay off all bonds during the year, an increase in the church budget, a Worker's Training Institute after Easter, a Church School for the summer and special services in the fall.

—*Bethany Ch., Freeman, So. Dak.*—At their annual meeting the congregation decided to continue "The Bethany Messenger,'" a weekly sheet which, besides announcements and plans of service, always contains a valuable brief treatise of some religious topics by the pastor, L. H. Linscheid, which we much appreciate. After this, German service will be held in this church every third and fifth Sunday and English on the other Lord's days.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES, for December, 1939

Foreign Miss. Gen'l Treas.: Sew. Soc., Deer Park, Wash., $46.55; Mr. Peter J. Dyck, Whitewater, Man., $7; Menn. Sew. Societies, Buhler, Kans., $76; Ladies Aid, Medford, Okla., $25; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., $25; Eden Ladies Aid, and Miss. Soc., Moundridge, Kans., $76; Hebron Sew. Soc., Buhler, Kans., $100; Miss. Circle, Meno, Okla., $20; Miss. Soc., Deer Creek, Okla., $10; Johannestal Sew. Soc., Hillsboro, Kans., $18.58; Miss. Soc., Shafter, Calif., $38.99; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $15; Miss. Soc., Grace Ch., Pandora, Ohio, $65; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., $25. **Total, $548.12.**

Home Missions: Menn. Sew. Societies, Buhler, Kans., Home Miss. Gen'l Treas., $38; Ladies Aid, Medford, Okla., Same, $25; Coll. Women's Miss. Program, Western Distr. Conf., Wichita, Kans., Same, $58.67; Tabitha Sew Soc., 2nd Ch., Beatrice, Nebr., Same, $25; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Same, $37.99; Hebron Sew. Soc., Buhler, Kans., Same, $95; Johannestal Sew. Soc., Hillsboro, Kans., Same, $18.58; Miss. Soc., Shafter, Calif., Same, $33.99; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, Same, $20.00; Miss. Soc., Grace Ch., Pandora, Ohio, Same $65; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $40; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Chicago Mission, Poor $10; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Same, $10; Happy Young Mother's S. S. Class, Pawnee Rock, Kans., Same, $2.50; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10; Bethel Miss. Soc., Mountain Lake, Minn., Same, $10; "True Blue" Soc., Aberdeen, Ida., Portland Mission, $5; Miss. Soc., Trenton, Ohio, Lima, Ohio, Mission, $10. **Total, $514.73.**

For India: Master Servants S. School Class, Medford, Okla., Biblewoman, $25; Sunshine Bible Class, Hutchinson, Kans., Bibelwoman, $30; Miss. Soc., 1st Ch., Bluffton, Ohio, Biblewoman, $35; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $30; Mission Workers, West Zion Ch., Moundridge, Kans., Dr. John, $43.60; Miss. Sew. Club, Avon, S. D., Native Worker, $20; Ladies Aid, Medford, Okla., Evangelist, $25; Bethany Ladies Aid, Quakertown, Pa., Orphan, $30; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., Native Workers for Christmas, $6.62; Friendship Circle, 1st Ch., Bluffton, Ohio, Champa Hospital, $10; Hochfeld Sew. Soc., Hague, Sask., Same, $9; Miss. Circle, Meno, Okla., Leper Home, Champa Hospital,$10; Zoar Sew. Soc., Goltry, Okla., Same,

$10; Willing Workers Class, Grace Ch., Pandora, O., Water System, Champa St., $25; Johannestal Sew. Soc., Hillsboro, Kan., Janjgir Station, $50; Ladies Aid, Medford, Okla., Boys' School, Birra St., $10; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa. Same, $10; North Alexanderwohl Sew. Soc., Canton, Kans., Work where needed, $30.20. **Total, $419.42.**

For China: Miss. Soc., Summerfield, Ills., Biblewoman, $40; Oakleaf Miss. Soc., Mountain Lake, Minn., Biblewoman, $25; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5; Miss. Circle, Meno, Okla., Biblewoman, $80; Ebenezer Miss. Soc., Bluffton, O., Native worker, $25; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., China Hospital, $25.00; North Alexanderwohl Sew. Soc., Canton, Kans., Same, $10.00; Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., Same, $35.21; Miss. Soc., Newport, Wash., Same, $8.00; Hochfield Sew. Soc., Hague, Sask., Same, $9.00; Burwalde Sew. Soc., Morden, Man., Medical Work, $14.00; Bethel Miss. Soc., Mountain Lake, Minn., Flood Relief, $25.00; Miss Nettie Becker, Marion, S. D., Same, $1.00; Coll. Women's Miss. Program, Western Distr. Conf. Wichita, Kans., Same, $58.68; North Alexanderwohl Sew. Soc., Canton, Kans., Same, $10.00; Young Men's S. S. Class, Medford, Okla., Same, $7.84; Zoar Sew. Soc., Goltry, Okla., Same, $10.00; Miss. Soc., Perkasie, Pa., Same, $5.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Same, $10.00; First Menn. Jr. C. E., Mountain Lake, Minn., Same, $20.00; Ladies Aid & Miss. Soc., West Swamp Ch., Quakertown, Pa., Electric Light Plant, $15.00; Nursery & Beginners Depts. S. School, Wayland, Iowa, Missionaries Children, $3.00; Ladies Aid, Medford, Olka., Rev. & Mrs. Albert Jantzen, $10.00.. **Total, $451.73.**

Bibles for Arizona:

Jr. C. E. Soc., Deep Run Ch., Bedminister, Pa., $1.00; Int. Miss. Band, Berne, Ind., $10.00; North Alexanderwohl Sew. Soc., Canton, Kans., $8.00; Happy Young Mother's Class, Pawnee Rock, Kans., $2.50; Hoffnungsfeld Miss. Soc., Moundridge, Kans., $5.00; "True Blue" Soc. Aberdeen, Idaho, $5.00; First Menn. Jr. C. E. Soc., Mountain Lake, Minn., $10.00; A Friend, $3.00; Miss. Soc., Eicher Menn. Ch., Noble, Iowa, $10.00; Miss Mary Hege, Newton, Kans., $5.00; Little Children's S. S. Class, Frazer, Mont., $.36. **Total, $59.86.**

Retired Miss. Pension Fund:

Tabitha Sew. Soc. 2nd Ch., Beatrice, Nebr., $12.80; Ch. Menn. Sew. Soc., Moundridge, Kans., $8.45; Emmaus Miss. Soc, Whitewater, Kans., $20.75; Zoar Sew. Soc., Goltry, Okla., $5.00; Miss. Soc., Perkasie, Pa., $1.04; Miss. Soc., Shafter, Calif., $15; Miss. Soc., Trenton, Ohio, $10; St. John's Miss. Soc., Pandora, Ohio, $1.68. **Total, $74.72.**

Christmas Fund:

Sew. Soc., Wisner, Nebr., $8.00; First Menn. S. School, Bluffton, Ohio, $13.23; Bethel College Ch., Miss. Soc., North Newton, Kans., $5.00; Newhopedale Sew. Soc., Meno, Okla., $20.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $10.00; Friendly Circle, Buhler, Kans., $10.00; Bethel Sew. Soc., Mountain Lake, Minn., $30.00; Ladies Miss. Circle, Menn. Church, North of Butterfield, Minn., $25.00; Northeast Alexanderwohl Sew. Soc., Hillsboro, Kans., $5.00; Young Men's S. School Class, Medford, Okla., $5.00; Master Servants' S. School Class, Medford, Okla., $5.00; "Mission Friend's" Circle, Goessel, Kans., $15.00; Zoar Sew. Soc., Goltry, Okla., $15.00; Dorcas Miss. Soc., Grace Ch., Pandora, Ohio, $15.00; Miss. Soc., Grace Ch., Pandora, Ohio, $20.00; First Menn. Jr. C. E. Soc., Mountain Lake, Minn., $5.00; St. John's Int. C. E., Pandora, Ohio, $5.00; Miss. Soc., Pratum, Oregon, $10.00; Jr. Mission Band, Berne, Ind., $5.00; Mission Workers, West Zion Ch., Moundridge, Kans., $3; St. John's Miss. Soc., Pandora, Ohio, $15; Miss. Soc., Shafter, Calif., $5; **Total, $249.23.**

Expenses of Ex. Com. and "Miss. News and Notes":

Ladies Aid, Medford, Okla., $5; North Alexanderwohl Sew. Soc., Canton, Kans., $1.20; Ladies Aid Soc., First Menn. Ch., Allentown, Pa., $2.50; Emmaus Sew. Soc., Whitewater, Kans., $3.45; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Mrs. David Jantzen,Plymouth, Nebr., $.25; Herald Publ. Co., (Donation), $3.87; Miss. Soc., Perkasie, Pa., $.70; Bethany Ladies Aid, Quakertown, Pa., $3.00; Miss. Soc., Shafter, Calif., $1.80; Miss. Soc., Grace Church, Lansdale, Pa., $4.00; Mrs. Peter Goertz, Freeman, S. D., $.10; Mrs. Phil. Krehbiel, Marion, S. D., $.10; Bethel Miss. Soc., Frazer, Mont., $1.20. **Total, $32.17.**

Miscellaneous:

Menn Sew. Societies, Buhler, Kans., Mrs. V. Petter Montana, $10.00; "True Blue" Soc., Aberdeen, Idaho, Same, $5.00; Bethany Ladies Aid, Quakertown, Pa., Ashland St. Mont., $15.00; Tabitha Sew. Soc., 2nd Ch., Beatrice, Nebr., Lame Deer St. Mont. Bibles, $5.00; Int. Miss. Band, Berne, Ind., Rev. and Mrs. A. Habegger, Mont., $5.00; ZoarSew. Soc., Goltry, Okla., Busby St., Mont. Where Needed, $5.00; Miss. Soc., Arlington, Kans., Clinton St. Okla., Bibles, $10.00; Miss. Soc. 1st Ch., Hutchinson, Kans., Clinton, St. Okla., Poor Indians, $5.00; Miss. Circle, Meno, Okla., Rev. B. Toews, Okla., $20.00; Ladies Aid, Medford, Okla., Miss Elizabeth Foth, New York, Work, $5.00; Miss. Soc., Deer Creek, Okla., Same, $5.00; Bethel Miss. Soc., Mountain Lake, Minn., Same, $5.00; Int. Miss. Band, Berne, Ind., Rev. and Mrs. Sylvan Lehman, Pa., $5.00; Menn. Sew. Soc., Buhler, Kans., Home Miss. Western District Conf. $38.00; Miss. Friends Circle, Goessel, Kans., Wichita Mission Work, $3.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., Same, $3.00; Hebron Sew. Soc., Buhler, Kans., Same, $5.00; Johannestal Sew. Soc., Hillsboro, Kans., Same, $4.00; Miss. Soc., Trenton, Ohio, English Hymnal Fund, $10.00; Same. Board of Publication, General Conf., $10.00; Same. Canadian Transportation Debts, $10.00; Miss. Circle, Meno, Okla., Sudan Interior Mission, $20.00; Zoar Sew. Soc., Goltry, Okla., American Bible Soc. N. Y., $5.00; Miss. Soc., Newport, Wash., Bethel Hospital, Newton, Kans., $10.00; Coll. Women's Miss. Program, Western District, Conf., Wichita, Kans., Lit. Com., $15.00. **Total, $233.00. Grand Total, $2,582.98**

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JAN. 30, 1940 NUMBER 5

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Dr. S. K. Mosiman Gone Home

Dr. Samuel K. Mosiman, beloved Ex-president of Bluffton College and widely known in General Conference circles, passed away Wednesday afternoon, January 24, and was buried Saturday. He was known as a scholar in Hebrew and O. T. Studies. For a number of years he served as Superintendent of our Indian Mission School in Oklahoma, and since 1908 he has been connected with Bluffton College, as its president from 1914 to 1935, and president emeritus until now. It was principally through his untiring efforts that the school has been built to its present proportion and high standing. Through the years he served on numerous conference committees and on the Board of Education from its organization until 1935, mostly as its president. He will be greatly missed by his devoted wife, who has our heartfelt sympathy, his relatives, and his many friends.

HIS MASTERPIECE

The sunset's golden glow,
With crimson intertwined,
And hung with curtains bright
With purple edges lined;
The large, red fiery ball
Out in the western sky
Sending its radiant rays
Into the deep blue dye:
Such color harmony
No canvas ever saw;
It grips your very soul
And lifts your heart in awe.
Such painting never yet
Did artist's brush release;
Yet, you query reverently,
"Is this His Masterpiece?"

The mountain towering up
To its majestic height,
And standing steadfastly
Forever for the right;
The strongest of the strong
Nothing its strength can shake,
For though the tempests rave
Their might upon it break.
Today its loftiness
Is seen as it was of yore,
And in the years to come
It'll be as it was before;
Its majestic form shall stand
Till heav'n and earth shall cease.
In reverence you ask,
"Is this His Masterpiece?"
Yes, friend, these wonderworks
Were made by His strong arm
To beautify His world
And lend it exquisite charm.
He made the sunset's glow,
The mountain's majesty,
And all the wondrous sights
That daily we can see.
He formed the rolling land,
He carved the rugged peak;
But for His greatest work
Elsewhere we still must seek.
For all these works so fair,
The mountains, skies, and seas,
Were made to be enjoyed
By MAN, His Masterpiece.

—*Mary Becker, Senior in Bethel College*

* * *

It Worked Both Ways:

"Last night my little boy confessed to me
Some childish wrong:
And, kneeling at my knee
He prayed with tears—
'Dear God, make me a man
Like daddy, wise and strong;
I know you can'.

"Then, while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
'O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere' ".

—Andrew Gillies.

We Need The Bible

Men need life. Therefore men need the Bible. It is the only Book this world has ever had that brings spiritual and eternal life to men; and it is the only Book that is itself living—alive; "For the word of God is living and active." "The word of God . . . liveth and abideth for ever."

Men need a Book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, readjusting human socitey, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a Book that shows the way of deliverance.

In fear and distress, men have been asking: "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And He gave the answer: "Your heavenly Father knoweth that ye have need of all these things," He said; and He continued: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only Book that tells us just how we may seek first God's Kingdom and His righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only Way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

—*C. G. Trumbull, in Christian Monitor*

PRAYER IN WARTIME.—It has been customary for the people of nations at war to pray for the victory of their own or befriended armies and for the defeat of their foes. And the pity of it is that countless so-called Christians did that regardless of the fact that Christ has taught us to love our enemies and to do them good. If the peace treaty in the World War, based on a bolstered-up allied victory, has taught us anything it should be this, that it was a curse for Europe and in a way for the world. Victories in war always sow the seeds of new wars. So, real Christians cannot conscientiously pray for victories by this or that belligerent, even though one might be entirely in the right and the other all wrong, which is not likely. To us in America it appears that, in the war between China and Japan, the Chinese are quite innocent and deserve support and final victory, while the Japanese deserve to be condemned as cold-blooded murderers. But, according to reports from missionaries, the Chinese do not seem to harber hatred against their foes but rather wish and pray that God may open their adversaries' eyes to see their wrongdoing. This serves as a lesson to us emotional westerners who incline to take sides in the present European war and seriously wish, if not pray, that the Allies might be the victors. How much better, how much more Christian it would be to pray that God might so guide the actions of the belligerents that there may be no victory but that a just and lasting peace may be the end of the entire Conflict.—T.

THE THREE FRIENDS.—A certain man had three friends whom he all loved though, at times one more than the other two. Things had been going well with him through life. But since all men have to die sooner or later, the time came when he heard the summons: "Set thy house in order; for thou shalt die, and not live." Now, what did the three friends do? One of them whom he had been tempted to love most, his earthly possessions, remained behind in their accustomed place. The second, his human friends, accompanied him to the grave but beyond that they could do nothing except cherish their friend's memory. The third friend, his deeds of charity, of help and succor to his fellowmen went with him before the judgement seat of God and interceded for him that mercy and forgiveness might be extended to him as he had been merciful like his Master, the Savior, Whom he had tried to serve by helping those in need. And the judge was merciful to the man's soul.—T

DON'TS FOR CHURCH GOERS

"Don't visit. Worship.

"Don't hurry away. Speak and be spoken to

"Don't stop in the end of the pew. Move over

"Don't monopolize your hymn-book. Be neighborly.

"Don't wait for introductions. Introduce yourself.

"Don't choose the back seat. Leave it for late comers.

"Don't criticize. Remember, and think on your own frailties.

"Don't stare blankly while others sing, read or pray. Join in.

"Don't leave without praying God's blessing on all present.

"Don't sit while others stand or kneel. Share in the service.

"Don't sit with your hands to your head as if worshiping hurt you.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

GOD'S WILL AND YOUR PRAYERS

The other day I found it. For years I felt assured that if anything was according to the will of God, that then it was merely a matter of persistent prayer and sacrificial application to the task until victory was assured according to that will. And now comes this verse supporting this assurance.

"This is the *CONFIDENCE* we have in Him, that
if we ask *ANYTHING* according to *HIS WILL, HE HEARETH* us;
And if we know that He heareth us, *WHATSOEVER* we ask, we know that
we *HAVE THE PETITION* that we desire of Him." I Kn. 5:14, 15.

Our Christian supporters in America! Not very quickly can we forget the response you gave to our pleadings half a dozen years ago that you pray for the work in the Basna Area.God answered. Harvest came. Not very soon can we forget the response you gave during our furlough. God seemed to have been in our plans also, and sent us back, to arrive just before the outbreak of the war.

But now, cannot we plead with you to support us even more valiently in prayer for Ingatherings in Janjgir Area, where we are now stationed? His name be praised for the labors and fruitage of the years at Janjgir, and thrice praised. But it cannot be His will that only one church exist in one among 400 villages, and that more than a hundred thousand live and die a Christless life? Surely it is His will that they come to a saving knowledge through faith and baptism in the name of Christ. The times are propitious. God moved world forces to get Mary to go to Bethlehem, that Christ might be born there. Cannot He be moving India today, that Christ may be born in the hearts of hundreds of thousands in areas where Ingathering has not set in?

If you are convinced with me that it is HIS WILL that thousands accept Jesus Christ as their Savior in baptism in our area during this our term of service, please covenant with me to pray according to I John 5:14, 15. Pray daily throughout January, February, and March. Pray that,—

a. The Holy Spirit may surcharge us with unprecedented power;

b. That the River of God may be in spate, in flood, and overflow our area;

c. That our Indian coworkers may be welded into a Gospel Team, cleansed through the blood of Christ their Savior, endued with the power of the Holy Spirit in strange new ways hithertofore unknown to them;—

d. That the Guru of the Chamars in Lewae may be among those conquered for Christ this year;

e. That Ingathering may begin this year in our area.

We are now in camp trying our new workers and equipment, as tents, etc., and training workers to TEACH GOD'S WORD according to Ps. 1:2, 3; Lu. 8:11, Jn. 15:7. This is preparatory to the campaigns of January and February. Then we will probably work in the village of Lewae and surrounding villages. There lives a Guru who is an enemy. He has hindered perhaps 200 or 300 of his caste people in that area from accepting Christ. They want to come. He says no. If we have changed locations from last term, we have not changed methods nor message. We cannot forget the mysteries of God as to His ways of working. Pray with us that through the power of the Spirit of God Satan's work through this Guru may be halted, and that he himself may come under God's hand.

"As soon as Zion travailed, she brought forth her children." Isa. 66:8.

Janjgir, C. P. India, Nov. 18, 1939 S. T. Moyer.

Our Historical Library---Hymn Books

Next to the Bible the hymn book has had the greatest influence on the spiritual life of the Church since the Reformation. Because of this fact, our hymn books have experienced more editions than any other of our writings. Our Historical Library already has over one hundred different editions of song and hymn books which have been used in our churches. However, the collection is not yet complete by far.

Lately Brother N. W. Bahnmann of British Columbia sent us the first edition of the Palatinate hymn book, published at Worms in 1832. The title is "Christliches Gesangbuch zunächst für den Gebrauch der Taufgesinnten in der Pfalz." The second edition was printed in Friedelsheim in July of the same year. Could some one send this to us?

The West Prussian congregations printed their first German hymn book in 1767. Of this Brother Bahnmann sent us a copy of the fifth edition. Now the Library has editions five to nine, but it still lacks the first four. The Historical Committee is very grateful for every contribution. All gifts of money should be sent to the treasurer of the General Conference, K. A. Richert, Newton, Kansas; all books and other material to the undersigned.

A. Warkentin, Secretary
North Newton, Kansas

—*Miss Edith Warkentin,* daughter of Dr. and Mrs. A. Warkentin, 1603 N. Main St., Newton, Kans., has enrolled for the winter term at the Moody Bible Institute, Chicago. This is the first time in the 53 years of history that the Institution's registration has reached the 1,000 figure. Early feature of this term will be the Founder's Week Conference, Feb. 5-11 at which more that 30 internationally known Bible authorities will speak.—*Sent in by the Intsitute.*

EDUCATION

A. S. Rosenberger

REPORT OF THE MEETINGS OF THE BOARD OF EDUCATION

In session at Bluftion College, October 19, 1939

The meeting of the Board was called for 8:30 on Thursday morning, at the Musselman Library. Members present were: E. G. Kaufman, J. H. Langenwalter, and J. D. Unruh. Illness prevented P. R. Schroeder from attending the sessions of the Board, while other conference obligations made it impossible for Lester Hostetler to attend. A. S. Rosenberger arrived shortly after the formal opening by the president. In the absence of Lester Hostetler, J. D. Unruh served as secretary—pro tem.

The meeting was opened by the reading of Mark 4:26-41, and prayer, by the president of the Board, E. G. Kaufman.

Minutes of the 1938 meeting were read and approved.

The following resolutions were adopted:

1. That the Board of Education retain its membership in the Council of Church Boards of Education and that the secretary be instructed to send the $25 membership fee annually until otherwise informed.

President Kaufman reported briefly on the 1939 annual meeting of the Council of Church Boards, held at Louisville, Kentucky.

2. That E. G. Kaufman and A. S. Rosenberger represent the Board of Education at the 1940 session of the Council of Church Boards, to be held in Philadelphia.

3. Since the 1941 session of the General Conference is to be held in the East, the Board resolved to accommodate its two California members by convening somewhere in the Rocky Mountain area for its 1940 session. The time of meeting, preferably in August, as well as the place, was left to be determined by President Kaufman. Colorado Springs, Ogden, Estes Park, and Salt Lake City were mentioned as possibilities.

4. That Dr. H. A. Fast be asked to continue his study of the relation of this Board to the District Conference committees or Boards of Education, anticipating a summary of his findings or possible recommendations at the 1940 sessions of the Board of Education.

5. That A. S. Rosenberger be requested to assume responsibility for a section on Christian Education in the *Mennonite* and the *Bundesbote,* as well as edit the annual Educational number of these papers.

Sunday School Work

6. That the present staff for the adult quarterly be asked to serve for another year with the same remuneration.

7. That the staff for the Intermediate Sunday School quarterly be requested to serve for another year with the same remuneration. The Board approved the suggestions for 1940 given by the Editor-in-chief, Dr. Warkentin, and requested its secretary to publish these in our church papers.

(Later by mail the opinion of the Board prevailed that the age level between adult-senior on the one hand and primary on the other be kept in mind by the staff members in preparing material for the Intermediate Sunday School quarterly, assuming that we are working in the direction of preparing material on the three levels indicated. It was inferred that aids to teachers should not be incorporated in this Intermediate quarterly).

8. The board resolved to make the Intermediate quarterly a matter of careful study with view of establishing more permanent policies at an early date, preferrably by the summer of 1940.
1939.)

9. That we encourage the preparation of future and present Sunday School teachers by establishing teacher training classes with the emphasis on methods, and classes for present teachers with content receiving the major emphasis.

(It was reported that some Sunday Schools have found it convenient to have the class for future teachers during the regular Sunday School hour and the class for present teachers on some evening of the week.)

The Board felt it inadvisable at this time to begin preliminary work on Primary quarterlies.

11. That we convey to Dr. Warkentin that the picture appearing on the cover of the Intermediate Sunday School Quarterly represents a negative suggestion and we recommend something more positive.

October 19, 2:00 P. M.

The report of the treasurer was read and adopted. It showed a balance of $185.74 in the General Fund and $193.86. in the Student Loan Fund (not including a $100 loan made to a Bethel student on December 1,

12. That we express our thanks to the churches for the support given and that, in view of the continued growth of our work, we request increased aid. (It was reported that a number of Sunday Schools held a quarterly offering for the Board of Education since a good deal of the Board's work pertains to the Sunday School.)

13. That we request Lester Hostetler to continue his studies on Family Religion, Church Bulletins, and the question of a church standard.

On the Seminary question President Kaufman reported that the new Seminary Board was intact and apparently awaiting the next move to come from the old Witmarsum Seminary Board.

With reference to conference representation on the various Boards of our respective colleges, brief reports were heard from Bethel College, Freeman Junior College, and Bluffton College. These reports indicated that progress was slow and that various problems prevented the fulfillment of such a move in the future.

YOUNG PEOPLE'S WORK

J. H. Langenwalter, to whom this phase of the Board's work is entrusted, reported briefly on the progress of the work. He touched on all of the projects proposed by the Young People's Union at the Saskatoon conference. In order, these were: Young People's paper; a constitution; C. E. standards; retreats; Prayer Calendar; Mennonite Youth Service; Home Mission work; Foreign Mission work; Student Loan Fund; Mennonite Heritage appreciation.

14. That we accept Dr. Langenwalter's report and express our gratitude to him for his untiring efforts in behalf of the young people of our conference; and similarly express our appreciation to the Young People's Committee for its enthusiasm in the work.

Evening Session, 7:30 P. M.

15. That as many members of the Board of Education as can, take in some of the sessions of the American Friend's Service Committee in session at Indianapolis, Indiana, from October 20 to 22, and, if deemed advisable, to meet briefly with any other General Conference representatives there, at the close of the session, to crystalize impressions received.

16. That the following budged be adopted for 1940:

Sunday School Quarterlies	$1100
Field Secretary	500
Council of Church Boards	25
Board Travel	250
Stationery and postage	25
Board of Education studies	140
Student Loan Fund	260
Young People's Work	200
Miscellaneous	100
Total	$2600

17. That we extend to Brother P. R. Schroeder our best wishes for his complete recovery.

18. That we extend felicitations to Dr. Lloyd L. Ramseyer upon his inauguration as the fourth president of Bluffton College.

19. That we express our appreciation to the officials of Bluffton College for all courtesies extended during our sessions on the campus.

A. S. Rosenberger closed the session with prayer.

Adjournment

Immediately after adjournment the Board proceeded to the vault in the Musselman Library to examine a box of old records belonging to the Board of Education, collected by its former secretaries.

—*Rev. Weinbrenner of the Second Ch., Beatrice, Nebr.*, reports the following, "Our neighbor who is a musician, studied in a music conservatory at Naples for ten years, who was reared as a Catholic and later married a Presbyterian girl said last night that, considering all the various churches in the city, he would rather be a member of the Mennonite church than of any of the others!"

OUR CONFERENCE TREASURERS

For the benefit of members of our conferences who wish to remit money to one or the other of the respective treasurers, we give below a list of them and their addresses. Those who have copies of either the 1940 "MENNONITE YEAR BOOK" or "BUNDESBOTE KALENDER" will also find the information there, but others will do well to clip the list and preserve it.

TREASURERS OF GENERAL CONFERENCE BOARDS

Foreign Missions: Mr. J. E. Regier, 616 Main St., Newton, Kans.

Home Missions: Rev. J. J. Plenert, 429 Knorr St., Philadelphia, Pa.

Publication: Mr. E. W. Baumgartner, Berne, Ind.

Education: Dr. P. R. Schroeder, Freeman, S. D.

Emergency Relief: Rev. P. H. Unruh, Goessel, Kansas.

Trustees: Mr. Karl A. Richert, 110 East 6th St., Newton, Kansas, who is also Conference Treasurer.

Committee for Doctrine and Conduct: Rev. J. E. Entz, Route 3, Newton, Kan.

Peace Committee: Prof. L. J. Horsch, Route 1, Box 223A, Upland, Calif.

Women's Missionary Society: Mrs. Frieda Regier Entz, 317 East 4th St., Newton, Kansas.

Treasurer of the Young People's Union: Mr. William Juhnke, Route 2, McPherson, Kansas.

TREASURERS OF DISTRICT CONFERENCES

Eastern District: Mr. Alvin H. Alderfer, 3235 Fuller St., Holmsbury, Pa.

Middle District: Do not have data.

Western District: Rev. G. A. Linscheid, 1001 East Broadway, Newton, Kans.

Northern District: Rev. Victor Sawatzky, Butterfield, Minnesota.

Pacific District: Mr. John C. Jantz, Odessa, Washington.

Canadian District: Rev. John G. Rempel, Rosthern, Saskatchewan, Canada.

Compiled by the Editor

EMOTION IN DEVOTION

Head religion is good, but heart religion is better. A glowing heart is a better evidence of Christianity than a brilliant brain.

Emotion is a large and vital part of devotion. Jesus craved the love of His friends more than He yearned for their understanding of Him. His last question of Peter was "Simon, lovest thou Me?" Even a little love is precious to the Lord.

Both the church and the world are weary of theological hair-splitting. In the fellowship of Jesus we want, first of all, disciples of the burning heart, whose love for the Master is real, and who can say, with Peter, "Thou knowest that I love Thee."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 11, 1940

THE PERILS OF REJECTING CHRIST

Matthews 21:28-43

Introduction

Our lesson consists of two parables which definitely condemned the Pharisees and scribes for their rejection of John the Baptist and Christ, and plainly indicated the penalty which God would impose upon them. These parables make Christ's teachings more impressive than plain statements would have made them and the religious leaders well understood His message. Christ made clear His claim of being the Son of God and the Pharisees were filled with wrath toward Him.

The Perils of Lip-Service Only vs 28-32

The parable of the two sons teaches that lip-service, unless accompanied by deeds, is not enough to give entrance into God's kingdom; but that sinners, who for a time reject the gospel, may be saved if they repent and believe. The "certain man" is God and the "two sons" represent two types of people. These He asked to go and work in His vineyard—be faithful servants of His and give such service as a godly, Christian life may require.

The first son, representing the publicans and sinners, rudely refused to go, but his conscience moved him to change his mind and, in obedience, go and do what had been asked of him. The publicans and sinners, at first disobedient, afterward believed the gospel and repented. The second son (v30) represents the Pharisees and scribes who by their profession pretended to go and work in the vineyard. Very politely they said, "I go sir," but did nothing further about it. These professed to be very religious but their deeds did not correspond with their professions. When John the Baptist came preaching repentance and righteousness, they would not believe him (v32). They went on their way, self-satisfied with their formal religion, but were not in God's kingdom. The real test of our acceptance with God consists in what we do. Jesus puts the emphasis on "did" (v31) and declares emphatically—"verily I say"—that when sinners believe the gospel and practice it, they are received into the kingdom ahead of those whose religion is only outward form. God's people have a large work to do in today's troubled world.

The Peril of Open Rejection vs 33-43

In the parable of the wicked husbandmen, Jesus depicts the Jews' open rejection of God's servants, the prophets, and of Himself, God's Son. Israel has frequently been likened to a vineyard. God, the householder, planted the vineyard and provided everything that was needed for the security of it. Israel had indeed been planted, given privileges enjoyed only by them as God's chosen people. They alone had been taught the worship of the one true God. They were the husbandmen who were to use and guard these privileges well, worship God only, and bring fruit. God sent His servants—the prophets—(v34) that He might receive the fruits of righteous deeds and holy living. Instead of rendering fruits, the Jews mistreated and killed the servants sent to them (vs 35, 36). Finally in the extremity of love and forbearance, God sent His Son, giving the Jews their supreme opportunity. Instead of receiving Him they cast Him out of the vineyard and slew Him. The result was doom for the nation (v41), a fact actually brought upon them in the destruction of Jerusalem in 70 A. D. (Luke 19:41-44). When we continue to reject God's mercies He turns to others. They who reject Christ suffer the penalty of their choice. Many today with even greater privileges than the Jews enjoyed, are doing essentially the same as they did. They fail to produce the fruits of righteousness which He has a right to expect. To reject Christ is to rob the soul of its richest treasure. They who reject Him, close the door of opportunity against themselves.

—*THIRD QUARTERLY CONFERENCE, EAST. DISTRICT* will be held February 5, 1940, at Grace Church, Lansdale. *The Theme will be— "FORWARD WITH CHRIST."* Rev. Olin A. Krehbiel, pastor of the host church will direct the song service. *AFTERNOON PROGRAM,* at 2:30: Devotions, John E. Fretz.—Conference Business.—Paper, *"The First Decade of Grace Mennonite Church,"* Jacob R. Fretz.—*Remarks* by H. S. Stauffer for the Home Mission Committee; by Rev. A. J. Nenenschwander for the Home Mission Board, and by Rev. Freeman Schwartz for the Conference.—*EVENING PROGRAM,* at 7:30 *Scripture and Prayer,* Geo. D. Greger.—Message, *"Lansdale as a Mission,"* Rev A. M. Fretz.— Message, *"The Early Years of Grace Church."* Rev. D. J. Unruh.— Message, *"The Church Going Forward with Christ,"* Rev Olin Krehbiel.—Lansdale church will furnish special music and serve supper.

—*Saron Menn. Church, Orienta, Okla. 1-23-40.*— "To us as fellowship it indeed seemed a great calamity to stand helplessly by and see our church building destroyed completely by fire of undetermined origin, on last Sunday afternoon. We do not know the purpose of the Eternal God, but in His Word we read, 'All things work together for good to them that love God', Rom. 8:28. Of course at this early date no arrangements have been made for church services."—*Mrs. Wm. Frantz, Corr.*

Ex-President Herbert Hoover As A Peacemaker

Quite a bit of sentiment is being aroused in this country, favoring the appointment of some truly outstanding, internationally well known man who has the good will of the people of America and Europe, to help the nations of Europe find a way to a real peace. A Methodist laymen of Quaker descent, Dr. Denton G. Nutter of Newton Center, Mass., has the following to say in a recent issue of ZIONS HERALD:

"If in this country there could be found a private citizen whose every act toward Europe had been one of humanitarian assistance and who had helped to salvage much from the wreck of 1918; a man recognized as one of this country's leading neutrals; an American for whom Europe from the Arctic to the Mediterranean, especially Germany and Russia, had the deepest respect; a leader who from the privacy of his own study could tomorrow call by telephone any or all of the heads of the combatant countries and get a respectful hearing, could we not hope through him to halt the headlong dash to ruin? Suppose, moreover, we were able to discover a man who met all the foregoing qualifications and in addition have enjoyed the prestige that comes from having served one's country in the highest office within the gift of one's fellow citizens, and who while in that position had scaled down war debts and finally called a moratorium; and just suppose, in addition to all this background we were to discover that he belonged to a religious sect known the world over for its pacific convictions, the Quakers—should we not be inclined to say that in such a personality we had found the only possible answer to the perplexing problem of negotiating world peace? There is just such a man living in America. *His name is Herbert Hoover.*

"Whether or not we agree with Mr. Hoover's political creed is of no consequence in this conncetion, for he has been so conclusively removed from the field of national politics as to be free from all ambition. It is inconceivable that either Europe or the world in general could imagine that this former President would have a single political end to serve."

It is reliably reported that in New York, New England and elsewhere resolutions similar in sentiment to Dr. Nutter's have been drafted and signed in churches and public meetings. Multiply these acts by similar action on the part of religions, pacifist and even business groups throughout the country and the the voice of Mr. Hoover asking for peace would be not only his voice but the nation's voice.

Zions Herald suggests further "that individuals bombard Mr. Hoover at his home in Stanford University, California, with post cards urging him to initiate, on his own responsibility, so to speak, but at the same time with their backing and in their name whatever steps he deems best as a beginning to the end that the European madness cease and that the European rulers meet around a common council table."

—Partly from *"The American Friend."*

A suggestion: Why should not we Mennonites, too, write Mr. Hoover, urging him to ponder the possibility of the undertaking suggested above? Not only that, why not write to our representatives in Congress to inaugurate and help pass a measure looki toward the appointment of Mr. Hoover for this task?

—The Editor.

LET'S QUIT APOLOGIZING

By Edgar DeWitt Jones

When the prodigal son came to himself he said—well, what did he say? He might have said, "I am not to blame for this; there is no living at home with that brother of mine. He is a sour-puss. He made life unendurable for me. That's why I left the old home place." But he didn't say that.

He might have said, "It isn't my fault that I am here, penniless. I had an ancestor somewhere along the line who was a gay dog. He's living again in me. I couldn't help but get into trouble in the far country. But I'm not to blame. Charge it up to hereditory inflence." But he didn't say that.

He might have said, "Oh, well, this thing isn't so bad after all. I have had my little fling, but it isn't serious. I'll live it down. Come to think of it, it's part of my education." But he didn't say that.

What he did say, when he came to himself, was this: "I have sinned. I am no more worthy to be called the son of my father. I am going back home and ask his forgiveness." And with these sentiments in his heart, he arose, journeyed back to his father's house, and the story of his reception is of imperishable beauty.

Let's quit apologizing. Usually it is a sign of weakness. Let's quit apologizing for religion. It's the one victorious power that we have not taken seriously, or made adequate provision for in our lives and society. "O earth, earth, earth, hear the word of God." There are many voices but only one Voice. Imagine a Scotch Covenanter apologizing for his robust faith. Fancy a Quaker in apologetic attitude for his convictions against war.

Let's quit apologizing for the church. With all its frailties and mistakes, it is the best institution we know. Professor Albert Einstein said recently that he has a new appreciation of the church due to the fact that when the deification of the State began in his homeland, the only institution to stand out and protest was the church, through an heroic company of her ministers, notably Pastor Niemoeller.

Let's quit apologizing for America. Our country has its vexatious problems. Nor have we fully lived up to the fundamentals of our political and religious faiths. But its a country worth living and suffering for. Let's quit apologizing for its imperfections and do something about them. Let us magnify our citizenship.

—Religious News Service.

CORRESPONDENCE

FIRST MENN. CH., COLFAX, WASH. 1-13-40

Dear Editor and Readers: My wish to you all, a very happy, blessed and prosperous year for 1940. Our annual business meeting was held Dec. 4, the Sunday School held its election for officers and teachers which were installed the first of the year also. On Aug. 27 in the evening we had the privilege of having **the Rev. J. J. Thiessen** family of India here; and on Oct. 1, Rev. and Mrs. P. W. Penner, missionaries on furlough from India, were with us one day. They gave two wonderful sermons, morning and evening, and in the afternoon Rev. Penner spoke to the men and Mrs. Penner to the women. We also had Rev. J. J. Esau, wife and son, as Evangelist for a ten-day blessed revival meeting.

On Oct. 22, seven new members were received into the church, five by baptism and two by reaffirmation; while two were taken away by death, an elderly sister, Mrs. Fredrica Nauret, and a youth of 17 years, Milton Naftizger.—There has been a lot of illness here this fall and winter and a goodly number of operations, all are recovering nicely.—Wishing you all God's blessing through the coming year.—*Pauline Schrag, Corr.*

* * *

UPPER MILFORD MENN. CH., ZIONSVILLE, PA.

On January 7, we completed our yearly meetings for the church and the Sunday School. The reports of the church, as well as of its auxiliaries, the Sunday School, the Young Peoples' society, and the Ladies' Aid Society, all showed substantial growths and comfortable balances in their treasuries.—The congregation lost but three members during the year, one by dismissal, and two, John Geissinger and Susan A. Diehl, by death. The two congregations of the charge, Allentown and Upper Milford, had two joint services during the year. The Easter services were held in the Allentown church, with the Upper Milford choir furnishing the music, and the Ascension Day services were held in the Upper Milford church with the Allentown choir furnihsing the music. The two churches also observed our minister's tenth anniversary in this charge in our church this fall. The first quarterly ministerial meeting and the Eastern District Sunday School conventions were held in our church.

In July of this year, the Mennonites, Friends, Schwenksfelders, and Brethren, held a joint-meeting in our church, during which time they discussed ways and means of furthering world-peace. We were also visited by Dr. Fast, General Secretary of the General Conference, at which time he gave us interesting talks on the work of the Conference.

Our church council as now composed consists of Monroe Geissinger, deacon; Andrew Schantz, Albert Heistand and Lloyd Gehman, trustees; Henry G. Stauffer, treasurer, and Norman S. Schantz secretary. In the Sunday School, we elected Norman Geissinger and Boyd Strunk as superintendents, Mae Oberholtzer, secretary, and Warren and Arlene Geissinger.

* * *

BURRTON MENNONITE CH., BURRTON, KS.

Another year is dawning, dear Master let it be,
In working or in waiting another year with Thee.

The Lord never forgets nor forsakes His own. We can again testify that the Lord has graciously dwelt among us. Our pastor, in reviewing the work of 1939, said with Psalmist David: "Except the Lord build the house, they labor in vain that build it. This work is His. The accomplishments have been due to the blessings of God.

We have been privileged to hold services every Sunday of the year. Our pastor has preached 48 times and presented 4 illustrated lectures on evenings. Mission--aries August Ewert, John Thiessen, Rev. and Mrs. W. C. Voth and Rev. and Mrs. G. A. Linscheid brought inspiring messages. Their fellowships were blessings to us. We have shared 34 messages of our pastor's with other places during the year. In return 15 others have served us. The S. S. work has been of steady growth, reaching an average attendance of 102 per month. The Lord hath called Home one member, Mrs. Caroline Base. We had the joy of receiving four members upon their confession of faith and baptism. Eight homes were blessed through joy of a new member added. The other organizations also gave reports that make a heart glad toward God.

An unexpected cloud has overshadowed us. It is hard for us to comprehend the fact of our pastor's resignation. But we must accept it as God's leading and not man's work, which is quite a trial. Missionaries' experiences indicate that severe trials and tests usually open doors to further and deeper service. May God accomplish a new purpose in our lives.

We earnestly hope that we, like the church of Portland, Oregon, will also be remembered in prayer for the Lord's choice of a new Shepherd.The Lord is our portion, therefore let us hope in Him.—*Ella Pankratz, Corr.*

SHALL MAN ALWAYS FEAR?

I fear the world that men create;
Its warring greed, its killing hate.
Shall men forever fear and quail;
Cry out for peace with no avail?
I love the world that God has made;
Its warming sun, its cooling shade.
I love the world's kind open hand
That scatters seed upon the land,
Sows deeds of peace and loveliness
The sons of men too cheer and bless
Who joins the God to right earth's wrong,
Destroy men's fear, give back his song.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

"TAKING INVENTORY"

(Editor's note: Rev. Paul R. Shelly, son of Rev. Elwood S. Shelly, was awarded the William Thompson Fellowship from the Hartford Theological Seminary last spring. Had the war not come Rev. Shelly would have enrolled in the Graduate School of Divinity, New College, University of Edinburgh and there would have pursued graduate work in the Church History and Theology Departments for two years. Now he is pastor of the First Congregational Church, Aberdeen, Washington. The following is a sermon preached by him as a New Year's sermon and then condensed for the MENNONITE.)

During the past week I heard quite a number of people talking about the inventory they were taking in their places of business. Reading the newspaper and listening to the radio I again became familiar with inventories of all kinds. All of these things reminded me of the importance of taking an inventory of my life. With this in mind I turned again to the story of the young man who came to Jesus asking the way to eternal life. (Mark 10:17-22) I saw in this story a young man taking an inventory of his life. This account gives us three things we should keep in mind as we take an inventory of our own life as we face a new year.

1. In taking an inventory we must be sincere.

The young man in our illustration was not entirely sincere. He was interested in the greatest thing in life—the pursuit of eternal life. However, he was not willing to pay the price. Had he been entirely sincere he would have been willing to follow the command of the master.

A business firm is sincere in taking its inventory. It lists everything correctly. If it has lost money it is foolish to try to cover up the fact because sooner or later the truth of the financial situation will be revealed. We have all seen business firms that tried to cover up their true situation. In a short time, however, the true state of affairs was revealed.

Men and women always find it easy to take an inventory of their business and even of the lives of others. It is extremely difficult, however, to take an inventory of our own lives. Men have always found it so. It is hard to be sincere about ourselves. David was a great man but found it hard to see his own sin even when the prophet Nathan told him about it in parable form. Nathan had to tell him frankly "Thou art the man." Belshazzar, the king had many things under his command. He too found it difficult to take an inventory of himself. He had to be told the true condition of his life in the interpretation of the handwriting on the wall by Daniel. "Thou art weighed in the balances and art found wanting." Socrates spoke words of wisdom when he said, "Know thyself."

As we face the new year we must check up on ourselves.

2. In taking an inventory we must have a worthy standard.

One of the difficulties with the young man in our illustration was that he was using the wrong standard in taking his inventory. He was concerned with doing certain things rather than in giving undivided allegiance to God through Christ. This was revealed when he was not willing to follow the master. "The glory of our life comes not from what we do or what we know, but dwells for evermore in what we are."

A business firm always has a standard when it takes its inventory. There is a real purpose. There is a standard of measurement. Many young people and older people make the mistake of the rich young ruler. They use a standard that is not worthy when they take their inventory. Some of the standards which have been set up are: moral, that of a comparison with someone else, material prosperity, educational, social, and many others. These are not adequate. The first question in the shorter catechism is: "What is the chief end of life?" The answer is: "To glorify God and to enjoy Him forever." This must ever be our standard. Have we glorified God by our lives during the past year? A motto which is seen in many homes gives us the same standard in different words:

"Only one life, 'twill soon be past,
Only that which is done for Christ will last."

How have we lived in relationship to this standard during the past year? Have we been spending too much time on the other standards? Have we grown in our Christian experience? Have we grown closer to our standard? Have we made use of all of the resources which we have as Christians? Have we dedicated all of our talents to the master? The inventory up until this point is not corrective. It is entirely objective. It should show us our position in the past. It is like a report card which we receive in school. It is merely an inventory of work which we have done up until a certain period. We must go a step farther.

3. In taking an inventory we can have a hopeful outlook for the future.

Here again the character in our illustration failed. He took his inventory. He realized that something was lacking in his life or he wouldn't have come to the master seeking for eternal life. He realized a weakness in his life and received information as to the way by which he could have hope and joy. He wasn't willing to pay the price and according to Mark he was sad. Luke tells us the same thing. "He was very sorrowful."

Here too business does not give us a true parallel since if the inventory reveals failure there are times when the firm cannot continue to remain in business. The Christian can always face the future with hope. Regardless of what a sincere inventory of our life reveals there is hope for the new year. Paul said: "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

Your inventory may reveal many things which you would like to have changed had you been able to. You may have had problems, sorrows, difficulties. However, even here a sincere inventory for the Christian gives hope for with Paul our experience should be expressed in the words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

There is hope for all as we face our new year. Regardless of what our inventory reveals for 1939 there should be growth in 1940. Like the tree which shows its age by the ring each year so our Christian Life should reveal a growth each year. We must be careful to measure our inventory in the light of eternity. It is here that we see beyond the present—beyond the ills of the world to the time when God's way in the world shall be fully consummated. It is then that the vision of Browning in "Pippa Passes" shall be a reality.

Senior Department

NEITHER JEW NOR GREEK - Col. 3:9-17

Senior C. E. Topic for February 18, 1940

I. Worship Service

1. Songs: "Am I a Soldier of the Cross," "The Churches one Foundation," "I can hear the Savior Calling."
2. Reading of main topic, and prayer.
3. Special music.
4. Offering for missionary project.

II. Leader's Introduction

"Many people, in dealing with a person of another race, assume that he possesses all of the bad characteristics that are supposed to adhere to his race. They form their opinions of him accordingly. So and so is a Jew, and you know what Jews are like! Sam is a Negro, and every one knows that Negroes are all the same!

Jesus never treated people so. He looked upon them as individuals and dealt with each one according to his need. This is particularly evident in the record of His encounter with the Samaritan woman at Jacob's Well."

III. Suggested Topics for Short Talks

1. Service, a criterion for brotherhood. Matt. 23:8-11.
2. Having all things in common. Acts 4:32-35.
3. No respecter of persons. Acts 10:34-38.
4. Jesus and the Samaritans. John 4:39-42.
5. All things to all men. 1 Cor. 9:19-22.
6. Jesus' intercession for all. John 17:20-23.

IV. Discussion

1. What can our C. E. do for developing an attitude of brotherliness among its own members toward the Jews?

2. What do the white people of America owe the negro?

3. What strong qualities of character do we see in the Chinese? the Japanese?

V. Facts for Study

Those who live and work among the people of other races, sometimes confess that they have gone there with the idea that they were rather superior, and were in a position to offer and give to these people out of their abundance those things which they lacked. Later when they learned to know these people of another race more intimately they found that they could learn much from them, and that these people had much that deserved appreciation and was worthy of emulation.

Jesus' own way of dealing with people was that of seeing their good points, their possibilities, appreciating them, bringing them into light, and encouraging their growth. Witness his word to Nathaniel: "Behold, a true Israelite, in whom there is no guile"; to Peter: "Henceforth, ye shall be fishers of men"; to Mary: "She hath done a good work."

Jesus also was keenly **aware of their need** and was willing to go out of his way to meet that need. He told Zachaeus that he must come to his house today, he made the trip to the home of the Syrophoenician woman to help her in her hour of trouble, he forgot his own needs in the presence of the great need of the woman at the well of Samaria.

His example is still the challenge to us to follow in his steps.

VI. Illustrations

"Launch Out" Today! A young man said to Mr. Phillips, who was one of the pioneers in the community, "Mr. Phillips, I think if I had lived in your time I would have been heroic, too." The old man straightened up, pointed to the saloons down the street, and his voice was keen with indignation. "Young man," he said, "you are living in my time and in God's time. Be assured that no man could have been heroic then who is not heroic now. There is plenty of work that takes courage today."

When Kenesaw Mountain Landis was a judge in the courts of Chicago, he was seen one wintry day facing the piercing wind of the loop district without an overcoat. "Hello there, Judge, where's your overcoat?" shouted a friend.

"I used it to light a fire," he answered.

"Used it to light a fire?"

"Yes. I used it to light a fire to keep warm inside of me the spirit of charity that life in a great city like Chicago tends to freeze."

It was learned that he had just sentenced a man to the House of Correction. The prisoner had turned away from the bench and pulled his coat collar around his throat.

'Where is your overcoat?" asked the judge, sharply.

"Your Honor, I ain't got none," was the reply.

"Officer," said the judge, "get mine and give it to him. Now, gentlemen, we'll proceed to the next case."

VII. Food for Thought

"You got to believe folks believe in you to do your best."

INTERMEDIATE DEPARTMENT

HELPFUL DAILY DEVOTIONS

Intermediate C. E. Topic for Febraury 18, 1940

For Daily Reading

Feb. 12. Daily need. Exodus 16:13-20.
Feb. 13. Daily sacrifice. Exodus 29:38-43.
Feb. 14. Thanksgiving with requests. Phil. 4:4-7.
Feb. 15. Daily praise. Ps. 145:I-10.
Feb. 16. Daily worship. Acts 3:1-10.
Feb. 17. A prayer for daily use. Matt. 6:11; 25-34.
Feb. 18. Topic. Dan. 6:10; Ps. 55:16; 92:1, 2.

The Sentinel

The morning is the gate of day,
But ere you enter there
See that you set to guard it well
The sentinel of prayer.
So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign;
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.
So shall no fear disturb your rest,
No danger and no care.
For only peace and pardon pass
The watchful guard of prayer.
—The British Weekly, F. H. Revell Co.

Opening Song: "Sweet Hour of Prayer"

Scripture Reading: Dan. 6:10; Ps. 55:16; 92:1, 2.

Sentence Prayers

Song: "What a Friend We Have in Jesus"

Reading of Daily References

We think it well to read all these references in the meeting. For there is no better source than the Bible to find the way to have helpful devotions. As they are read, have your secretary write upon the board those qualities which we should find in our daily devotions. It would be well to have every member copy these and take them home with him. Let us really strive to learn how we can make our personal devotional life more meaningful.

Vocal Solo: "Teach Me to Pray"

Discussion

1. When is the best time to have our daily devotions?

2. What should we include in our personal devotions?

3. How much time should we use?

4. What is prayer? Read Luke 11:9, 10. From this do we not gather that prayer is seeking to find God?

5. What is the basis of true prayer? Read Matt. 21:22.

6. How can we best study the Bible? Is it sufficient to read a chapter a day? Ask your superintendent to present to you various helpful ways to study the Bible.

Leader: "As we pass through the forest or orchard, we see the majesty of the glorious trees—their graceful branches, the many lovely shaped leaves, their greenness and their living beauty. But, we are conscious that all these depend on the underground labyrinth of strong, far-reaching roots. These roots are absolutely necessary to the strength, growth and life of the oak or pine or maple. Should they die or become severed, decay would result."

Song: "I Need Thee Every Hour"

Leader: Read the following slowly so that the members may copy them, if they wish.

When you have sinned, read Psalm 51.
When you worry, read Matt. 6:19-34.
Before church service, read Psalm 84.
When you have the blues, read Psalm 34.
When you are discouraged, read Isaiah 40.
When you are lonely or fearful, read Psalm 23.
When you want courage for your task, read Joshua 1.
When your prayers grow narrow or selfish, read Psalm 67.

Vocal Solo: "Evening Prayer"

Poem in Closing: "That is the Time to Pray"

In the soft blush of morning.
When song-birds greet the day,
After long hours of darkness,
That is the time to pray!

In the bright glow of midday,
When thoughts are all astray
With the rush and whirl of living,
That is the time to pray!

In the sweet hush of twilight,
As daylight slips away,
And everything stands in shadow,
That is the time to pray!

Ere we close our eyes in slumber,
Tired with work and play,
For our busy day is over,
That is the time to pray!
—A. M. Hodgson.

Offering

Closing Prayer by Superintendent

(As the Intermediates leave, have the pianist play "Take the Name of Jesus with You."

"O for that flame of living fire,
Which shone so bright in saints of old
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.
Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore;
Warm our old hearts to prayer and praise,
And teach us how to love Thee more."
—Bathurst

JUNIOR DEPARTMENT

"BOYS OF THE BIBLE"

Program for February 18, 1940

Boys Who Were Dependable

I. Worship Period

1. Prelude—Pianist plays melody of "I Would Be True." If possible have a violin obligato with this.

2. Call to worship—"My son attend to my words; incline thine ear unto my sayings."

3. Sing in unison "Come Thou Almighty King."

4. Scripture read by two Juniors.
   Voice one—Proverbs 2:1-6.
   Voice two—Proverbs 3:1-7
   Voice one—Proverbs 23:15, 16, 19.
   Voice two—3 John 4.

5. Sentence Prayers. Leader closes this prayer season.

6. Solo—"I Would Be True."

7. Reading of Psalm 8 (A Psalm that David wrote)

8. Song in unison—"Here Is My Heart." Mennonite Hymn Book, No. 222.

II. Study Period.

Aim: To create in our Juniors a desire to be dependable; to help them to realize that they can and should honor God with all their life.

1. Introduction: Today we study about three boys who were dependable. One, Samuel, whose name means "asked of God," was probably twelve years old, at least so the Jewish historian Josephus says, when God called him. The other, David, whose name means "darling," and whose name by the way, occurs 324 times in the Bible, was probably seventeen years old when Samuel anointed him for his special work. And the last, Daniel, whose name means "God's judge" was also about twelve when he was taken as captive from his home in Jerusalem to Babylon. I hope that we will all find the stories of these boys in our Bibles and read them again at home.

2. Story of Samuel, the boy who answered God's call. — I Samuel 3:1-18, by a Junior boy.

3. Song in unison, (stand to sing): "Trust and Obey" verses 1, 4, 5. Mennonite Hymn Book No. 235.

4. Discussion: "What we can learn from Samuel," by three Junior girls.
   a. He was not afraid.
   b. He obeyed quickly, pleasantly, willingly.
   c. He was in the temple when God spoke to him.

5. Story of David, the boy who was trustworthy. 1 Samuel 16: 1-13, by a Junior boy.

6. Trio—"Take My Life and Let It Be." Verses 1, 3, 4, 5.

7. Stories of David, by two Junior girls.
   a. 1 Samuel 17:34-37.
   b. 1 Samuel 17:1-33; 17:38-58.

1. Discussion: "What can we learn from Daniel?" by three Juniors.
   a. He was very brave.
   b. He loved and trusted God. Psalm 8, 19.
   c. He did his work well.

9. Story of Daniel, the boy who would drink no wine. Daniel, chapter 1:1-17 by a Junior boy.

10. Boys' chorus—"Dare To Be A Daniel"

1. Discussion: "What can we learn from Daniel? by three Junior girls.
   a. He determined in his heart to obey and honor God, although in a country that had a different religion.
   b. He was courteous and polite.
   c. He would drink no wine.

12. In unison: 1 Cor. 6:19.

III. Mission Minutes

1. Two Juniors find special missionary needs, report on these.

2. Season of prayer for our missionaries, remembering the special needs presented.

IV. Closing Moments

1. Leader's short heart-talk stressing that we should so live that we might glorify and honor God with our lives.

2. Prayer for the month, Psalm 51:10 in unison (standing).

3. Doxology.

CORRESPONDENCE

MENN. CHURCH, NEWPORT, WASH., 1-16-40

Our group here had their annual business meeting on the second of January, when all business for the year was again regulated.—Our Primary S. S. teacher took four of the little girls of her class before Christmas and visited the Community Hospital here in Newport, where they sang Christmas carols. One old lady, especially, enjoyed it so much that they had to stop at her bedside the semond time to sing again.—A group of ladies helped one of the members all day Jan. 15, sewing and fixing comforts.—Rev. Unruh and his family again were in Deer Park, Jan. 14, where he preaches once a month. We miss him on that Sunday but have Sunday School, Bible Study, and singing that day. Our C. E. is always very well attended, with only a very few members missing. Quite a few come to these meetings that fail to show up for morning services.—The weather is very nice this winter. The coldest it has been was 10 degrees above zero.—*Mrs. F. J. Kliewer, Corr.*

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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IN MEMORIAM

MRS. AGANETHA RICHERT KLASSEN was born at Gnadenheim, South Russia, on July 21, 1870. When she was 4 years of age she immigrated, with her parents Heinrich Richerts, to America. Here they made their new home in McPherson County, Kansas. As her father was a teacher and also a minister of the Gospel, she was raised in the fear of the Lord and upon this faith she was baptized June 10, 1889, by Elder Jacob Buller and united with the Alexanderwohl Mennonite Church, of which she was a faithful member at the time of her death. On March 3, 1893, she was married to her now deeply mourning husband, Peter P. Klassen, on which occasion Missionary H. R. Voth officiated. This union lasted nearly 47 years, and blessed with six sons, all living. Many blessings were granted them by the Lord and even tribulations proved to be blessings. Very conscientiously and devotedly she did her part in the home. Often she wished that she could find some time to take part in Christian benevolent activities. She worked hard and was a good steward of material things and yet ready to give. She did what she could.

About 20 years ago we noticed that she developed some kind of heart trouble, but the disturbances were of short duration. It became alarming only during the last years. In July she entered the Bethesda Hospital at Goessel, Kansas, and after 2 weeks' treatment and care her condition was much improved and she was dismissed and returned to her home. Before long her breathing was seriously hindered, so that she sat up nights in a chair praying in her suffering. Last Christmas she was much improved and she enjoyed the homecoming of the children. Soon after that her condition became alarming and she entered the Bethesda Hospital a second time for treatment and care. All that modern treatment and kind care could do was done but with no results. She was called home to be with her Lord at 3:30 a.m., January 5, at an age of 69 years, 5 months and 14 days.

She leaves to mourn her departure her deeply mourning husband, Peter P. Klassen, the children, Henry and Peter Klassen at home, Christoph and Maria Boese Klassen, Otto and Linda Hiebert Klassen, John and Elisabeth Schmidt Klassen, Rudolph and Selma Strauss Klassen and 4 grandchildren. Also one half-sister Mrs. Rudolf Riesen, Arlington, Kansas, and 6 brothers and sisters—P. H. Richert, Newton, D. H. Richert, North Newton, Margaret Richert, Goessel, and John J. Richert, Wichita, Kansas, Martha Richert Penner, Champa, C. P. India, and Elizabeth Richert Epp, Henderson, Nebr., one uncle, two aunts, and a large circle of friends.

At the funeral Rev. C. C. Wedel made the introduction, Rev. P. H. Unruh spoke on 2 Cor. 4:14, and Rev. J. J. Banman on Job 19:25-27.

JOHN GUSTAV WILL, son of Johann and Renatha Henning Will, was born April 16, 1867, at Tiegenort, Kreiss Marienburg, West Prussia. He came to America in 1888, finding employment on farms near Halstead, Kansas. In 1894 he visited his old home but soon returned to America to take up his permanent residence near Halstead.

He was baptized upon his confession of faith, Feb. 27, 1898, by Rev. Christian Krehbiel and received into the Mennonite Church, where he remained a faithful member until his death.—He was joined in holy matrimony to Helena M. Mierau, Oct. 2, 1898. This union was blessed with ten children. Two sons preceded him in death, and on April 1, 1938 his life companion passed away.—After a lingering illness he died Dec. 13, 1939.

He leaves to mourn his departure four sons, John, Henry, Frank of Halstead, and Otto of Hutchinson; four daughters, Marie (Mrs. Walter Bockhaus), Helen (Mrs. Karl Schroeder) both of Halstead; Frieda (Mrs. Oliver Keller) of Harper, Kans., and Louise at home; also one sister in Berlin, three sons-in-law, four daughters-in-law, fourteen grandchildren and many other relatives and friends to mourn his passing.

* * *

ELIZABETH HILTY, daughter of Christian C. and Anna (Gilliom) Hilty, was born on Easter Sunday, April 16, 1911 and passed away Dec. 12, 1939 at the age of 28 years, 7 months and 25 days. In childhood and early womanhood Elizabeth was a very active girl in school and church. She taught a S. S. group. About ten years ago she contracted tuberculosis against which she put up a heroic struggle, never losing her cheerfulness and interest in others. At times she seemed to be making progress in mastering the disease, spending many years in rest cure both at home and in sanitoriums but finally succumbed. Elizabeth was a cheery spirit in spite of her ill health, Her faith in her Lord was a source of constant sustaining grace to her in her illness. She leaves a fine memory of a heroic Christian life under great difficulties. Funeral services at Grace Church, Pandora, Ohio, by her pastor, Paul E. Whitmer, Dec. 14 1939.

* * *

GIDEON LUGIBIHL, son of Christian C. and Mary (Schumacher) Lugibihl, was born at Pandora, Ohio, Dec. 20, 1878, and passed away Jan. 3, 1940, at the age of 61 years and 13 days. Gideon never enjoyed rugged health, especially in his childhood and youth. He grew to manhood and had better health for some years but in later years he was again handicapped with ill health. He was a member of the Grace Mennonite Church, Pandora, Ohio, for many years. He was a regular attendant at the services whenever health permitted. After a short illness of pneumonia he passed away. Funeral services were held at the Grace Mennonite Church January 6, 1940, his pastor, Rev, Paul E. Whitmer, officiating.

ERNEST UMMEL was born in Le Locle, Switzerland, on March 29, 1870, and passed away at his home north of Ness City, Kans., Jan. 3, 1940, at the age of 69 years, 9 months, and 4 days.

In his early boyhood he came to America and located in Iowa, where his sister resided. Later he located in Ness County, Kansas. In the fall of 1894 he married Lenora Mishler. Their happiness was of brief duration, as she departed this life August 2, 1896.—In 1899 he was married to Louisa Fuige, who was his faithful and loving companion to the end. To this union 9 children were born. He leaves to mourn his passing, his wife, four daughters, Mrs. Lenora Steiner, Claflin; Mrs. Mary Reider, Ness City; Mrs. Kathryn Johannes, Arnold, Kansas; Mrs. Martha Wollbrinck, Laramie, Wyoming; four sons, Samuel, Ransom; Herman, Ness City; and Daniel and Benjamin of the home; also nine grandchildren; one sister, Mrs. Mary Slonaker of Pulaski, Iowa; one brother, Joe Ummel of Udall, Kansas, and many relatives and friends.

He was a life-long member of the Mennonite Church and revered his Lord. It was his daily task to read his Bible, from which he got much comfort in a world torn with strife. His greatest pleasure was to serve others. He was a kind and loving husband and father to the end and will be greatly missed.—Funeral services were held in the Ransom Mennonite Church on Friday, Jan. 4, Rev. Abraham Albrecht officiating. He used Psalms 73:23-26 as basis for his message of comfort and hope to the bereaved family. The choir sang the following songs selected by the family: "The Old Rugged Cross," "All the Way My Savior Leads Me," and "Sometime We'll Understand." The body was laid to rest in the Ransom cemetery.

* * *

MARIA UNRAU, nee Banman, was born Nov. 12, 1877, in McPherson County, Kansas. She received her education in the district school and in Elder Peter Balzer's religious school. Later she attended Bethel College. In June 1896, on Pentecost, she was baptized upon the confession of her faith by Elder Jacob Buller, and joined the Alexanderwohl Church, where she was a member of good standing at the time of her death. Her mother died June 19, 1897, and she then assumed the many household duties in her parental home. On June 9, 1899 she was married to J. B. Unrau and for a period of over 41 years they were privileged to share joy and sorrow with each other.

In September, 1938, she had the misfortune to break her right arm. This was quite a hindrance in performing her household duties as formerly. Lately she was not as well as usual, since she suffered from heart trouble. On Sunday, Jan. 7, she took sick and the doctor pronounced it to be a stroke. She passed away at 8 a.m., Jan. 8, at the age of 62 years, 1 month, 26 days. She was mother of nine children 3 sons and 6 daughters. To her husband she was a dear and true companion on life's journey and to the children a loving mother.

She leaves to mourn her departure, her husband, 2 sons, 6 daughters, 3 sons-in-law, 1 daughter-in-law and 19 grandchildren. The children are: Jacob, Marie, Velda and Norma at home; F. J. and Bertha Unrau Schmidt, Newton; J. P. and Eva Unrau Nikkel, Lehigh; Albert L. and Helen Unrau Pankratz, Canton; Rufus B. and Mathilda Nikkel Unrau, Lehigh; one brother J. F. Banman, Hutchinson, and many relatives and friends. Speakers at the funeral were: Rev. P. H. Unruh on Ps. 147:3; Rev. P. H. Richert on Joshua 23:4; Rev. C. C. Wedel on 2 Tim. 4:18.

* * *

JOHANN J. NICKEL, the son of Johann and Elizabeth Olfert Nickel, was born July 26, 1858, at Fuerstenau, South Russia. He died on New Year's Day, Jan. 1, 1940, in the home of his children, Mr. and Mrs. N. H. Gaede, Newton, Kansas, where he had been cared for the past three weeks. He reached the age of 81 years, 5 months and 6 days.

On August 1, 1874, he came with parents, brothers and sisters, to America, where they found a new home in the Brudertal community, northeast of Hillsboro, Kans. May 17, 1880, he was baptized upon confession of faith and received into the Brudertal Church, where he remained a faithful member to his end.—On April 27, 1890, he was united in marriage with Katharina Ediger of Inman, Kans. To this union 4 sons and 3 daughters were born. They lived in this union 19 years. On August 24, 1909, after only a few days of illness his dear companion went to her heavenly rest.

On August 18, 1911, he was again married, with Maria Dirksen of Goessel, Kans. This union lasted 8 years, when father entered his heavenly home. He leaves to mourn his departure his wife, 3 sons, 3 daughters, one daughter-in-law and one son-in-law and 5 grandchildren. Funeral services were held on January 4, 1940. Rev. Paul Mouttet spoke words of comfort in the home. Rev. A. E. Funk and Rev. P. W. Penner conducted the services in the church and cemetery.

« « JOTTINGS » »

—*Mountain Lake, Minn.*—At a special meeting of the congregation — Evangelische Menn. Bruedergemeinde known as the Valley church (formerly Wall church), the question of the location of a new church building was decided, a vote of 106 against 52 favoring Mountain Lake as the proper place, whenever building operations are to be undertaken.—*Mt. Lake Observer.*

—*THE NEW HYMN BOOK AGAIN.*—Referring once more to this book, we are glad to report that not only will this be a hymnal with a wonderful variety of choice music and food for worship, but the Responsive Readings have also been revised and enriched by three trusted brethren in the ministry, the Reverends C. E. Krehbiel, A. E. Kreider and J. N. Smucker.

—*First Church, Reedley, Calif.*—The Jan. 14 Bulletin of this church contains these very appropriate and timely observations which our people have need to be reminded of: "There is no end of opportunity to help meet needs in our day. The calls are becoming more urgent as time goes on. This makes it more and more necessary that we learn to give wisely as well as generously. Unfortunately there are those who make appeals under false pretenses. They use the misfortunes of others and the generous spirit of those able to give for their own ends. This confuses many givers and makes them more or less afraid to give for fear that their money will not be used for the purposes for which it was collected.—Another difficulty which confronts many givers is the fact that there are those who emphasize the method of giving more than they do the object for which the gift is asked. Often these methods do not appeal to the giver."

—*Rev. J. J. Plenert of First Church, Philadelphia* writes: "I have always enjoyed reading the sermonettes in THE MENNONITE, yet I am one with many others that have never said anything to the effect that they were appreciated.—Shall make another effort this year to add more subscribers from our church.

—*Second Church, Philadelphia, Pa.*—PASTORAL MESSAGE: The youth of the world is on the march. Half of this youth is on the doomed trail of war. The other half holds the future destiny of our civilization in its hands. The youth of America will play an important part in determining the fate of our nation. Where will youth lead? Will youth follow Christ or will it follow "other gods"? We must help you decide.

—*Ebenezer Church near Bluffton, Ohio.*—The young people of this church are again planning for a Young People's Convention and are trying to get the best speakers possible. The church has a Ladies' Mission Society, a Girl's Mission Band, a Gospel Team, three C. E.'s—Senior, Intermediate and Junior—all of which meet every Sunday evening.

—*A Remarkable Church Family.*—The father has not missed church for twenty-threeyears, the mother for eleven years, a son for twelve years, and a daughter for eight years. What's the matter with this family anyway? Don't they have Sunday company, feel tired on Sunday, have headaches, colds, late parties? Don't they have a radio and lounge in slippers while hearing some other preacher? Can't they just read their Bibles at home when it rains? Don't they get tired of their preacher and blame him for all the faults of the congregation? What's the matter with this family anyhow?—*From the Pacific Lutheran.*

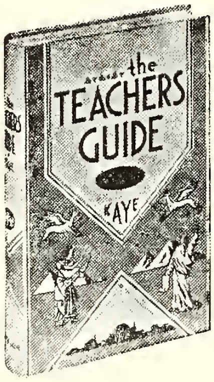
"GLIMPSES FROM OUR COLLEGES"

—*Bluffton College.*—The student work program launched a number of years ago is growing in size and effectiveness. At present three out of five students are earning part of their expenses. These earn from $20.00 to $67.50 per semester, the average being around $50. To earn this amount, the student must work about eleven hours each week. Eighteen students work in college offices, twenty are employed as assistants in laboratories and in grading papers, nine students work in the College and Community libraries. The "campus work" uses the largest number, about forty. They haul coal, shovel snow, keep the buildings and campus clean, mow lawns, etc. The college dining hall and kitchen use 21 boys and girls as table waiters, dish washers, cooks and assistants of various kind. This makes a total of 118 students receiving part time work from the college proper. Outside the wholesale book company and the chicken industry each uses several students.

—*Bethel College.*—Our colleges never cease having their needs. Like a growing child their needs multiply continually. One of the immediate needs of Bethel is a larger room for the post office, *North Newton, Kansas,* which serves several hundred people, and through the years there was needed an organization of the male students that would clean the campus walks after each snowfall in winter, so that the girl students, faculty and other pedestrians would not have to wade through snow, ankle-to knee deep. It stands to reason that the "boys" would do this without compensation, as an act of chivalry.—Dr. E. L. Harshbarger is writing a *pamphlet* on *"How to Analyze and Counteract War Propaganda",* which augurs to be of such a value during these war times that it should and will be widely read. It will be distributed by the Gen. Conference Peace Committee.—Again the time is here when offers of scholarships and fellowships from high class institutions to outstanding students come in. It pays to be a good student for self-enrichment and for the opportunities it brings.

—*Freeman Junior College, Freeman, So., Dak.*—Denominational Colleges have resorted to various methods to raise funds during the trying years of the depression. A comewhat unique plan was that launched by loyal friends of this school back in 1933. Perhaps a score of friends contributed money to erect a service station on a convenient corner of the town's Main Street. The understanding was that the College should receive all receipts above operating expenses. After nearly seven years of operating the school has received $1744.18. Besides, the original donors have turned over to the College Board of Trustees the actual operating of the station.—Thirty-nine of the 1939 Normal graduates of the College are teaching in nine counties of the state and are given preference over teachers from some of the other colleges.—*Freeman Jr. C. Bulletin.*

SUNDAY SCHOOL LESSON COMMENTARIES 1940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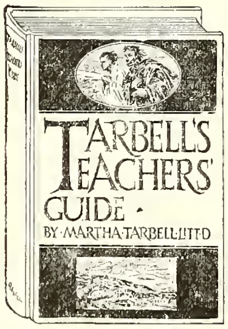
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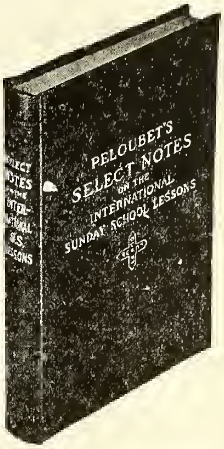
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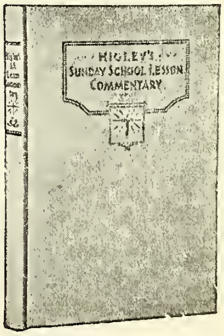
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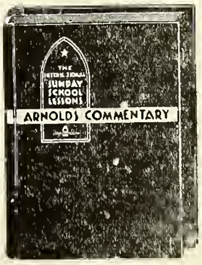
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, FEB. 6, 1940 NUMBER 6

Entered at the post-office at North Newton, Kansas, as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

We Want Peace

We want peace. Certainly there is nothing unusual about that. It is stated daily. Practically the whole world is saying it. Everyone hates war either for social, economic, or religious reasons. *The paradox of the whole situation is that we can say, "We want peace" and "I hate war" and at the same time increase navies, armies and military equipment. Doesn't it seem foolish to prepare for something we do not want?*

Certainly we would not expect our children to put on football equipment with all its protection and resistance just to go to school; nor would we put on steel armor, gas masks, etc., if we expect to carry on peaceful activity on the farm or in the office. Why should we as a nation follow such an inconsistent policy? We prepare for what we want to do and we dress for what we want to do. A nation made up of individuals who want peace should act accordingly. Let us prepare and expect to continue in peace by the course which we pursue.

When we say, "We want peace," we are not necessarily saying anything sensational, unique, or colossal. Even the nations at war are saying it. It is only when we *act* in the promotion of peace and in the prevention of or opposition to war that we are unique and unusual.

We as a church are not effective any more in simply voicing our belief, "We want peace" and "We hate war." It is only as we *act* to accomplish that ideal that we are helping to promote peace. We must *live* peace in our daily associations. It is necessary now to *show* the world the way of peace.

The Mennonite Church has long been recognized as a leader in believing in the principle of peace. Today we are not particularly different because of that belief; for now at length nearly everyone is beginning to accept that belief. If we as a Church expect to continue our leadership and expect to be effective in maintaining such a heritage, it is necessary that we go a step farther. It is necessary that we *participate in peace activity* to the extent that we have accepted the peace philosophy for over four hundred years. In order to remain leaders in such an ideal we must accept the responsibility as leaders in an activity program that will *show* the world the advantage and the Christ-likeness of peace.

There are projects to be supported financially, morally, and by actual self-giving. The extent to which we want peace will be shown by the support we actually give to these projects. Plans for such activities at home and abroad are being considered and investigated. The opportunity for activity is large. Will you help us *show* the world we want peace? Will you help Christ prove to the world that love can conquer evil?—*William Ramseyer in "Christian Evangel."*

* * *

"LORD, TEACH US TO PRAY."—One of Jesus' disciples said to the Master one day: "Lord, teach us to pray as John also taught his disciples." And He said to them: "When ye pray, say: Our Father which art in heaven, hallowed be Thy name," etc He taught them the Lord's Prayer. Of this prayer Luther says: "Because this prayer sprang from the Lord's own heart, it no doubt is the highest, noblest, and the best of all prayers. If He had known a better one, the good and faithful Schoolmaster, He would have taught it to us." Christians the world over pray this daily, and seldom or never is there a divine service in which they do not pray it. They do this because Jesus said: "When ye pray,say, Our Father which art in heaven." They do it furthermore because this prayer covers all our needs. There is not a thing that we can and should pray for which is not contained in this prayer. All our earthly needs and all our spiritual needs, all that we need for time and for eternity, is contained in this masterful prayer, "Our Father which art in heaven." Christians also fashion their own prayers, and should learn more and more to fashion them, after this prayer; for the closer our prayers come to this great model, the better prayers they doubtless will be.

The Lord's Prayer is made up of an introduction, seven short petitions, and a conclusion. It is found in two places in the Bible, Matt. 6:9-13 and Luke 11:2-4. The wording is not exactly the same in both places, but the meaning is the same. In the remainder of this booklet we shall strive to regale you in a measure with the rich contents of this most wonderful prayer.—*Lutheran "Devotional Reading."*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Change to Be Made in First Mennonite Church, Chicago

The Apostle Paul in Ephesians 4:11 indicates that God gives different offices to workers in His Vineyard. "And he gave some to be apostles; and some prophets, and some evangelists; and some, pastors and teachers."

More than five years ago, Rev. A. H. Leaman, who had been in the city many years, assumed the temporary leadership of First Mennonite Church, at the request of the Home Mission Board. The Board anticipated to find a leader from among the ranks of the General Conference, but since the work was progressing under Rev. Leaman's evangelistic efforts, it seemed best for the time being to make no change. For a little more than two years the congregation has been paying the major part of the Pastor's monthly salary in addition to taking care of the local expenses. The Workers Home, owned by the General Conference, was not occupied by the Pastor, hence the income from the rent went into the treasury of the congregation.

During the earlier years of the Church, a goodly number of Mennonites who lived in Chicago were very active in the Sunday-School and Church. As time passed on, more and more local leadership was developed, until today there are very few of Mennonite background in the church. The coming in of new members and workers from the vicinity of the church was a source of joy.

For sometime the Home Mission Board has been suggesting to Rev. Leaman and the Church leaders, that the many Mennonites who make Chicago their home, be contacted and drawn into the Church. The Board hoped that a similar growth as has been noted in Los Angeles, Hutchinson and now in Portland, might manifest itself here. In the places named, the Mennonites in the respective city were earnestly sought and brought together as a nucleus. With this nucleus energetic work was carried on in each local community which resulted in growing churches. First Mennonite Church, Chicago, has an active Sunday School and Church organization, but so far the enlisting Mennonites has not materialized.

On July 31st, 1939, members of the Home Mission Board met with the Congregation concerning the future leadership of the Church. The Board acceded to a strong desire of the congregation that Rev. Leaman remain their leader. Thereupon the Board engaged him to serve the congregation until July 31st, 1940.

In a letter written January 17th, 1940, Rev. Leaman wrote in part: "My time is out on the 1st of August, 1940. So the Board has plenty of time to get another (Shepherd)." In order to proceed in cooperation with the Church to find a new leader, the Board had asked that a proper Committee be appointed or elected. To this Rev. Leaman answered in the same letter: "I will appoint a Committee, or rather have the church appoint one with whom the Board can meet. This will be a representative Committee from the various organizations."

The Home Mission Board is holding the Annual meeting in Chicago, February 15th and 16th at the Y. M. C. A. Hotel, Wabash Ave., near 8th Street. In this connection the Board expects to confer with this committee, looking to the calling of a new Pastor.

We earnestly solicit the prayers of all who are interested in First Mennonite Church, Chicago, so that the Lord might lead in the choice of a new leader. Let us pray that the zeal to enlist new members from the vicinity of the Church might not be diminished in the least, but that those Mennonites who are in the city either as students or as permanent residents might be enlisted and brought into active fellowship with Christ and the Church.

The Board also desires the prayers of the many Mission friends, that in the other matters that come up for consideration the Will of the Lord might be carried out.

Thanking you for your past interest in the work through prayers and your gifts, I am

Very sincerely in Him, A. J. Neuenschwander.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Kai Chow, Hopei, China, 11-21-'39

Dear Readers of the Mennonite:

We had a very quiet voyage across the Pacific with only a few days of slightly stormy weather for which we are very thankful. We landed in China October 25, and it was a real joy to be back again and speak Chinese. Somehow I felt very much at home. We had splendid fellowship on the ship with the large group of missionaries going to different parts of the world to carry the gospel message.

Because of the uncertainty of the future, Mrs. Ewert and the children are at the present staying in Peking on the advice of our fellow missionaries. After having found a suitable home for them I left for the interior. Except for slow travel I encountered no difficulty in getting to Kai Chow. I got there just in time for the Annual Workers Conference. That being over, I made my first trip to three village churches to examine candidates for baptism. Together with evangelist Yang we made about 35 miles on bicycle on bad road and part of the way against the wind. The rain today prevented us from continuing the work in other village churches.

The country around here is very quiet at present, but one really never knows how long it may last.

There are many new problems to face here, and new sacrifices to be made. And it all means a new consecration. First separation from parents, close relatives, and friends and now even separation from wife and children for a time. This together with the insecurity of the future calls for new faith in God if one is not to become discouraged.

Our furlough in the home land with the many contacts with our churches gave us the lasting impression that you dear fellow Christians are heart and soul back of the Lord's work in China. We also know that you are praying for us and the work out here which greatly strengthens our feeble efforts. We again wish to thank you for the many kindnesses you showed to us while at home both in words and deeds and prayer. We regret that we could not visit all the churches, especially those that invited us.

We wish you all God's richest blessings for the coming year.

August and Martha Ewert

College of Chinese Studies, Peking, China, 11-14-'39

Dear Brother Richert:

We are now hard at work in the Peking Language School, God having granted us a safe journey to China. Our voyage and trip here were exceptionally pleasant and especially was it pleasant and helpful for us beginners to have with us the Ewerts and Waltners to keep us company. We regretted very much to say farewell to the Waltners on the dock at Kobe, Japan, where they were forced to wait for a ship to take them farther on their way to India. All over China the friendship of fellow workers seems to be a possession of great worth, especially at this time.

Rev. Ewert had to go to the field alone, while his family is here in Peking. One makes sacrifices of this kind only when one sees the urgency of the work, which is now more needful than ever, since the masses of the people are more receptive. It is our prayer that we may master the language and then be permitted to go to these people with the message of eternal life through Jesus Christ. May those who love the Lord Jesus Christ everywhere pray that the darkness into which the world has again been plunged may be dispelled, that His work may progress as never before.

As stated above, we are busy studying the language. Exceptionally busy since we arrived just four weeks late. We are supposed to catch up with the regular class by Christmas time, which in my opinion is a rather big job. Personally I think it's rather a grave mistake to arrive here late for language study. But we are trying hard to catch up. Only five others out of seventy-two arrived late, and only one of those as late as we.

Sincerely yours,
Marvin J. Dirks

CHRISTIAN EDUCATION

A. S. Rosenberger

COUNCIL CHURCH BOARDS OF EDUCATION MEETS

The annual meeting of the Council of Church Boards of Education, with which our Board of Education is affiliated, was held in the Benjamin Franklin Hotel, Philadelphia, on January 10,1940. The theme of this year's convention was "Christian Education and Democracy." This topic reflects the concern Christian leaders of today have for the preservation of democracy and their realization of the important place of Christian institutions in its maintenance.

Frank W. Stephenson, Executive Secretary of the Board of Education of the Methodist Protestant Church, and presiding officer of the convention, stated that the answer to our jeopardized democracy lies in an enlightened citizenry. This enlightenment must come through institutions based on the Christian religion. Through them we must develop the primary place of faith in God and the virtues resulting therefrom. The greatest obstacle to the growth of totalitarianism is a democracy founded on Christianity.

Gould Wickey, energetic and consecrated executive secretary, stressed the fact that the church must know what she wants to accomplish in education, and that she must grasp the opportunity offered by the growing interest of young people in the study of the Bible and religion.

The statement that there is a growing interest on college and university campuses in the Bible and religion received much emphasis in the Convention. Five workers with students in different colleges and universities reported this to be the case. One said "Many are seeking more definitely an adequate theological basis for their beliefs as well as an action program. In answer to a query, it was stated that this interest was in "supernatural" religion and not merely a social religious program.

Possibly the most widely known speaker of the day was Daniel Poling, editor of Christian Herald and leader of Christian Endeavor. He challenged the church-related colleges to regain the influence they had before 1840. A vital program of religion is the answer. Education without religion is sterile, and is intellectual anarchy. He agreed that there was a trend toward a deeper appreciation of the place of religion in life.

The spirit of the Convention in general was that the problems of the day must be met on a spiritual level. The dynamic of faith in Jesus Christ and the need of close fellowship with Him were stressed. Such an approach to the problems of the day and problems of the campus cannot help but be effective.

A. S. Rosenberger

Letter by President Roosevelt to the Federal Council of Churches

The White House, Washington, Dec. 23, 1939.

My dear Dr. Buttrick:

Because, at this Christmas time, the world is in sorrow, it is especially fitting that I send you a message of greeting and of faith. Realizing the spiritual kinship of all who believe in a common God, I have sent a like greeting to the Pope as head of the Catholic Church, and to Rabbi Cyrus Adler as an outstanding leader of the Jewish faith.

The world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations of religious teachings. Yet, though it has conquered the earth, the sea, and even the air, civilization today passes through war and travail.

I take heart in remembering that in a similar time, Isaiah first prophesied the birth of Christ. Then, several centuries before His coming, the condition of the world was not unlike that which we see today. Then, as now, a conflagration had been set; and nations walked dangerously in the light of the fires they had themselves kindled. But in that very moment a spiritual rebirth was foreseen—a new day which was to loose the captives and to consume the conquerors in the fire of their own kindling; and those who had taken the sword were to perish by the sword. There was promised a new age wherein through renewed faith the upward progress of the human race would become more secure. . . .

I have the rare privilege of reading the letters and confidences of thousands of humble people, living in scores of different nations. Their names are not known to history, but their daily work and courage carry on the life of the world. I know that these, and uncounted numbers like them in every country, are looking for a guiding light. We remember that the Christmas Star was first seen by shepherds, long before the leaders knew of the Great Light which had entered the world.

I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light and peoples perish. They know that the civilization handed down to us by our fathers was built by men and women who knew in their hearts that all were brothers because they were children of God. They believe that by His will enmities can be healed; that in His mercy the weak can find deliverance, and the strong find grace in helping the weak . . . .

In these present moments, no spiritual leader, no civil leader can move forward on a specific plan to terminate destruction and build anew. Yet the time for that will surely come.

It is, therefore, my thought that though no given action or given time may now be prophesied, it is well that we encourage a closer association between those in every part of the world—those in religion and those in government—who have a common purpose.

I therefore suggest that it would give me a great satisfaction if you would, from time to time, come to Washington to discuss the problems which all of us have on our minds, in order that our parallel endeavors for peace and the alleviation of suffering may be assisted.

When the time shall come for the reestablishment of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression.

Furthermore, when that happy day shall dawn, great problems of practical import will face us all. Millions of pepole of all races, all nationalities and all religions may seek new lives by migration to other lands or by reestablishment of old homes. Here, too, common ideals call for parallel action.

I trust, therefore, that all of the Churches of the world which believe in a common God will throw the great weight of their influence into this great cause.

To you, whom I have the privilege of calling a good friend, I send my sincere greetings at this Christmas Season.

Cordially yours, Franklin D. Roosevelt.

A Letter from First Mennonite Church, Chicago, Illinois

I am glad to write news for THE MENNONITE from this part of God's vineyard. We are glad to write that God is blessing our efforts. This fall we decorated our church in the audience room and the chapel as well. A fine spirit of unity prevails and thus all pull together. We laid a beautiful rug in the church, and it looks very inviting.

Many calls came in for help during the cold weather we have been having. Let me tell you about one family. I found this family in a deserted flat. Father was in jail and deserted his wife and three little children. The mother was timid and did not ask for relief. After she learned who I was she gave the children to me, I took them and found homes for them. Just this week I went to Pontiac, Ill., and had the baby, two years old, adopted into one of the families of our church. One little girl is in Freeport, Ill., and the other at Gridley, Ill. I am planning to place this little girl out for adoption. The mother is attending our church and is becoming interested in the work.

Recently we took into membership seven precious souls. Others are counting the cost. Will you pray that God will bless and use us to reach many more.

—A. H. Leaman, Pastor.

Communists Morally Bankrupt

Don. E. Smucker, New York City, Youth Secretary, Fellowship of Reconciliation

Mennonites need not be reminded of the diabolical nature of the Communist movement, the world over. More than most groups, our people have seen it within an international rather than a strictly American context.

Living in New York, where the American movement is the strongest, I have been able to observe it with considerable advantage. The Nazi-Soviet pact came as a stunning, unexpected blow. A number of intellectuals like Vincent Sheean, Granville Hicks and Ralph Bates have broken with the movement; the wanton invasion of beautiful Finland has increased the tempo of the departure. The movement, however, is not dead. The other night I attended a public forum where Communist speakers spoke of the invasion of Finland as an act of "self-defense" on the part of Stalin and his Russian armies. Such hypocrisy is almost unbelievable but, on second thought, militarists throughout the pages of history have defended aggression (war *is* aggression!) as defensive war.

Writing from London, Devere Allen, well known Amercian pacifist, submits the following amazing example of the zig-zag thinking of British Communists as found in the English Red publication, *The Daily Worker,* counterpart of the U.S.A. *Daily Worker:*

On page 1 it states that the Soviet government took action only when the Polish defense collapsed.

On page 2 it describes how Warsaw is still fighting, five days after the Red Army advanced. Scattered elsewhere in the paper are statements (a) that the Polish government does not exist; (b) that the British government could still send war planes to help the Polish government (which does not exist); (c) that the liberated population welcomed the Russians without firing a shot and (d) that Kalinin, President of the Soviet Union, has decorated Red Army officers for courage under fire.*"Woe unto you scribes, Pharisees and hypocrites."*

It becomes increasingly clear that Communism is morally bankrupt and that traditional methods of fighting this menace are likewise bankrupt. With shame we must admit that some Mennonites thought Adolph Hitler was *really* fighting this menace. The Nazi-Soviet pact dispelled all such fantasy. *"Satan cannot drive out Satan."*

Communism is an attempt to overcome injustice with violence and a materialistic philosophy of history. To overcome this evil, Christians must use love, godwill, kindness and pacifism on the one hand, and the redemption of God on the other. This, obviously, is a definition of Christian pacifism. The pacifists who were falsely accused of Communism are today standing out against all modern paganism with brilliance and clarity.

Muriel Lester? This great English Christian is touring America freely admitting the sins of British imperialism and militarism (particularly the British blockade and the war to force opium on China!) as well as condemning the sins of Hitler and Stalin.

Leyton Richards? He has suggested that British ships laden with food be sent into the North sea in order that they might be captured by German ships, the food to be used in the Reich. When this was called fantastic he answered: "Yes, but it is only because we deem the Christian way absurd that Europe is doomed to fall by its own self-inflicted wounds. In the measure that men respond to or repudiate the way of Christ do they rise or fall in the final verdict of history and in the living judgment of God. The Christian ethics is idealistic not realistic; a thing for the other man, not for us. What is our (British) dominant aim in prosecuting the war? We say we want to destroy the sin of Hitlerism, and it is a sin, with all its outrages, its violence, iniquities and blasphemy. But do we want to save Hitler from his sins? God does. We say 'force must be met by force.' Do we say that because we are really zealous for international right, or do we say it because we are really afraid to take Christ's way of the Cross."

Only this endless faith in the redemptive power of divine love can save the world. Only this can break the vicious circle of fighting evil with evil. Though supernatural in origin, it is available to every believing Christian to use daily, to practice always. God's plan is known. Let us use it and hold it up to sinning mankind. *Nothing short of this is an answer to Communism and all the morally bankrupt political philosophies.*

SHE DIDN'T BELIEVE IT!—When Dr. J. C. Massee's daughter was small, attending a school in Brooklyn, her teacher said one day, "There is no doubt at all but that the moon is made of green cheese." She further explained that this was due to a "chemical reaction." Dr. Massess's daughter told her father, "I told her I didn't believe it, that it wasn't in the Bible and I'd prove it.

She then asked her father to help her win her point; but he told her to study her Bible and try to figure it out herself, for he was too busy to help her that evening. The next morning he had planned to help her, but she left for school without his help. All day he wondered how she got along with her teacher; so when she came home that evening he was interested to hear her explain, "I got down my Bible as you told me and found where it said that the moon was made on the fourth day and cows were not made until the sixth day. *So I asked the teacher how the moon could be made of green cheese when there wasn't any milk to make it of."* —*Christian Victory.*

Important Considerations

* * *

"ENLARGE THE PLACE OF THY TENT"

A new call is coming to our churches: "Spare not, lengthen thy cords, and strengthen thy stakes." Our Mennonite friends in South America have just celebrated the tenth anniversary of their redemption from Soviet Russia, expressing deep gratitude to God that they are where they are instead of in the land from which they have fled.

Dr. H. A. Fast has told us a good many things about these brethren in the continent to the south of of us. They have overcome great obstacles in their forward march, but it is a hard struggle. Rev. Abr. Harder, an exceptionally strong leader, is physically not very strong and, besides all his pastoral cares, must work for a livelihood along with all the other people. The load is too heavy. The Home Mission Board has greed to send aid to this valuable servant, that he need not succomb under his heavy responsibilities. It is expected that this will help free his hands to carry on more effectively the work to which the Lord has called him. The first check, to give assistance for the first three months of this year, has already been forwarded.

Rev. Harder's son Ernst, now a student in Freeman College, has also received some aid from the Home Mission Board, and the salary of Brother Fast on his trip to these brethren, was also provided by the Home Mission Board (The Relief Board paid the traveling expenses). All this is an additional drain upon the treasury. So please "spare not, lengthen thy cords, and strengthen thy stakes." These, our own brethren, need us. —*J. M. Regier*

A MACEDONIAN CALL FROM SOUTH AMERICA

In the land of Paraguay, where some 3000 of our Mennonite people settled about ten years ago, there is a large city named Asuncion. About 90 of the Mennonites have moved to that city to find employment. They are far removed from their brethren and receive little spiritual care. For lack of leadership, there is no Mennonite Church. It is a struggle for existence, and how quickly people will lose their vision for the things of the Kingdom.

Our brethren in Paraguay are burdened about this matter. A plea has reached the Home Mission Board to make it possible to station a Christian worker in that big city to look after the spiritual interests of our brethren. The Board has agreed to advance the salary of a worker, if the church in the Southland will secure the worker. It is believed that can be done. Fortunately for us, a dollar goes farther there than in this country.

The call to the friends of home missions is very clear, "Come over to Asuncion, Paraguay, and help us." We believe that in a very short while it will be possible to open that work for Mennonite people in that great city. Will you not pray that the right worker may be found by the brethren of Paraguay, and that the means for his support will be forthcoming. Very sincerely, J. M. Regier.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 18, 1940

GOOD CITIZENS AND GOOD NEIGHBORS

(Peace Lessons)

Matthew 22:15-22, 34-40

Good Citizenship, vs. 15-22

The Pharisees were enraged at Jesus after He uttered the parable of the Wicked Husbandmen and only the fear of the people kept them from putting Him to death. He continues to expose and denounce their hypocrisies. They counseled together and plotted to entrap Him in his talk (v15) and thus bring about his downfall. The leaders sent some of their disciples with some Herodians—the most determined enemies of the Pharisees—to try to entangle Him. The Herodians were loyal to Rome and believed the tax should be paid. Frequently today, those who are enemies otherwise, will join in their common hatred of Christ and his cause.

By their flattering words (v16), in which they spoke much more truthfully than they realized, they sought to put Jesus off his guard and have Him say something which would be sure to bring Him into trouble. How easily we are misled by flattering words. Satan is never so dangerous as when he flatters. The snare was well laid in the cunning question (v17) and the conspirators doubtless felt very confident of success. The Pharisees hated to pay tribute to Caesar. The question meant whether the payment was morally and religiously right. Their object was to bring Jesus into conflict with the Roman government. If He answered "yes," He would infuriate the patriotic Jews, and if He answered "no," the government might likely treat Him as a rebel. They felt sure the answer must be one or the other. How little they knew Jesus. How shallow was their hypocrisy. How thoroughly Jesus squelched them in their sham sincerity. He asked for a Roman denarius with which the tax was paid, and which bore the image and superscription of Caesar (v20), indicating that he was in fact the ruler of the country. Then the masterful words of Jesus (v21) completely silenced His enemies. He said in effect—"You use Caesar's money, you must pay his tax." This was only giving what was properly due him. Jesus throws much light on the Christian's duty to his civil government. He also has a duty to God which must be faithfully performed. The true basis of citizenship is devotion to God and the highest loyalty must always be to Him.

Love, the Most Important Commandment vs 34-40

The Jews were much divided in their views as to whether moral or ceremonial commandments were more important and whether duties to man were superior to duties to God. The question (v36) was an important one and Jesus' answer was important and convincing. He quoted Deut. 6:5. Man's first duty is to God and it is summed up in one word—love. We shall love Him with all our faculties, and we show our love when we put God first in everything. Jesus declares that the whole duty of man, the sum of all moral obligations is expressed in one word—"love," which must be shown toward God and man. If leaders of all nations would live out this divine duty, there could not be any wars.

Love for fellowman (Lev. 19:18) is active good will and seeks our neighbor's good will as well as our own. It means that we have the same desire for his welfare that we have for our own. Such love is fundamental to peace. Love for our neighbor is involved in love for God. It is sheer nonsense for one to pretend to love God if he does not love his neighbor. These two commandments sum up the whole duty of man. Every one owes an obligation to the state, to his neighbor, and to God. The good Christian is a good neighbor and the best citizen.

COPYING THE WHOLE BIBLE BY HAND

A young Armenian artist and sign painter, living in Beirut, Syria, has written out the entire Bible in his own hand in Armenian. He has memorized thousands of verses, has read the Bible through ten times, doing it once in twenty-four days, and has made a resolution to read it through several times a year. His working hours are from 7:30 until 7, and he has begun to read at present for an hour in the morning, an hour at noon, and an hour in the evening. He is superintendent of the Sunday school of 200, having seven classes of boys and seven for girls.

At the top of his little house, which he has owned since it was one tiny room in size, for many years he had a large sign of his own make, with ridges of metal, displaying the word, "Jesus," in Arabic, English, and Armenian, according to the angle from which one looks. This sign, and the handwritten, leather bound Bible, have often led many visitors to his home.

In the Sunday School Times (Philadelphia for January 20, this young Armenian Christian told the story of his remarkable, handwritten Bible. He gives many interesting details, such as the exact time it took him, the weight of the Bible, and the total expense, including even the cost of electric lighting. He gives twelve reasons why he undertook this great task. The article in the *Times* is accompanied by a picture of the young man and his wife and the big Bible.—Order *"The Times"* or a copy of this article.

SERMON SKETCH

MUST WE HAVE CRIME?

by Allen M. Fretz

Text: Prov. 1:10—Read 10-19

Crime is the manifestation of sin. Sin is the violation of the Divine Law, while crime is the omission of a duty commanded, the commission of an act forbidden, the violation of every one of the tenets in God's commandments. It is the action of sin. People are led to commit crime by Satan, the enemy of God and man.

Joseph, a young man tempted by his master's wife, could positively say, "How could I do this great wickedness—crime—and sin against God." Gen. 39:9. Crime is prevalent in our day among the young people—boys and girls.

Our text is a father's, a mother's appeal, "If sinners entice thee (tempt, lure, seek tolead astray) consent thou not." The enticements are of two classes, internal and external.

Internal enticements may come from badly managed homes. Family quarrels, self-indulgent parents, low standards of morality, drunkenness, lack of concern and of sympathy, carelessness in handling delicate problems of child nurture—these and other similar conditions in homes often turn young people toward immorality and crime. We find many examples of this class. Oh fathers, mothers, will you not in the most positive way by word and example plead in the words of the text: *"My son, my daughter, if sinners entice thee, consent thou not."*

External enticements come through bad companions, the open door of sinful living. If tempted to a criminal life read prayerfully Proverbs 3, and take into consideration the temptations of our Lord Jesus, and you will find strength to "consent not" to crime of any kind; and so "mayest thou walk in the way of good men, and keep the paths of the righteous. For the wicked shall be cut off from the earth and the transgressors shall be rooted out of it."

CORRESPONDENCE

FIRST MENN. CHURCH, UPLAND, CALIF.

Again by the grace of God we have crossed the threshold of the new year. The church services of the year were fittingly begun by the celebration of Holy Communion, Sunday morning, January 7. The Universal Week of Prayer was observed, January 8 to 12, inclusive. The Pastor lead two meetings and church officers the others. At the annual congregational meeting which was preceded by a church dinner, the customary reports were given. There was a membership gain of 21 and a loss of 5. The total membership of the church, January 1, 1940, was 354. Following the reports, election of officers, plans were made for carrying on the work of the church during the coming year. The installation service for all new officers is planned for Church Night, February 7. Of special interest to the whole congregation at this time, is the building of the new parsonage, which is nearing completion. The matter of furnishings is being taken care of, so within a month our pastor and his family should be comfortably settled in their new home.

Brother and Sister Ledig Celebrate their Golden Wedding

On January 19, Mr. and Mrs. L. M. Ledig celebrated their 50th wedding anniversary. In honor of the occasion a reception was held on Sunday, the 21st, at the home of their son and daughter-in-law, Mr. and Mrs. Harry A. Ledig, Alta Loma, on the old "home place" which Mr. and Mrs. Ledig cleared and planted about 45 years ago. The first group invited were the relatives and a short service was held. The Rev. Lester Hostetler spoke on Psalm 121, making some very appropriate remarks for the occasion. Rev. M. Horsch, the first pastor of the church, spoke in the German language, using Psalm 23:6, Phil. 4:4-5, Isaiah 46:4, Matt. 28:20 as a basis for his remarks. During the hours from 2 to 6, guests called to extend congratulations. Mr. and Mrs. Ledig have always had the interest and activities of the church at heart. They were most influential in the organization and building of the first Mennonite church at Upland. Through the years their interest has not abated, which has been proven by the numerous and liberal gifts to both church and missions. May God bless them and give them in His wisdom, as many more years in the Master's service as He sees best. Another couple in our church, *Mr. and Mrs. P. P. Buller* formerly from Henderson, Nebraska, will also celebrate their golden wedding anniversary in February, if the Lord permits. Besides this *Rev. and Mrs. J. C. Mehl* and *Mr. and Mrs. Jacob Teuscher* share the distinction of having reached fifty or more years of married life. May God grant them all future blessings.

On January 23, 1940, Rev. Andrew Oesch the oldest member of the congregation passed away at the Community Hospital, Long Beach, Calif. In recent years he has made his home with his daughter, Mrs. J. H. Donner, Long Beach. A funeral service was held at Mattell's Funeral Parlors in Long Beach, after which his son Rev. Julius Oesch from Staunton, Illinois, will accompany the body of his father to Morton, Illinois, where he will be buried beside Mrs. Oesch.

The Pastor, Rev. Lester Hostetler has begun a series of Wednesday evening Bible studies on "The Message of the book of Revelation." The studies will continue until Easter. The attendance is encouraging and much interest is shown in these studies. May they prove of special blessing and benefit to all. Greetings to the editor and readers.

—*Amanda H. Hostettler, Corr.*

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EMMANUEL MENN. CHURCH, PRATUM, ORE.

We are grateful to our heavenly Father for the many blessings we enjoyed during the past year. We were privileged to conduct our regular services every Lord's day, besides some special ones. The attendance and interest was good during the entire year.

The first of the Christmas services was the rendition of the cantata "Bethlehem" by the church choir of 30 voices, on Sunday evening Dec. 17. The church was filled to capacity. On Christmas eve the Sunday school program was given. A large group was gathered in spite of the dense fog which made driving very difficult.

The annual business meeting of the church was held on Jan. 2. The membership was well represented and a spirit of unity prevailed. It was decided to continue the remodeling program until the entire church is remodeled. The work was started in the basement. A new furnace was installed and other improvements were completed before Christmas. Another important item was the resignation of our pastor, J. M. Franz, which had been handed to the church board, and read by W. C. Rutschman, chairman of the board. The resignation was accepted. We regret very much to see the Franzes leave us. On the other hand we thank God for having given them to us fifteen years by next June, at which time they plan to take up their new field of labor in the Grace Church at Albany, Ore.

During the past year 29 members were received into membership of the church, 20 by confession of faith and baptism and 9 by letter. All the various departments of the church are again organized and we are looking forward to a blessed year in the Lord's service.

Our pastor is conducting a Bible school on Thursday evenings. Two courses of study are being given, "The Life of Christ," and "What the Bible Teaches." The studies will be continued until Easter. Much benefit and blessing is being derived from the studies.

—*Mrs. John L. Merryman, Corr.*

* * *

—*First Church, Bluffton, Ohio.*—The Young People's Union C. E. from the Bluffton District gave a New Year's Play at this church, the theme of which was the turning of a new leaf for the future. Greed Selfishness and Indifference were shown in their folly.—Rev. H. T. Unruh is instructing a catechesical class from New Year until Easter.—Missionaries John Thiessen who have their furlough home in Bluffton are a much appreciated help to our church and S. S.—*Correspondent.*

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"*A UNITED MENNONITE YOUTH IN CHRIST*"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

(Editors note: The following is a letter from Miss Elizabeth D. Goertz, aunt of Richard and Hilda Beth Goertz. The letter was sent as a Christmas and New Year's Greeting to the Sundri Bai Mission Society of the Second Mennonite Church, Beatrice, Nebr. It is here reprinted because of its interesting information.)

Here comes a personal greeting from "me to you" at this Christmas time. May your joys be many and may the New Year bring you blessings, such as you need most. I know we cannot always have what we want, but it is good to have what we need.

We here in China are having "the time of our lives"! Doors were never more widely open, nor the opportunities for service as many and varied. One of our Chinese leaders said recently at the reception for our newly arrived missionaries: "Formerly there was less work and there were more missionaries. Now there is more work and there are fewer missionaries."

Mission work has taken on greater propertions, such as—**Hua Mei** Primary and High School formerly had 100 plus students. Now they have a total of 426. The **Bible School** had 9 in 1926, now they have 86. The **School of Nursing** started with 10 students in 1930, now we have 25 and expect to enter a class of 10 more in 1940. **Hospital in-patients** numbered 96 in 1929, this year 960 (in ten years). **Daily clinic** used to serve 30-60 patients, now we register 120 in one afternoon. **Maternity patients** numbered 10 in several years, now we have had 50 since last year in July. Since my special course in maternity nursing in Seattle, these mothers are my special charge. September 29th was a **red-letter** day—Three babies were born in one day at the following hours: 3:30 A.M. a baby girl, 3:00 P.M. a girl, and at 5.45 P.M. a baby boy.

Out in the villages and here in the institutions there is a new large demand for songbooks, Bibles and Scripture portions. The Bible Societies cannot fill the orders fast enough, even though they turn them out one every **two seconds!**

Crops have been good this year and most of our field is quite well supplied, only in several sections floods have destroyed all the people had hoped to harvest for their living. There will be need for relief of suffering. Taxes are heavy which consume about all that the people could otherwise use for better living conditions.

The conflict is still on, even in some one or other part of our field. We have frequent opportunity to relieve sufferng near the front lines. We can at times hear the distant cannon roar.

A view of the whole world (Occidental and Oriental, civilized and less civilized) makes one pray more and more for the rule of the Prince of Peace. This is a quotation of what I read just lately:

> **"If Jesus came back to earth to spend Christmas among us, He would be practical. He would be the Leader the whole world is awaiting. He would use the same weapons He used of old—faith and love and prayer. And with these alone He would conquer. Armament squabbles, peace conferences, means test committees,—they would all be swept away by the rising tide of peace in a world guided by love."—From "Miracles of Faith" by John Maillard. Even so, O Lord!**

The year 1940 has large plans awaiting it—more buildings for the hospital, a new site and building for the Bible School, extended work everywhere, so continue to pray as you have done, give as the Lord prospers you, and send those who can come to help in the front lines!!!

Yours for Him, lovingly,
Elizabeth B. Goertz

THIS AND THAT

Hereford—Christmas Gifts were distributed to the guests of the Old Folks Home at Fredrick, Pa., by the Senior C. E. Society. The young folks also joined other groups of the Perkiomen Valley in observing Watch-Night Services. Andrew Shelly, one of our members, now attending Hartford Seminary, has been assisting Dr. Johnson, pastor, in the pulpit.

First Church, Philadelphia—Miss Edith Noher, of the Methodist Deaconess Home of this city, recently spoke at the regular weekly service about her work among the needy. The Senior Society conducted an effective Candlelight Service on Dec. 24th.

Bowmansville—Our Young People have united with neighboring Y. P. Societies and have formed a Y. P. Chorus. (A very fine project and a good suggestion for others to follow where possible.) Removed from the center of activities of the E. D. Union, we have also held joint meetings and socials with societies of other denominations.

Lansdale—52 Young People, including the Pilgrim Trio with their horns, under the direction of the Worship Department of the C. E., chairman, John Unruh, spent a very successful night singing Christmas Carols at 23 places in Lansdale, Kulpsville, Hatfield, and Souderton. The sound carried for blocks around so that many were privileged to hear it. Rev. Bohn was awakened about 3 A. M. as Grace Mennonite serenaded the Zion Mennonite pastor.

At five places, Clarence Fretz's, Kline's, Issac Gehman's Rittenhouse's, and Allen Fretz's the cold carolers were invited in for refreshments.

Fellowship Supper

The 3rd annual Y. P. Fellowship Supper was enjoyed by aproximately 120 young people on Saturday evening, Jan. 20, 1940, in the Grace Mennonite Church, Lansdale, Penn.

The ladies of the local church served a delicious meal. The singing was in charge of Rev. Harold Burkholder of East Swamp church. Rev. A. J. Neuenschwander was toastmaster. Mr. Albright gave several wonderful numbers on the Vibra-harp.

The address of the evening was given by Dr. Hans Evans of Kings College, New Jersey. His theme, "A Living Sacrifice," was based on Romans 12:1-2. His experiences in Germany, where he has studied as an exchange student, were helpful in comparing what European youth is doing for its earthly dictators and what we should do for our Heavenly Father and Leader "as a reasonable service."

Dr. Henry A. Fast showed his pictures of his recent trip to the South American Mennonites. They were a great inspiration and were very profitable. The main theme was the wonderful progress which they have made in the last nine years in spite of great hardships. What progress have we made in the same time?

Spring Rally

The Spring Rally will be held April 7th in the Flatland Mennonite Church. The Fall Rally was held in the Bethany Church, Quakertown. It was well attended and proved a spiritual blessing. Let us pray for this coming Spring Rally.

Retreat Grounds

The retreat ground was being developed until cold weather set in and made work difficult. An artesian well has been drilled to a depth of 74 feet. It yielded 10 gallons of water per minute during continuous pumping. The foundation has been laid for the first building, and considerable clearing has been done. Due to the cold weather actual work is at a standstill. Let not our enthusiasm be at rest!

FIRST ANNOUNCEMENT

Annual Eastern District Y. P. Convention, May 30, 1940. East Swamp Church, Quakertown, Penn.

Senior Department

GROWING IN KNOWLEDGE

Senior C. E. Topic for February 25, 1940

Main Topic: Christians Keep on Learning. 1 Thess. 4:11, 12

I. Worship Service

1. Songs: "More about Jesus Would I Know" "Open My Eyes That I May See," and "More Like the Master."
2. Reading of main topic, and prayer
3. Talk by Sunday School Superintendent on "Opportunities to Learn Through the S. S."
4. Offering for mission project (play softly on piano, "Take Time to be Holy," during the offering.

II. Leader's Introduction

Many communions observe this Sunday as Education Day, with special attention to the work of their colleges and seminaries. In the United States there are about 650 institutions of higher learning. Nearly 400 of these institutions are related to Christian communions. The denominational college plays an important part in the educational life of our country.

The emphasis of this topic, however, is upon the need of young people to keep on learning when school days are over, when formal education has been completed. In these days of change, with new problems appearing in our common life every year that demand new insights and new outlooks, a person who does not keep abreast of the times rapidly loses his value as a Christian citizen. Nor can anyone today say that he has no opportunity to keep up-to-date on what is happening in any field in which he has an interest. Lectures, forums, extension courses, night schools, public libraries—these and other educational services are available to almost everyone. Our churches, too, may foster learning by means of courses, discussion groups, reading circles, study groups, and so on."

III. Suggested Topics for Short Talks

1. Learning from experience. Phil 4:8-12.
2. Godly wisdom profitable.Prov. 4:7-13.
3. Law of the Lord taught. Neh. 8:5-8.
4. Study for divine approval. 2 Tim. 2:15.
5. Learning God's law. Ps. 119:97-100.
6. Learning by growing. 2 Pet. 1:4-8.

IV. For Discussion

1. Which book of the Bible would you like to study more thoroughly?
2. What books would you place on your reading list "to keep on learning?"
3. What lectures or programs, or study courses have you heard or taken lately?

V. Facts for Study

In our hurried life today, with its many and varied activities it is rather essential to find time for study and thought. To read some good book to join some study group (which may well be on the subject of "Peace") will give you a freshness of mind and will help you to meet life with a better understanding. It is well to **plan** for time and to carefully choose what to study. So many avenues are open that our lives are much too short to delve deeply into all of them. It is well if a good teacher or counsellor is available.

VI. Illustrations

"Nothing Within"—In Boston Public Library there were alcoves filled with wooden blocks shaped like books with a strip of imitation leather labeled, "Nothing Within." As new books are purchased the shams are displaced and the genuine ones fill the space. Are there not many such members of our churches who have an outward Christian appearance, but whom God must label, "Nothing Within"?

Counsel for Getting Vision.—Recently a lady came up to M. E. Dodd, the well-known Baptist preacher and leader, after he had concluded a powerful sermon,, and she said, "Dr. Dodd, I have read your books; I have heard your radio messages; but I have never seen you face to face. Please step down from the platform so that I may have a good look at you."

And the preacher answered, as recorded in **The King's Business,** "Sister, you had better not look at me too closely. I am afraid you'll be disappointed. I am just an ordinary, frail human being. I want you to look beyond me to Jesus. You'll never be disappointed in him."

VII. Food for Thought

Whatever you are doing, let your heart be in your work, as a thing done for the Lord and not for men. —**Paul's Letter to the Collossians.**

INTERMEDIATE DEPARTMENT

MINUTES TO INVEST

Intermediate C. E. Topic for February 25, 1940

For Daily Reading:

Feb. 19. By the well. John 4:1-7,28-30.
Feb. 20. Work while it is day. John 9:1-7.
Feb. 21. A critical moment. Mark 10:17-22
Feb. 22. A changed life. Luke 19:1-10.
Feb. 23. The uncertain tomorrow. James 4:13--17.
Feb. 24. Improve the present. Luke 12:16-21.
Feb. 25. Topic. Ps. 90:12; Phil. 3:13, 14.

I must work the works of Him that sent me, while it is day; the night cometh when no man can work. John 9:4.

Opening Song: "Work for the Night is Coming." Ye know not what shall be on the morrow. Jas. 4:14.

Song: "Just for Today."

Read, Luke 12:16-21 and follow this with the hymn "Take Time to be Holy"

Scripture Reading: Ps. 90:12; Phil. 3:13, 14.

Sentence prayers asking God to give us wisdom in the use of our time. Especially may we seek to know how we may give enough time to God.

Discussion:

1. Why is it that some very busy people still find time to do all the thing asked of them?

We always find time enough, if we will use it aright. Goethe.

Well arranged time is the surest mark of a well arranged mind. Pitman.

2. How do we waste the most time? Is it the doing of big tasks or is it during those brief idle moments of the day?

Much may be done in those little shreds and patches of time, which every day produces, and which most men throw away, but which nevertheless will make at the end of it no small deduction from the life of man. Colton.

3. Have those daily references read which show what use Jesus made of his time.

4. Make a time budget of your society. Put on the blackboard the time spent in sleeping, eating, studying, school, listening to the radio, etc.

Then see how improvements could be made in the use of time. If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough proves little enough. Let us then be up and doing, and doing to the purpose; so by diligence shall we do more with less perplexity. Franklin.

Occupation is a necessity to the young. They love to be busy about something, however trifling; and if not directed to some useful employment will soon engage in something that is evil, thus verifying the proverb, "That idleness is the mother of mischief."

Song: "Today Belongs to Jesus"

Offering

Mizpah Benediction

JUNIOR DEPARTMENT

BOYS OF THE BIBLE

"BOYS WHO BECAME KINGS"

Program for February 25, 1940

I. Worship Period:

1. Prelude—Pianist plays melody of "O Worship the King."
2. Sing in unison, the above song, v. 1, 2, 4.
3. Scripture by a Junior, Psalm 24.
4. Prayer by the Junior leader
5. Song (stand to sing): "All Hail The Power of Jesus Name" v. 1, 4, 5, 6.
6. Memory Verses—Each Junior repeat a favorite verse and tell why it is a favorite, conclude this by reading Psalm 24, v. 7-10 responsively.
7. Duet—Verses 1 and 4 of "Joy to the World."

II. Study Period

Aim: To help our Juniors realize that they too have a "King" to whom they owe love and loyalty.

Introduce the study for this evening by a short talk on rulers of nations and their responibility to the people of their country.

2. The story of Joash, a boy king, told by a Junior boy. 2 Kings 11:2-3 and 12-21; 2 Kings 12:1-2; 4-8; 9-16; 2 Chron. 23 and 24.
3. Discussion of the good things that Joash did for his country and people. Questions and answers, by the Juniors.
4. An older person might discuss the blessing of having a God-fearing uncle, Jehoida, to help Joash.
5. The story of Josiah, the youngest king that ever ruled over the Jews, told by a Junior girl. 2 Kings 22:3-13; 23:1-3; 21-23; 25; 2 Chron. 34:1; 8:13, 29-32.
6. "Things that Josiah did to help his country and people"—by a Junior boy.
   a. He repaired the neglected Temple.
   b. He ordered God's Word read to all the people.
   c. He promised to keep God's commandments.
7. Three Juniors read the following verses which have something very fine to say about Josiah:
   a. 2 Kings 22:2
   b. 2 Kings 23:3
   c. 2 Kings 23:25
8. The story of Joseph (who although not a king became the ruler of Egypt) by five Juniors.
   a. Joseph dreams dreams—Gen. 37:5-11
   b. Joseph sold by his brothers. Gen. 37:12-36.
   c. Joseph made ruler of Egypt. Gen. 41:1-44, 46.
   d. Joseph forgives his brothers. Gen. 45:1-15.
   e. Joseph cares for his father and his brothers. Gen. 47:1-12
9. Discussion: "What we can learn from Joseph."
10. Bible verses that help us when we think of Joseph: Gen. 4:18 Prov. 10:12; Ps. 133:1; Luke 6:10; Rev. 2:10; Eph. 4:31, 32; Matt. 6:14.
11. Leader's Heart talk: "Making Jesus the King of Our Lives."

III. Mission Minutes

1. The story of the Indian Christian found in the letter of Rev. Benno Toews, "The Mennonite," January 23, by a Junior Girl.
2. Short prayer season—praying for our mission work among the American Indians.

IV. Closing Moments

1. Verse of the month: Ps. 51:10.
2. Song of the month: "Here is My Heart"
3. Closing Prayer
4. Doxology

IN MEMORIAM

Dr. Samuel K. Mosiman

DR. SAMUEL K. MOSIMAN was born near Middletown, O., December 17, 1867, the son of Christian and Anna Kinsinger Mosiman. He received his A. B. degree from Wittenberg College, Springfield, Ohio, in 1879. After taking his A. M. degree from the same institution in 1905, he continued his graduate studies at McCormick Theological Seminary in Chicago. Here he was awarded the Hebrew Entrance prize and the Nettie F. McCormick prize of $2000 to study in Germany. He received his B. D. Degree from Mc Cormick and his Ph. D. degree from the University of Halle, Germany, in 1907, having specialized in the study of the Hebrew, Aramaic, Syriac and Arabic languages.

In 1902 he was married to Amalia S. Krehbiel, who preceded him in death in 1905, while crossing the Atlantic with Dr. Mosiman to take up work in the University of Halle. On Aug. 12, 1909, he was married to Emilie Siemens Hamm, who remains to mourn his passing.

It was in 1909 that Dr. Mosiman assumed his responsibilities as organizer and builder of Bluffton College. He served as President of Central Mennonite College until 1913, when Central Mennonite became Bluffton College, and during its rise from one building to its present place of esteem in the educational world, Dr. Mosiman served as its energetic, patient, far-seeing, and inspiring pilot. He retired from active service in 1935 and was honored with the Emeritus Presidency of Bluffton College.

In spite of his many arduous duties in connection with Bluffton College, Dr. Mosiman found time for active participation in the Religious and Educational programs of the Mennonite Church. He held many positions of trust and confidence in Religious and educational organizations in the General and the Middle District Conferences and the Federal Council of Churches.

His wise guidance will be greatly missed by the First Mennonite Church of Bluffton, of which he was a member until his death. The community of Bluffton will reap the benefits of his unselfish interest for many years to come, and the Community Hospital, which proved to be his last mortal refuge, and in the planning of which he played such an important part, will stand through time as an affectionate token of his constant concern in the community's welfare.

In educational circles Dr. Mosiman was held in high regard, being honored with the Litt. D. degree by Wittenberg College, in 1920, the Chairmanship of the Ohio Association of College Presidents and Deans in 1930 and the L. L. D. degree by Bluffton College in 1939. He was also a contributor to the International Standard Bible Encyclopedia and, until his recent illness, to the Mennonite Sunday School Quarterly.

In August 1938, Dr. Mosiman was taken with a malignant illness, against which, his valiant fight and the earnest prayers of his many friends were destined to fail, and on Wednesday afternoon, January 24, 1940, at 2 o'clock, he quietly relinquished his earthly mantle for nobler service in a Godlier realm. Dr. Mosiman brought his age to 72 years, 1 month, and 7 days. He is survived by his widow, Mrs. Emilie Mosiman, and the following sisters and brothers: Mrs. Herman Martin, Salvena Mosiman, Mrs. Thomas Kennel, Mrs. D. K. Roth, Mrs. Louise Yoder, J. R. Mosiman, Dr. Eddison Mosiman, William Mosiman, Elmer E. Mosiman, Ida M. Mosiman, and Mrs. Artimus Howe; his parents, his first wife and one brother and sister having preceded him in death.

Dr. Mosiman loved to transform virgin soil into gardens, he loved to plant in the unsoiled hearts of youth, seeds of spiritual loveliness, and the flowering and fruits of these plantings were his greatest joy. Bluffton College was the expression of his soul and in this soul the hearts of Dr. and Mrs. Mosiman have been beating as one. Today his many friends lay his body to rest as he wished it, close to and where it can overlook his beloved College and where the fragrance of his mound can mingle with the fragrance of his campus. We commend his spirit to God in whom he had unflagging faith. —*H. W. Berky.*

He held his place—
Held the long purpose like a growing tree—
Held on thru blame and faltered not at praise.
And when he fell in whirlwind, he went down
As a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

Edwin Markham

LAVINA BURKHALTER, daughter of Peter and Mary Burkhalter, was born March 26, 1887, on the home farm near Berne, Indiana. There she attended the district school and later Bluffton College.

She was blessed with God fearing parents, who taught her early to love and serve the Lord, and who encouraged their children to do something for the Lord, even if it would mean the sacrifice of having them go away from home. Lavina early accepted the Lord as her personal Savior and was baptized on her confession of faith. While in Berne, she was very active in the Sunday School and Christian Endeavor.

In 1920 she received a call from the Home Mission Board to work in the "Whosoever Will Mission" in Los Angeles. After prayerful deliberation she accepted the call, but feeling the need for more Bible knowledge she took some studies at the Los Angeles Bible Institute for several months, then she began her city mission work. On May 29, 1921, she was ordained into the work by Rev. P. W. Penner, then home on furlough from India and serving as pastor of the mission. She remained faithful in this work for over 19 years. In the meantime the mission changed its location and devolped into one of our strong General Conference Churches, changing its name to "The Immanuel Mennonite Church of Los Angeles." The last three years she received her support from the above named church instead of the Home Mission Board.

She was very free to talk to others about spiritual things, and her work brought her in contact with many as she visited the homes in the district where the church was located and inviting newcomers to attend church and Sunday School as well as keeping in touch with many of the older ones. May God richly bless those whom she led to Christ, and may those for whom she prayed and was burdened for their soul's salvation, but have not yet accepted him do so before it is too late.

On October 13, 1939, she ended a letter to her loved ones in Berne by saying, "I am well and happy for which I am thankful." On Nov. 5, she wrote another letter saying, "In my last letter I wrote 'I am well for which I am thankful.' I had hardly sent that letter when I became aware that all was not right with my health and after a good blood examination by a blood specialist, was informed that I have that rare disease, "Lymphatic Leukemia." I am taking the recommended treatments. Why this should come at thise time I do not know; I rest in the Lord, He is my stay." But this letter did not reach its destination before she passed away on Nov. 9. Her condition became suddenly serious and on Nov. 7 her friends sent a telegram to her family in Berne state that she was in the hospital for blood transfusion. An airmail letter gave more details about her condition. Her sister Rachel left for Los Angeles to be at her bedside, but arrived too late to see her alive.

She leaves behind her aged father nearly 90 years old, two brothers Amos and Menno, and the following sisters, Rachel, and Mrs. Herbert Sprunger of Berne; Mrs. George Baumgartner and Mrs. Caroline Zook of Fort Wayne, Ind., and Martha of Janjgir, C. P., India. Her mother, three sisters and one brother, a missionary, preceeded her in death.

A very impressive funeral service was held at the Immanuel Church at Los Angeles on Sunday, Nov. 12. The body was then taken to Berne and the funeral there was held Nov. 17. At the home Dr. C. H. Suckau held a short service in German. Lavina's niece and nephew, Lorraine and Edward Burkhalter sang "My soul delights in Christ My Lord" knowing that this would be their aunt's testimony if she could speak. At the church Rev. Arman Steiner read 1 Cor. 15:55-58 and led in prayer. Rev. Suckau spoke words of comfort and admonition based on John 11:21ff and I Thess. 4:4, 14.

CORRESPONDENCE

TABOR CHURCH, NEWTON, KANS. 1-24-40

Many and varied events have occurred since the our last report to THE MENNONITE. The Lord has dealt graciously with us, for we have been permitted to gather at the church every Sunday, except the first Sunday of this year the services had to be called off on acocunt of extremely cold weather and drifted roads.—As customary we had a Sunday School picnic and Children's Day on Sept. 10. In Sept. the elections for S. S. officers and teachers were held. Samuel Richert was made the new superintendent. Alfador Frey had served 5 years. The S. S. enrollment is 430, with 21 classes. The S. S. officers and teachers meet once every week in the Goessel High School, together with the Goessel and and Alexanderwohl officers and teachers. They study problems, discuss the lesson for the coming Sunday, and take a Teacher Training course. On Nov. 3, the Women's Sewing Society held a church sale. The proceeds were used to reduce the debt on the church building.

Communion was held Dec. 3, at which 214 members took part. Communion is held 3 times a year. The first Sunday of each month is observed as Mission Sunday. The Pastor gives a mission sermon and a collection is taken for the various mission enterprises. On Thanksgiving Day missions are especially considered. The last Sunday of the year 1939, Rev. J. J. Banman preached while Rev. Richert served at the Immanuel church at Galva.—The annual Business Meeting was held on Dec. 28. Reports were given and election of officers was held. Brother W. V. Lehrman was elected as a new member on the Trustee Board.—Our Library grows, since we have a good librarian who selects worthwhile, inspiring books. He secured a Loan Library of the Conference Committee.—Three evenings of the Prayer Week were observed. Two topics were discussed each evening; one topic in English and the other in German.

GRACE MENN. CHURCH, ENID, OKLA. 1-24-40

Looking back over the past year, we feel constrained to pause in gratitude to our Heavenly Father and you, our brethren in Christ. For you have given of your means that this group of believers might have a church in which to worship. We are deeply thankful for this building.

Rev. Clyde Dirks conducted evangelistic meetings here during the Thanksgiving season. We were privileged to see lives reconsecrated and others brought into the fellowship of believers and followers of Christ. Rev. Dirk's messages were inspirational, carried conviction, and were ably adapted to his audiences. Following these meetings, Rev. Harder has started Bible Study and catechetical instruction for young people. Great interest is shown in this class of about 15.

The Children's and Young People's Departments of the Sunday School presented a fine Christmas program, consisting of a short Christmas pageant, readings, and songs. The S. S. superintendent and teachers are beginning the new year with renewed effort. A S. S. teacher's training class is to be conducted by the pastor several times a month. Walter Ewert is our new superintendent. We would ask that all you readers would support the pastor and the leaders of the various departments with your prayers. The work here is progressing but we need more workers who have consecrated thir lives to God's service.

Both Missionary John Thiessen and Rev. H. A. Fast have been with us and have given us interesting reports of their work and a trip to South America respectively. Jan. 23, Rev. J. H. Epp of Hillsboro, Kans., was with us and gave us an inspirational message. We appreciate such visits very much.

—Mrs. H. N. Harder, Corr.

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APOSTOLIC MENN. CH., TRENTON, O. 1-24-40

We had a most joyous Christmas Season. The Missionary Society, as well as the Woman's Society, rendered Christmas Programs at their December meetings.—Sunday evening, a week before Christmas, the choir and the young people of the church and Sunday school, under the direction of Mrs. Estelle Mosiman Howe, rendered a beautiful Cantata, "The Heavenly Hosts," to a large and appreciative audience. On December 24th, the children of the Sunday school gave their program followed by a Christmas Message by Rev. Amstutz.

January 14th our annual Congregational Meeting was held. As usual a covered dish dinner was served immediately after the morning service, at which time a social hour was enjoyed by all. Following the dinner the Business Session was opened by Rev. Amstutz with Scripture reading and prayer. Encouraging reports of the church and all its organizations were given, followed by election of officers for the ensuing year. Rev. Amstutz gave a resume of the years' work, and a short Memorial Service was held for the departed members.

We are glad to report that Mrs. Amstutz, after a siege of twelve weeks, has had the cast removed from her broken limb, and we hope she will soon be able to be out. *—Lydia A. Augspurger, Corr.*

* * *

EMMAUS MENN. CH., WHITEWATER, KANS. 1-30-40.

In our weekly prayer and Bible study hour we have continued with the study of the epistle to the Ephesians, in which our pastor, Rev. J. C. Kaufman, reveals to us some of the interesting truths from the Word of God. On January 7, Rev. Kaufman preached a sermon on "The Christian's Responsibility."

The annual Christian Endeavor business meeting was held on January 21, with the election of new members in place of those whose terms had expired. Rev. P. W. Penner, missionary from India, was to conduct a series of meetings in our church, but because of the severe cold weather these meetings were postponed to a future date. On February 11, the Bethel College Choir is to render a program in our church.

The present unrest that is prevalent in Europe today reminds us of a marvelous truth that peace can only be obtained through regeneration and not by legislation. *E. E., Corr.*

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WINTON COMMUNITY CH., WINTON, CALIF.

This town has four churches of different creeds besides the Presbyterians. For several years there have been no services in the Presbyterian Church, except S. S. services. In the summer of 1938 the way was very significantly opened for Rev. D. B. Hess of Upland, Calif., to come here and hold community services. For these services the Presbyterian church organization very graciously gave the use of their building. This is a fairly good and nice concrete building of about 250 capacity. The door of this community effort was opened upon the strength and support of Rev. 3:8, "I have set before you an open door and no man can shut it."

Rev. Hess delivered his first sermon on July 31, 1938, with about 22 souls present. Our slogan is, "Gather them in," based on Matt. 14:16. We are admonished to disregard creed or nationality. The work is difficult but not disheartening. Our present average attendance per Sunday is 36, varying from 21 to 42. The audience itself is very variable. Hardly a Sunday passes but what there are new faces present, not always the same parties attending. If all who have attended at various times could come out at one time we could not accommodate them all. So we are not discouraged. We have held Communion three times, the first time 33 partook, the second time 48, and the last time (right during harvest) only 23. Last summer Rev. Hess conducted a Community Bible School in which 42 pupils were enrolled, with an average daily attendance of 38. Our pastor is occasionally called upon to broadcast the message of salvation in Christ over radio station KYOS, Merced. He is usually assisted by a male quartette and a vocal soloist.

Jan. 2, the pastor and wife moved into the manse belonging to the Presbyterians. After they were fairly well settled about 30 of those who attend regularly gave them a "HOUSE WARMING." Envelopes containing contributions amounted to $9.32, to be used for necessary immediate repairs on the manse. Money is now being collected for the purchase of new song books. Noah A. Koehn and A. E. Teppner have just returned from Salem Oregon where they had gone for a three day conference of the Pacific Coast Mennonite Aid Plan. —*Mrs. A. E. Heppner, Corr.*

« « JOTTINGS » »

NOTICE

The date of the meeting of the General Conference Home Mission Board in Chicago had to be changed from February 8th and 9th to February 15th and 16th to accommodate Brother David Toews who also wants to attend a meeting of the Mennonite Central Committee in Chicago, February 17th.

ANNOUNCEMENT

—*The Annual Meeting of the Bethel College Fellowship* is to be held on Tuesday evening, February 6, at 7:00 p.m. The program will be preceded by a fine fellowship supper.—*J. M. Regier, Director of Fellowships.*

NOTICE

—*The Bethel Deaconess Home and Hospital Society* of Newton, Kansas, will hold its 36th annual meeting on Tuesday, February 13, 1940 at 10 A. M. at the First Mennonite Church, Newton.

—*Dr. P. R. Schroeder probably at home by now.* Last Saturday evening, too late for insertion in *The Mennonite* in the Jan. 30 issue, we received this message from Brother Schroeder: "My wound is healing so fast that the Doctor tells me, I can go home, Sunday, Jan. 28. This is the Lord's way of answering our prayers. All praise and honor to Him! Am feeling fine. Have had many visitors, over 500 in the 10½ months."

—*Friedensberg Menn. Church, Avon, South Dak.*—On Jan. 25, the Prayer Conference met in our church. This is a meeting in which many denominations within a radius of sixty miles take part. The service consists of prayer, lectures, music, and is observed once a month. A large number of relatives and friends gathered at the home of Mr. and Mrs. Jake Koehn on Jan. 28. The afternoon was spent in visiting, music and spiritual fellowship.

ANNOUNCEMENT AND PETITION FOR PRAYER

—THE HOME MISSION BOARD OF THE GENERAL CONFERENCE will hold its annual meeting at the Y. M. C. A. Hotel, Wabash Avenue near 8th St., on February 15th and 16th. It earnestly solicits the prayers of the membership of the Conference, to the end that all the transactions may be in accordance with the will of God and to the glory of the Great Captain of Msisionary Work. Prayers are also coveted for the Lord's leading in the choice of a new leader for the First Mennonite Church in Chicago.

—*Dr. Isaac Tieszen of Marion, South Dakota,* gave us a happy surprise in a letter which reads as follows: "Herewith enclosed please find $25.00 as *an order for four copies of the New Hymn Book. . . . Whatever balance there may remain after the cost of the four books, please keep as a personal gift to be used in your noble work.*" May God bless the Doctor for this generous deed and for the encouragement given to those of us who are struggling to finance the making of this book!

—*Mrs. G. T. Soldner,* wife of Rev. Grover Soldner who is pretty well known throughout our Conference, passed away after long and critical illness at her home in Bluffton, Ohio, Sunday morning, Jan. 28. She is survived by her husband and three children, Paul, Helen and Louise. The funeral was held Tuesday, 9:30 a.m., at First Church, Bluffton, and at 2:30 p.m. in Berne, Indiana, Rev. H. T. Unruh officiating at both services. Let us pray for the motherless family!

—*Mr. O. F. Gilliom, highly respected citizen of Berne, Indiana,* and useful member of the Mennonite Church, who underwent a major operation in University Hospital, Ann Arbor, Michigan, has recovered sufficiently to be able to be taken home, to the joy of his many friends and the praise of God.

—*Emmanuel Mennonite Church, Pratum, Ore.*—Mr. and Mrs. Joe Ramseyer celebrated their golden wedding anniversary on Jan. 7, at their home near Pratum, by open house and a reception. A program was rendered in the afternoon, at which time the Brethern J. M. Franz and S. S. Baumgartner gave short talks. Several hundred friends and relatives called to congratulate the couple and to wish them God's blessings. —Brother Val. Gerig had not missed Sunday School for more than 15 years until recently, when he submitted to an operation. We trust that he will soon be able to meet with us again. May we all profit by this example of faithfulness.—*Correspondent.*

—*Rev. and Mrs. J. M. Suderman Steadily Recovering.*—The dear heavenly Father has heard the many prayers for the recovery of this worthy couple, and their physician, Dr. R. S. Haury who has done much to aid them in getting better, thinks they will have been permitted to go to their home by the time this note reaches the readers.

—*Another Donation for the new Hymn Book,* of $6.75, as a White Gift Offering, from S. S. classes One to Four, of the First Mennonite Church, Bluffton, has just reached us through Mr. D. C. Kirchkofer, Secr.-Treasurer. We appreciate this gift all the more highly because it came from children. How thoughtful of them. Would that adult S. S. classes might proportionally emulate their example. May God bless the dear givers!

—*First Mennonite Church, Reedley, California,*—We have more than twenty young people meeting for the study of Christian living. Some have made their decisions; others have initimated that they are considering seriously. Some of them will need help and encouragement. These are days of searching within and without. They look about to see what having accepted Christ has meant to others. Our attitudes toword Sunday School, toward Church membership and toward doing things in, with, for and to the Kingdom of God may mean more to some of them than anything anyone can say. This is a good time to take the steps we have often thought of taking when, for the moment at least, we realized what it might mean to us and to others if we lived more earnestly, sincerely, thoughtfully, intently, heartily as those counted as belonging to the Kingdom of God.

—*First Menn. Church, Aberdeen, Idaho.*—The *Annual* Report of this church reveals the following interesting facts: Membership 347; members added through baptism, 20, through the right hand of fellowship, 7; loss through death, 4, by church letter 3. The pastor Phil. A. Wedel who is known for his untiring activity preached 183 sermons, served in the Retreat at Mt. Lake, Minn., and is instructing 135 high school students, in five classes, in the principles of Christian education. The church has 4 C. E. societies, 2 choirs; and its contributions have been: For foreign mission, $573.24; home mission, $222.07; Pacific Conference, $77.72; Gen. Conference, $23.53; for all purposes a total of $5,365.50.

—*From Wheaton College, Wheaton, Ill.* the Berne Witness, Berne, Indiana, has this report: "Announcement has been made that Dr. James Oliver Buswell, has been removed as president by the Board of Trustees and Dr. Edman named as successor. It was Dr. Buswell that proselyted in Mennonite communities to get students for his school and it is to be hoped that his successor will find other fields from which to recruit students and leave our young people to attend our own Mennonite Colleges.

—*Farm Women Unfortunate.*—A recent survey of 10,000 rural homes shows that 87 per cent of the farmers' wives never have any vacation. Perhaps they never have enough money to take them beyond the nearest market town. Isn't this terrible after the politicians of both parties have fought for the farmers for the last 40 years. —*Exchange*

—*The Church Councils* of the Four Gen. Conference churches in western Ohio recently held their annual fellowship meeting at the St. John church. A pot-luck supper was enjoyed by about 75 persons. Mary Haas, missionary from Africa and John Thiessen from India told of the organization of churches in their mission fields.

—*Eighth Street, Menn. Church, Goshen, Ind.*—Miss Maria Reimer, one of the three young women who swam the Amur river to escape the Bolshevists, then came to America, was graduated from Bethel College, and has since both taught and continued her studies, recently gave an interesting lecture in this church on her escape and the deplorable conditions in Russia, as her parents and friends still living there experience them. "Miss Reimer is a charming personality, with a gripping and inspiring message." —*Bulletin*

—*WEDDING.*—*Bethman-Knight.* On Jan. 10, 1940, by Pastor A. M. Fretz at his home in Perkasie, Pa. *Mr. Linford R. Bethman* and *Miss Kathleen M. Knight* were united in marriage.

—*Mrs. J. D. Schroeder gone Home.*—Word has just been received that Mrs. J. D. Schroeder, mother of Rev. P. R. Schroeder, died at her home in Mt. Lake, Minn., Wed. Jan. 31, after a lingering illness, at the age of 77.

* * *

THE EX-KAISER HEARD FROM

Recently the editor has expressed to some that the best thing that could happen in Europe at this time would be, that the Allies and Germany would get together in some way, and together with Italy, drive Russia back into Asia, close to the other arch murderer Japan, where she belongs. Now the dailies bring this news: The Ex-kaiser in a letter written to his close American friend Boultney Bigelow, among other things says this: *The belligerants should stop fighting and join their forces to help the Finns. They should fight in one line to rid the world and civilization of Bolshevism."*

—LET US REMEMBER THE WORLD'S DAY OF PRAYER COMING FRIDAY IN OUR HOMES AND CHURCHES, IN OUR PERSONAL MEDITATIONS AND EVEN AT OUR WORK.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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LENT

This word, derived from the Anglo-Saxon "lengten", signifies lengthening (of days in spring time). It is akin to the German "Lenz", spring. Spiritually, however, it has come to mean a time for the cleansing of the soul. Webster says, "It is the annual season of fasting in the spring, observed by many churches as a preparation for the great feast of Easter, and as a time of special penitence." In the Western Church it covers the forty days preceding Easter, beginning with Ash Sunday, not counting the intervening Sundays, because Sundays are festival days anyway.

As early as the second century it became quite usual to fast before Easter, in commemoration of Christ's suffering. As time went on, however, fasting, which was intended to consist in the practice of abstinence, penitence, and contrition of heart, had sadly deteriorated, until the Church Fathers "*appointed forty days of fasting and prayer and hearing sermons—that all men in these days, being carefully purified by prayer, and alms-deeds, and fasting, and watching, and tears and confession of sins, and other like experiences, might come—with a pure conscience to the holy table.*"

The liturgical churches have kept up this practice of fasting during lent more or less to this day, and in recent times the evangelical Protestant churches have followed them in observing the season as a period of preparation by holding prayer and evangelistic meetings. This practice is very commendable. But, with our efforts for *soul-winning*, we should not fail to emphasize strongly *soul-cleansing* which involves soul discipline, repentance, self-abnegation and the like. During this period it is profitable to take inventory of our spiritual assets and liabilities, to ascertain if we have any faults that need to be corrected, any weaknesses that need to be extirpated, any virtues that should be acquired or strengthened. This soul study and self-appraisal needs to be done not only in private but also before men. "Confess therefore your sins one to another," the Word says, James 5:16a. Honest confession unburdens the soul and witnessing strengthens the faith. All such self-examinations and confessions before God and men tend to prepare our hearts and minds for holy Communion which churches do well to observe, perhaps not just once during this lenten season, for there is nothing that is more soul-searching than the partaking of the emblems of our Savior's flesh and blood. In these times of confusion, unrest and search for anchorage, it is very necessary to have a searching of hearts and to make special efforts to draw nigh unto God, so that with His help men's lives may be transformed.

—T.

EDITORIAL

PRESIDENT ROOSEVELT AND THE VATICAN—Protestant organizations in this country have rather numerously censured President Roosevelt for the appointment of Myron C. Taylor as his personal representative at the Vatican. The *Baptists*, in a letter signed by the leaders of three conferences representing a membership of more than 10,000,000, approve the President's peace efforts but register serious concern over the appointment of his personal representative with the Pope in Rome.—At a meeting held at Columbus, Ohio, the American Section of the *Lutheran* World Convention voiced rather sharp criticism of the president's appointment.—The *Seventh Day Adventist* group also protested vigorously the appointment of Mr. Taylor. A representative *Methodist* paper, concluding an article on the subject says, "The important thing here is, that Methodists, along with other Protestants and Jews, spend their energies working out peace-making suggestions that they would like to have Mr. Taylor discuss with the Pope and others." Some will differ with us when we state that the Executive Committee of the Federal Council of Churches of Christ in America has taken a rather sensible stand on the subject. It is as follows: "If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of government function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.—We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster of civilization."—T.

CONSCIENTIOUS OBJECTORS IN GREAT BRITAIN

In a Parliamentary debate last spring, Prime Minister Chamberlain made the statement that "the experience of the Great War showed that *it was both a useless and an exasperating waste of time and effort to attempt to force objectors to act in a manner contrary to their principles."*

In order to discover just what effect this declaration might have on the treatment of *Objectors* in the practice of the British tribunals, Dr. C. E. M. Joad, well-known English philosopher, visited two of those sitting in London. Up to November, of 417 considered at the Fullham Tribunal, in 96 cases the pleas were "rejected out of hand," 159 men were given non-combatant duties in the army, 153 were given exemption "conditional upon their obtaining employment in some approved occupation," and 9 were given full exemption. These figures, Dr. Joad believes, "conceal a number of serious abuses. First, young men are given non-combatant service in the army who want alternative service in agriculture, forestry, or other form of nationally useful work." Secondly, the "vast majority of those given conditional exemption are men already engaged in work of national importance who are allowed to continue this work, *not because they have established the sincerity of their conscientious objection, but because it is of national importance."*

—Partly from "Information Service."

BROTHERHOOD WEEK

The week of February 18-25, Washington's Birthday week, has been set aside as Brotherhood Week, with the central theme, "The Present Crisis in Human Relations." This is the seventh annual observance of this week in America and has our government's official sanction, as is shown by the following letter by President Roosevelt to Dr. Arthur H. Compton, Co-Chairman of the National Conference of Christians and Jews:

"I note with interest that the seventh observance of Brotherhood Week across the country, under the auspices of the National Conference of Christians and Jews, is set for the week of Washington's Birthday, Feb. 18-25, 1940.

"With gratitude to God for the liberties we enjoy and with a full measure of mutual respect for each other's faith, let us gather together in our churches, synagogues, schools, public halls and homes during this week to celebrate our brotherhood under God as citizens of our beloved land. Let us here resolve that in a time of world division and pain this nation shall be rededicated to the principles that all men are brothers; that religious prejudice and group intolerance may not here destroy that unity in freedom which is the strength of our national character."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

EXTRACTS FROM A CHRISTMAS LETTER

by the S. F. Pannabecker Family, Kai Chow, Hopei, China

A fine vacation at Peitaiho last summer enabled our family to get acquainted again and the time together reestablished these habits of united family life. We found that the boys (17 and 13 respectively and both taller than Dad) still appreciate and feel the need of their parents.

Now again we are separated with the boys in High School at T'unghsien, near Peking. Richard graduates in June and hopes to take the first year or two of college work at Yenching University in Peking. Robert is in the first year of High School, just finished his initiation period and burned up his green cap. Alice Ruth (10 and up to her mother's chin) is studying fifth grade work with Mother. Sometimes she almost weeps at being without playmates of her own age, but usually she is very happy and does good work and plays with her Chinese friends.

Our work this year has been extremely heavy due to the shortage of foreign workers. For six months we have had to superintend evangelistic work in three counties, besides the regular work in the Bible School. Now with the arrival of more workers we will be free to limit ourselves to the Bible School and local churches and such incidental jobs as mission correspondence and the CHINA-HOME BOND.

The Bible School work offers great opportunities. The advantages are: first, our school is conducted primarily for Christian training; second, only baptized Christians are accepted, hence we can keep a higher spiritual tone than ordinary high schools; third, not being tied to a government specified course we can select such secular courses as are useful, add good Bible training and conduct the whole in a thorough Christian atmosphere. We feel we are preparing the kind of men and women that society most needs, not to mention the church.

The work projects which were started the past year have been proceeding well. There are four major divisions now: printing, book binding, weaving and knitting, labor jobs. The printing has grown rapidly and is the most flourishing of the four and self-supporting. Job printing, tracts, Christmas letters, and booklets keep our press and store both busy. Through these works projects, eighty-five students are being given enough work to help them pay about one-third of their school expenses.

At this Christmas season may we, like the Wisemen, kneel before the Babe of Bethlehem, bringing our gifts of gold, frankincense, and myrrh; gold which is a symbol of our money, frankincense—the adoration of a consecrated life, myrrh—the sharing of Christ's sorrows and those of the world.

Nov. 22, 1939, Kai Chow, Hopei, China
Rev. and Mrs. S. F. Pannabecker

IF CHRIST HAD NOT COME

A Basna shopkeeper developed pneumonia. After the man had been ill several days, his wife brought him to our hospital on an ox cart. Here he was treated and taken care of, and he recovered contrary to his own and our expectations. He was very grateful and said, "When I had become earth, you took care of me and I recovered." He listened attentively to the daily messages at our morning preaching services. His two boys, aged ten and eight years, attended government school and could read, so he bought gospel readers for them, also several tracts. The family stayed on after they had been told that they could now go home with a bottle of tonic. Thus a month had passed since this man entered the hospital, and one day the shopkeeper said, "If I did not have a shop and fields and children, I would never go home, because I like it so well here." He had been told that if Christ had not come this hospital would not be here and that the service to the sick was offered in the name of Christ. So one day this man brought a cow and a calf and said, "I wish to give this as a thank offering in the name of Christ on top of the fees." Yes, *if Christ had not come* what would be our condition?

This is to serve as a Christmas greeting to my friends.—August Schmidt, Basna, C. P., India.

ANNOUNCEMENT

The annual meeting of the Board of Foreign Missions will be held at Newton, Kansas, beginning on Tuesday, February 20 at 10:00 a.m. Three or four days will be required to take care of the work entrusted unto us. Difficult questions and weighty problems will confront the Board during these sessions. The special guidance of the Holy Spirit will be needed to come to correct conclusions. We covet the intercession of God's children at all times and now especially for this meeting, in which the work for another year will be planned. Pray that the Spirit of God may have the right of way in all our deliberations and resolutions to the glory of God and to the salvation of souls through the precious blood of Jesus Christ.

—P. P. Wedel, Pres., Boar dof Foreign Missions

—*February 25 Gift and Prayer Day for Freeman Junior College.* At its 1939 session the Northern District Conference adopted a resolution that on the last Sunday in February, every church in the Conference remember Freeman Junior College with special prayers and with a free-will offering for the work of the school.

CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN EDUCATION MADE EFFECTIVE THROUGH THE FACULTY

by Lloyd L. Ramseyer

As I think back over my school days, I realize that I remember the personalities of my teachers and the incidental things which they taught me, although in many cases I have long since forgotten a large percentage of the subject matter of the courses which they taught. Advisors of graduate students in universities are likely to advise their students to get into contact with certain great men on the staff rather than to merely take certain courses. This is because they realize the inspiration which comes from contact with great personalities.

A good teacher will have many opportunities for influencing students, either consciously or unconsciously. We are all likely to adopt ideals and to follow patterns of action which are exemplified in lives which we admire. If a student greatly admires a mathematics instructor, for instance, he is likely to also look with favor upon his viewpoints on religion and social philosophy. Not only is he likely to accept his beliefs, but he also has a tendency to copy his personal habits. These influences are exerted both in the classroom and in the more intimate contacts with students in personal conferences, extra-curricular activities, and the like.

The influence which a teacher has over his students is a great responsibility and also a great challenge. This is an important source of the effectiveness of Christian education. The Christian school must have great scholars, specialists in their fields. But it must also have great Christian characters, men and women who through their personalities encourage young people to counsel with them, and in these conferences help students toward a better understanding of life, a clearer conception of God and Jesus Christ, and help them to develop high ideals and standards for living.

Much of that which makes the Christian school unique comes from these personal contacts between faculty and students. The subjects and the texts studied are similar in all schools. The character and ideals of the teachers who teach the courses and supervise the student organizations make the difference between education which is Christian and that which is purely secular. There are few vocations which give greater opportunities for helping young people to develop wholesome Christian lives than does teaching. The personal contacts with a faculty of men and women who have inspiring Christian personalities provide an influence upon students which can scarcely be overemphasized. The student is fortunate indeed who has such guides to inspire him.

Home Missions and Human Need

The Home Missions Council and the Council of Women for Home Missions, representing some thirty denominations and about fifty national mission boards and societies, held their Annual Meeting in Indianapolis the week-end of January 11-16. These organizations are particularly concerned to render a religious ministry to minority groups such as Indians, Negroes, and people speaking foreign languages, to the disadvantaged and the underprivileged. They seek to join the forces of denominational mission boards in a united fellowship and a united ministry to the neglected peoples of America.

Following are some of the worthwhile thoughts brought out in the addresses and discussions: "We are living in bewildering days. The present situation at home and abroad demands a prayerful, united and unprecedented emphasis on religion and a new Christian advance. Mankind is perplexed and fearful. Men and women are burdened with evils and oppression almost insupportable and with problems apparently insoluble. Poverty abounds in the midst of plenty. Racial suspicion and hatred are rife. Everywhere people are conscious of uncertainty and chaos. Youth is at a loss to know what to do next and is concerned as to the future. No wonder the mood of disillusionment and even despair is widespread. No wonder that vast multitudes of people are ready to respond to the appeals of new cults and movements that are foreign to the religious history of this country and to the American way of life. These agencies are claiming the allegiance of the human spirit, an allegiance which should belong only to God.

Confronting such a challenge, the national mission boards are preparing to make a new advance to meet the obstacles that ever arise in human crisis. They seek to recapture the fearless agressiveness of the Christian Church, and rekindle the fire of the pioneer spirit of religion, to meet the needs of the new masses of dispossessed and disinherited people. Home missions is Christianity in action. It is in particular an attempt to make Christianity available to the needy sections of the country.

Three alternatives confront society today: the collapse of civilization; the acceptance of a new pagan faith like Fascism or Communism; or the revival of Christianity on a scale of new values and at an intensity quite beyond anything that our day is visualizing.

To this end these home mission agencies in annual session were concerned to relight the fires of religious passion and discover more dynamic ways and means of rendering service to America's needy multitudes. They sought first to discover anew the transforming grace of God for their own lives and then to relate their noblest inspiration to the social hurts and the social needs of our generation. Some two hundred and fifty people, representing executives and staffs of national missions agencies, responsible for the administration of approximately $25,000,000 annually, and with schools, hospitals and churches covering every section of the North American continent including Canada, the United States, Puerto Rico, the Dominican Republic, Alaska and Hawaii, constitute the personnel of these Home Missions Councils.

Bishop Francis J. McConnell who gave the address at the Sunday evening Mass Meeting, speaking upon the theme "Home Missions and World Mindedness" revealed *the significance of home missions to the success of foreign missions,* and stressed the importance of a Christian attitude to the depressed peoples of America as the best possible answer to the problem of getting Christianity accepted in foreign lands.

Menno Simons on the Mode of Baptism

By John Horsch

In not a few books and pamphlets by various writers the statement is found that Menno Simons taught and practiced baptism by immersion. The first author to advance this view was Morgan Edwards, a Baptist writer who made such a statement in 1770. This opinion was in consequence repeated by various writers, among them J. Newton Brown whose booklet, *The Life and Times of Menno, the Celebrated Dutch Reformer,* saw various editions in both the English and the German language.

Some of these writers based this opinion on the strange supposition that the Dutch word for baptism, doopsel, as used by Menno, means immersion. Furthermore, in support of their view that Menno defended baptism by immersion they quoted a notoriously false (not to say falsified) translation of a certain passage from his writings. In the original Dutch, as well as in the English editions of his works, the passage in question reads:

"For however diligently we may search day and night, we yet find but one baptism in the water, pleasing to God, which is expressed and contained in His Word, namely the baptism on the confession of faith, commanded by Christ Jesus, taught and administered by His holy apostles." Menno adds at the end of the same paragraph: "But of that other baptism, that is infant baptism, we find nothing." (*Complete Works of Menno Simons, Part II, p. 204b.)*

Following is the translation of this passage, as given by some of these writers:

"After we have searched ever so diligently, we shall find no other baptism but dipping in water which is acceptable to God and approved in His Word."

The claim has been made that the rendering, as given by these writers, corresponds with the text as found in the earliest edition of Menno Simons' Works. This opinion is entirely erroneous. Various Mennonite authors, as well as a number of Baptist historians, including Ira Chase, Henry Burrage, August Rauschenbusch, William H. Whitsitt, have shown that the assertion is without foundation.

In the Reformation period there was no controversy on the mode of baptism. While Menno Simons' writings do not contain a defence of a particular mode, he incidentally made statements which definitely indicate the mode of baptism in use in the church which he represented, namely effusion. He says in his book, *"Foundation"* that, compared with such commandments as to love one's enemies, to crucify the flesh, etc., it is an easy matter to submit to the act of baptism, and he describes this act as "having a handful of water applied." (*Works,* Part I, p. 38b.) Again in his book, *The True Christian Faith,* he refers to the act of baptism as receiving "a handful of water." (*Works,* Part I, p. 124a.) The late William H. Whitsitt, President of the Southern Baptist Theological Seminary, Louisville, Ky., said rightfully that there are definite expressions indicating the act or mode of baptism. Without question this is correct.

An attempt has been made to annul the force of these passages. The passage from the *Foundation* is a part of a treatise in which Menno pointed out that no rite, no ceremony, can save the soul, and that the whole ocean could not cleanse from sin. This does by no means disprove the fact that in this passage, as well as in the other passage above quoted, he clearly refers to the act of baptism as the application of a handful of water. These passages indicate beyond the possibility of a doubt how baptism was practiced in the early Mennonite Church.

THE RURAL MINISTER AND HIS MESSAGE

by Aaron H. Ropking

These are days of great opportunity for rural ministers who are called of God, to live and preach the gospel of the Son of God in terms of soil and souls, minds and bodies, personal salvation and social relationship, the material and spiritual, church and state, time and eternity; ministers with clear minds, warm hearts, strong wills, and a dynamic faith, who love people and feel at home in the humblest cottage and in the majestic palace; ministers who believe that this is indeed a good world for the purpose for which it was created; ministers who in the pulpit, in the homes, along the highways, and in all their relationships of life, help people to sense and feel the great throbbing, loving heart of God the Creator, and sustainer of the universe; ministers with vision who can see, challenge and direct the untapped resources for high adventure and noble living in many of our rural people; ministers who know the resources as revealed through Christ and can, by putting their hands in Christ's hands, help to bring God and man, heaven and earth closer togther.—*Extract from article in "Expositor" Dec. '39*

Annual Bethel College Fellowship Meeting

A few years ago the leadership of Bethel College conceived the idea of organizing, in the churches of its territory, fellowships, groups of workers who would endeavor to create and maintain a lively interest in and for Bethel College in their respective communities. It succeeded in organizing such fellowships in 58 churches, 44 within the confines of the Western District and 14 in states to the north and west. To date the members of fellowships in these 58 churches number 1074, or an average of 18 per church, the largest being 129, that of the Eden Church, Moundridge, Kansas; the next largest 89, that of the Bethel College Church; the smallest being one. These fellowships have been a great help to the institution in endeavors along the following lines:

1. To pray for Bethel College
2. To talk for Bethel College
3. To suggest improvements at Bethel
4. To help people get better acquainted with Bethel
5. To call Bethel's attention to prospective students
6. To encourage prospective students to attend Bethel
7. To encourage individuals to make a definite financial contribution to Bethel.

This year the Annual Fellowship Meeting was held on the evening of Feb. 6, in the College Dining Hall. And in spite of poor country roads an enthusiastic assembly of about 100 gathered for the occasion. It was opened with a song, and prayer by J. H. Epp. Then a fine meal was served, after which, with Rev. J. M. Regier, Fellowship Director acting as chairman, the following program was given:

Minutes of 1939 and Roll Call, showing 23 churches represented.

1. Report of Director of Fellowship
2. Address: "Sacrificing *by* and *for* youth". Rev. J. N. Smucker.
3. Short talks on Planning an Effective Campaign:

a. "Advantages of the Simultaneous Campaign", Lester Lehmberg.

b. "Advantages of the Spring Campaign", H. F. Reimer.

c. "How Publicity has helped the Canvass", D. C. Wedel.

d. "Help through Pulpit Exchange as in 1936", A. E. Funk.

e. "Starting the Canvass with District Fellowship Luncheons", E. E. Flickner.

4. Address, "Aims and Goals", E. G. Kaufman.

Music by College Quartets was interspersed.

After considerable interesting discussion the meeting was closed with prayer by Rev. H. J. Dyck.

Summary of President E. G. Kaufman's address on:

AIMS AND GOALS

In talking about our college we include faculty, board, fellowship members, every home interested, every church in our territory, and every individual who has ever given money, prayer, thought, energy, or anything else for Bethel College. Considering Bethel College in that light, naturally it makes a difference as to aims and goals.

The first aim, I would say, pertains to the young people who come here as students. Our chief concern is that they might better know God as revealed through Jesus Christ, commit their lives to Him, prepare themselves for His services, and go forth as Christian workers in His vineyard—as farmers, business men, preachers, missionaries, teachers, homemakers, etc. *The second aim* pertains to our churches and is twofold: (a) To provide proper leadership in the ministry, Sunday School workers, etc.; and (b) That our church might better be able to preserve the best elements of its heritage and transmit the same to its own young people as well as to the world at large.

A third aim of Bethel College is to furnish our people something to work, pray, give, and sacrifice for, so that by cooperation they may become conscious that God is working with and through them for a great cause. In Kansas there are some eighteen Mennonite groups with different cultural background. These should be brought to a feeling of belonging together by sacrificing together for Christ's cause as represented by Bethel College which is to be an instrument in God's hand for the upbuilding of His kingdom in their communities and in the world at large.

I find *a fourth aim* by trying to look at this problem from the point of view of God. In the Garden of Eden God cried out, "Adam, where art thou?" He has been searching for men ever since. Repeatedly in the life of Jesus people heard a noise. Some said it was thundering; others said an angel was talking to Jesus. But Jesus Himself heard the Father's voice. God always has been anxious to commune with man. It must ever be an aim of Bethel College to serve as a receiving instrument in tune with God through which he can send His messages so that they will be understood.

These are some of the important aims that we must never lose sight of whether we teach classes, work in the offices, serve on the board, or fellowship committies or collect funds for the institution, or otherwise work for the College. Everything else is secondary and they are only a means to spiritual ends as suggested above. This Fellowship is not merely a collection agency. As a part of Bethel College it, too, must always keep in mind the spiritual aims.

—*Rev. Willard K. Claassen, pastor of Roaring Spring Menn. Church, Pa.* has concented to conduct a week of evangelistic services at the St. John Church, Pandora, Ohio, during the week of Feb. 18-25. Prayers for God's blessings upon these services are solicited.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

February 25, 1940

STEWARDSHIP IN THE KINGDOM

Matthew 25:14-27—Read chaps. 24, 25

Topic: Faithfulness in Stewardship

Introduction

Our lesson is taken from the discourses of Tuesday in the last week of Jesus' life. Jesus clearly predicted his death and the resurrection (chps. 24, 25), and He just as definitely foretold his return, after a long time, at the end of the present age. In the parable of the Ten Virgins (25:1-13) and in the parable of the talents, He is teaching his followers to be prepared for his coming by being watchful and making good use of their talents and the opportunities given to them. A steward handles the substance, the goods of another. All of us are stewards because all we are and have has come from God, so we are under obligation to use our time, ability, and means to His glory. The parable of our lesson emphasizes primarily our duty of faithfulness, and the fact of a day of reckoning at Christ's coming.

The Servant's Use of their Lord's Goods vs 14-18

The man going to a distant land represents Christ. The man wished that his goods should be properly taken care of during his absence and entrusted them to his servants, according to their ability to use them (v15). Each was given a definite part, not merely for his personal benefit, but to be used as a steward for his lord. Each one was free to use his part as he wished. The talents represent opportunities for service based on their abilities. Our talents, in their spiritual application, are our abilities plus the opportunities we have to use these abilities.

Jesus used this illustration out of life to teach a spiritual lesson, truth. At His return to the Father, He bestowed gifts upon his disciples, left his work in their hands to be furthered by them. We are expected to do well the work entrusted to us. Two of the servants in the parable had larger ability and consequently opportunity, and used them well (vs 16, 17). They saw their talents increase through wise use. Our gifts are given to us for use and will increase when used. The one servant buried his talent, let it lie unused. He preserved it well, but no one received any benefit from it and he lost it. He failed entirely to use the opportunity given to him. There is joy and profit in using our talents.

The Lord Reckons with his Servants, vs 19-27 —

When Christ returns, we shall be required to give an account of our stewardship. The servants reported the use made of their talents and two of them brought the increase of their stewardship (vs 20-23). There was joy in their hearts and voice, the joy of an obligation well fulfilled. There was joy in their lord's approval, "well done, good and faithful servant," and a share in his joy. God is greatly pleased when we shall be judged and rewarded on the basis of our faithfulness in using our opportunities. In God's sight, success is the right use of what is entrusted to us, be it much or little. An old model T engine hitting on all four, is a real success, doing the best possible. A new V8 hitting on four, would be a serious failure. We fail when we do not do our best. The reward of the faithful servants included a still larger opportunity for the service.

The unfaithful servant tried to shift the blame on his lord, and he made the longest speech. His lord exposed the folly of his excuses and revealed the real trouble—"thou wicked and slothful servant." His sin lay in neglecting his talent, and it was taken from him. The same condemnation comes upon us if we neglect the work God gives us the ability and opportunity to do. We are stewards and God will reckon with each one of us.

SERMON SKETCH

"NAAMAN—THE LEPER"

by Harold Burkholder

Scripture Lesson—II Kings 5:1-19

Introduction—Leprosy, like sin, was incurable by man himself. Cleansing was only found in God. "Neither is there salvation in any other: for there is none other name under heaven given among men,

I. CLEANSING NEEDED (v1) "but he was a leper."

whereby we must be saved."

Naaman was a great man before the world, being "captain of the host of the king of Syria" and being referred to as a "mighty man of valor." He was the idol of the army, the favorite of the king, and his name must have been on the lips of all Syrians. In spite of his greatness there was something in his life which made him unhappy; for "he was a leper". True happiness cannot be found in popularity and earthly applause. It lies in the Lord.

Like Naaman, all men are in need of cleansing. Every life, regardless of earthly achievement, must have written at the end of such, *"but he was a sinner."* For *all* have sinned and come short of the glory of God". (Rom. 3:23)

II. CLEANSING PROCLAIMED (v. 3)

The Jewish maid, who was taken captive by the army of Naaman, did not have to stay in her master's home very long until she saw the unhappiness of Naaman. He was carrying the *sore* of leprosy, while she knew the *secret* of cleansing. How interesting to see this Jewish maid proclaim the secret of cleansing to Naaman, a gentile. As true servants of Christ, denominational lines should be cast aside as we behold those who are in need of cleansing. Let us be unselfish Mennonites in making Christ known to a needy and lost world. If we are busy working for the True Church, the Body of Christ, then we will be faithful to our church as an organization. Frequently we find the church substituting many non-essential programs of a political nature, and fail in God's supreme task of proclaiming the "good news of salvation." Let us please God rather than man.

III. CLEANSING RECEIVED (vv. 5-14)

Naaman was informed that cleansing was available in Samaria. Though not on good terms with this people, yet his need urged him on to get it at any cost. What we need today is old time Holy Ghost conviction of sin, that will drive us to the cleansing fountain of Christ's blood.

1. Man's method of receiving cleansing (v. 5)

a. "A letter commanding the cure . . . man's will."
b. "Money to buy the cure. . .man's purse."
c. "Servants to patronize the cure. . .man's pride."
Man's way will end in ruin and disappointment.

2. God's way of cleansing (10)
Naaman was told to dip himself seven times into the river Jordan. Man is willing to go to extremes to obtain redemption of his own choosing, but like Naaman will scoff at God's simple remedy and prescription.

"Naaman had come to Elisha feeling that he was a great man who just happened to have leprosy, but Elisha dealt with him as being one who had leprosy and happened to be great." The reception and remedy was so provoking that Naaman turned away white with anger, but still white with leprosy. Cleansing was finally received, after Naaman followed the prophet's instructions.—If man is to be cleansed of his sin, he must follow God's instructions in His Word.

I. RESULTS OF CLEANSING (vv. 14,15)

1. His flesh came again like a little child's (v.14; II Cor. 5:17)
2. Communion and fellowship with believers (v.15; I John 1:7)
3. Thanksgiving (v.15; Acts 3:8)
4. Assurance ("Now I know.") (v.15;; II Tim. 1:12; John 9:25)
5. Worship (v.17; John 9:38)

CONCLUSION: Let us not minimize sin, but rather magnify Christ and the cleansing power of His blood.

—New Teachers at Bluffton College.—Dean N. E. Byers, professor emeritus of philosophy and psychology retires, and Dr. R. G. Wistler of Findlay, O., takes his place. Miss Edna Ramsayer, head of the home economics department and dean of women who has gone to France to serve as dietician for an American Friends Service Committee. Mrs. Harry Bogart of Bluffton takes her place in home economics, and Miss Geraldine Evans of the French department will be dean of women. Miss Elizabeth Higley of Delaware, Ohio, will teach public school music.

TRICKS

By J. H. Langenwalter

We have a very interesting story of a boy who was surrounded by tricksters nearly all his life and yet he became a man whom many people trusted to their good. His father's name means supplanter, i.e., trickster. This man cheated his only brother and tried to get most of his father's possessions by deceiving him and by lying to him. His brother became very angry about all this and so the man had to flee for his life. God appeared to him in a dream showing him that He was interested in him. This impressed the man very deeply at first, but he did not change his ways.

Later he reached the home of his uncle. This man also was a trickster. For twenty years the two tried to outwit each other. The younger man finally won out but neither was satisfied and they parted company in very bad spirits.

Meanwhile, a dozen children had come into the home. There had been a lot of trouble there because there were four mothers and only one father. This led to jealousies among the mothers and among the children. The father was too busy trying to trick his father-in-law out of his property to pay much attention to his home.

When his second youngest son was born he called him, May-God-Add. He loved this boy. First, because he was the first son of the woman he really loved and then, because this boy was different. He was thoughtful. He had a very strong imagination This sometimes made him trouble with his older brothers, who were not thoughtful. The boy clearly felt the need of changes in his home. He dreamed of better times and of ways in which to bring them about. He had no human being to guide him in this. He was only seventeen years old and probably did not always clearly understand the stirrings within his own soul, but he thought far out beyond the range of his trickster father and brothers. They did not understand him and became very angry at him. Then his father made the mistake of trying to make up for his own wrongs by making a pet of this boy. This aroused the jealousy of his brothers so that they hated him very bitterly and wanted to kill him, even after he had gone to a great deal of trouble to bring word from home and some real home cooking for them when they were very far from home for a long time. They finally sold him as a slave and took the price of a slave to add to their possessions.

Being a slave is never a pleasant experience, and it was not for this boy. He suffered much. After many years he became the second highest ruler in the strange land into which he had been sold as a slave boy. This came about through the strange ways which God has of leading people who are thoughtful and in sympathy with His ways.

Meanwhile his father was in great sorrow. He thought his boy dead. The other boys were not kind to their father. You see, they were tricksters too. Finally they had to go to their brother to get grain to live because of a great famine. Then one sees the difference between the brothers. The ten older brothers never rose to a place where they really trusted their brother, whom they had wronged and who had saved their lives. They and their father paid dearly for their tricks.—Bulletin, First Church, Reedley, Calif.

For Christian Race Relations

Announcing the eighteenth annual observance of Race Relations Sunday, February 11, which will be one feature of Interracial Brotherhood Month, the Federal Council of Churches has issued through its Department of Race Relations a mesage emphasizing the Christian obligation to make the United States of America a nation in which brotherhood prevails.

The Message, drafted by Rev. Philip C. Jones, Associate Pastor of the Madison Avenue Presbyterian Church, New York, challenges the Church in a time of world conflict and suffering, to be aware of the "lack of social justice in our own country," and "to purify herself of the great modern heresy of racial discrimination within her own walls." Christians are called upon "to give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry, and prejudice create." Specific suggestions are given which show the responsibility developing upon American churchmen in bringing about community changes in fields where there is discrimination in industry, unequal education opportunities for minority races, inequitable administration of public benefits of social security, the withholding of civic privileges and rights from citizens because of color, and an unbrotherly conduct in the daily life of people of different racial groups. Concrete suggestions are given to the local church for stimulating activity toward these results, and a note of penitence is sounded for the injustices which infest our American society.

In reference to the extension of the observance from a day to Interracial Brotherhood Month, the Message continues: "No day or week or month, however, will suffice. Education in brotherhood is a continuing process. We must emphasize Brotherhood Years, Brotherhood Decades, Brotherhood Centuries, until, in the grace of God, it is Brotherhood Now." The Message takes its departure from the word of St. Paul:

> But now in Christ Jesus, ye who sometimes were afar off are made night by the blood of Christ. For He is our peace who has made both one, and hath broken down the middle wall of partition between us. Eph. 2:13-14.

An attractive poster and helpful program suggestions for various departments of the church and for community groups have also been issued. Address: *Federal Council, 297 Fourth Ave., New York City.* —*Federal Council Bulletin.*

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Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

The Twenty-Third Psalm

(Perhaps, Dr. J. H. Langenwalter's explanatory phrasing of this beautiful Psalm will make it even more meaningful to you than it now is.)

The Great Thinker of this wonderful Universe is my Friend.
He provides for my mind's ever enlarging interests.
Restful and refreshing experiences border the ways of my life.
He builds up my very being by leading me in ways which are always true, because He is a Being altogether true Himself.
He makes it possible for me to meet the unavoidable difficulties of life without fear by His very Presence.
He has means beyond my ability to think or understand for providing for my well-being of body, mind and soul.
When adverse circumstances seem near enough to overwhelm me, He treats me as though I were a guest of honor.
The attitude of this Friend is most re-assuring for all that is good and lovely in life and makes me feel thoroughly at home with Him for all time and for the whole of life in every way.

Miss Marianna Ensz, daughter of Mr. and Mrs. John Ensz of Visalia, California, and Mr. Marden Habegger, son of Mr. and Mrs. Alfred Habegger of Busby, Montana, were married in the Berne (Indiana) Mennonite Church on December 30th. They are now living in Chicago where Marden is attending medical school at Northwestern University. Mrs. Habegger did excellent work last summer in editing the Senior C. E. topics.

When in Rome

by Helen A. Penner

We have all heard the old saying, "When in Rome do as the Romans do," sometimes used as an excuse for doing something that the guilty party knows he shouldn't do, but continues to do thinking he excuses his weakness in this way.

The other day I read a revised version of this saying which impressed me as a very excellent plan. It was worded thus: *"When in Rome try to win the Romans to do as Christ would do."* It then becomes a Christian motto that could never again be used as an excuse for weakness. Instead, following its message would make of each one of us a missionary in whatever community we might find ourselves.

"One small life, in God's great plan,
How futile it seems as the ages roll . . .
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent, when the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails, of its true intent,
Mars the perfect pattern, that its Master meant."

HINTS FOR SOCIALS

1. Know your games. Do not read directions from a book.

2. Plan more games than you will use. Change games frequently before anyone tires of the game being played.

3. Your society should guarantee you 50-75c per party for decorations and prizes.

4. Plan a devotional period of 15 minutes including hymns, Bible choruses, and a brief message and prayer.

5. Thank the Lord before you eat. Have someone appointed.

6. One well-planned party each month is usually enough.

7. Have your "clean-up" committee planned.

8. Fill every minute and then close before everyone is too worn out to appreciate the evening just passed.

9. Let your pastor or sponsors approve of each game before you use it. —"The Living Word."

ACTIVITIES OF YOUNG PEOPLE—IMMANUEL MENNONITE CHURCH, LOS ANGELES

by Louise Richert

Monday evening has been designated as calling night. At this time a group of the young people go calling on our visitors of the previous evening, delinquent members and young people of the neighborhood who have never attended our meetings.

A Young People's Fellowship Hour has been established on Wednesday evenings, including ages from junior high school through college. This has afforded opportunity for all the young people of our church to become acquainted with each other as well as to receive spiritual uplift for the rest of the week.

Previous to Christmas, the Young People's Sunday School class sold scriptural greeting cards, and with the proceeds filled four baskets with food for needy families.

The Senior Young People's group who regularly make visits to the county farm, prepared a small bag of candy and other Christmas dainties for each patient of the farm, and distributed them when they carolled there on Christmas eve.

Senior Department

NEW LIFE

Senior C. E. Topic for March 3, 1940

Main Topic: Life Made New, John 3:1-17.

I. Worship Service

1. Songs: "Take My Life, and Let It Be," "Oh Jesus, I Have Promised," "Who'll Be the Next to Follow Jesus."
2. Reading of main topic, and prayer.
3. Roll call, to be answered by Bible verses.
4. Offering for mission project—(piano played softly meanwhile).

II. Leader's Introduction

Have you ever watched an airplane sailing through the sky and wondered what made it fly? To explain it simply, there are three essentials needed for successful flight. First, there must be force enough to drive the airplane forward. The motor and the propeller furnish this energy. Then, there must be rudders to control this motion, keeping the ship balanced and guiding it aright. Finally, there must be wings to lift the airplane above the ground and to support it in space. Given these three essentials—force, control, and lift—the airplane is ready for service. It can rise high in the air, travel fast and far, and safely reach its goal.

These same three essentials must be found in the life of every Christian. First, there must be force to go forward, for a Christian will not be contented to stand still or fall behind. Then, there must be control for he must be able to keep his balance and follow a straight line to his goal. Finally, there must be lift, for the noble life must rise above the lower limitations and temptations of this world, in order to travel in the higher realms of the spirit. The New Life which Jesus gives will provide the force, the control and the lift.

III. Suggested Topics for Short Talks

1. Dead unto sin; alive unto God. Rom. 6:11-14.
2. The walk of the believers. Eph. 4:21-32.
3. A new creature, 2 Cor. 5:14-17
4. Walking in the Spirit, Gal. 5:16-24.
5. Fruit-bearing Christian, John 15:5-11.

IV. For Discussion

1. What does it mean to be converted?
2. How does the "new life" manifest itself?
3. What does it mean "to walk in the light?"

V. Facts for Study

1. Two groups of people were religious outcasts in Jesus' day: publicans or tax collectors, and "sinners," those who were unable to carry out the ceremonial demands of the law. The Pharisees either railed against or ignored them. Jesus was their friend, knowing that God desired their salvation. One day as he passed along the street he saw Levi collecting taxes and invited him to discipleship. Levi was so grateful for this friendship that he prepared a feast for Jesus and invited other publicans and sinners to meet him. When the Pharisees complained, Jesus replied, "I came not to call the righteous, but the sinners to repentance." How can we reach others and stir within them a desire for the "New Life"?

2. "Creating a new world," has become the watchword of great numbers of Christian young people today. They have come to feel personal Christian growth is limited when they or their friends are forced to live in unchristian surroundings. They are accepting the responsibility for turning unwholesome surroundings—inferior homes, immoral conditions—into environment where they or those less privileged may find it easier to develop great character. They are not willing to say of those who fail, "It is his own fault." Rather they ask themselves what they can do to make Christian living easier. Will the "New Life" within always seek to express itself in accepting responsibility for others?

VI. Illustration:

Gave All His Heart—A native of the Congo region was the leading persecutor of the missionaries there. With his drum and plenty of liquor, he enticed people away from the gospel meetings to pagan dances. He sometimes would break up a Christian meeting. Nioko (a curse) was his heathen name. Suddenly in one of his awful attacks on the native Christians, Christ appeared to him in a vision. No one knew how, but Christ came into Nioko's heart. Instantly he joined the Christians and wanted to preach. He wanted the hardest place. After some preparation he was sent off to open a new mission among a hostile tribe. At first he was rejected but he camped by the village. When he died some years later he left a church of six hundred members, the result of his own labors.

VII. Food for Thought

I was common clay till roses were planted in me, said the aromatic earth.—Turkish Proverb.

INTERMEDIATE DEPARTMENT

TALENTS ON THE BLOCK

Topic for Intermediate C. E. for March 3, 1940

Opening Song, "All for Jesus."
Scripture Reading, Matt. 25:14-29.
Prayer by Superintendent
Song, "Purer In Heart, O God"
Discussion of Scripture Reading:

1. "To every man according to his ability." — God gives man special spiritual grace according to his natural capacities. That is, if we have the gift of song, God by his grace will help us to become a singer who lifts men up to God. Or if a man possesses great wealth, God will put within him the spirit of

helpfulness and that man will become a philanthropist.

2. v. 16, "traded." — Men trade their talents when they use them to the advantage of others, and themselves. The talents gained by the apostles were those people whom they had won to Christ.

3. v. 18, "hid." The man who hides his talents uses them to the advantage of none. They have not been used to help himself or others.

4. v. 21, "well done." — All receive an equal reward. Thus we see that faithfulness in the use of the powers we possess is what counts.

5. v. 29, "shall be taken away," A power or talent that is not used falls into disuse. Use will strengthen it.

Vocal Solo: "In the Secret of His Presence"

Questions:

1. What is talent?
2. Can we ever become aware of all our talents?
3. At what age in our lives do most of our talents become evident?
4. Enumerate the talents which are evident among your members.
5. Do you think your society gives young men and women sufficient opportunity to use their talents? If not, lead the society in trying to find what might be done to give more chance for development of talents.

Offering (Before the offering is received consider whether giving may be a talent.)

Song: "Work for the Night is Coming"

The Lord's Prayer

For Daily Reference:

Feb. 26. Ahithophel's sagacity. II Sam. 15:21; 16:23
Feb. 27. Capable judges. Exod. 18:17-26.
Feb. 28. David, the psalmist. 2 Sam. 23:1-7.
Feb. 29. Ezekiel, a pleasing speaker. Ezek. 33:30-33.
Mar. 1. Stephen, the powerful reasoner. Acts 6:7-10
Mar. 2. Philip's daughters, prophetesses. Acts 21:7-9.

JUNIOR CORNER

Program Suggestions for March, 1940

JESUS' "I AM'S."

March 3, "I Am the Light of the World." John 8:12.

March 10, "I Am the Bread of Life," John 6:35

March 17, "Behold, Thy King Cometh," John 12:15. (Palm Sunday).

March 24. "I Am the Resurrection and the Life," John 11:25 (Easter Sunday)

March 31, "I Am the Door." John 10:9.

Song for the month: "Jesus, the Very Thought of Thee," Mennonite Hymn Book, No. 93.

Verse for the month: "The words that I speak unto you, they are spirit, and they are life." John 6:63b.

Prayer for the month: "O Lord, open Thou my lips; and my mouth shall show forth Thy praise." Psalm 51:15.

Program for March 3, 1940

JESUS' "I AM'S"

"I AM THE LIGHT OF THE WORLD," John 8:12

To the leaders. Put candles on the piano, on the leader's table, and wherever they can safely be placed. If possible place either mirrors or metal reflectors behind the candles. Use no light but candle light.

I. Worship Period.

1. Soft Music, "Jesus, the very Thought of Thee," Piano with violin obligato.
2. While the music continues the leader reads the words of the song prayerfully.
3. Remain seated and sing the above song.
4. Scripture reading, Genesis 1:1-3; John 1:1-12.
5. Silent prayer followed by leader's prayer.
6. Memory Verses by six Juniors each carrying a candle, and a Bible. a. John 6:12; b. John 1:4; c. John 1:9; d. John 21:35; e. Matthew 4:16; f. Matt. 5:14-16.
7. Solo — "Stepping in the Light." All Juniors joining in the last chorus.
8. Verse for the month. John 6:36b, in unison.

II. Study Period.

To help our Juniors realize that without Christ the world would be in the darkness of sin, and that there is no light for men except in Jesus Christ.

1. Talk by a Junior girl. "The world was dark with sin before Jesus came." John 1:5, John 3:19.
2. Talk by a Junior boy. "The story of Jesus brings light everywhere." John 1:9; John 8:12; John 9:46.
3. Song in unison, (stand)—"Send the Light."
4. Talks by three Juniors: "We, too, shall let our light shine," or "We shall be reflectors of the Light."
   a. There is no light in us until we come to Christ.
   b. In order to have more light we must be faithful in Bible study and prayer
   c. We must shine for Christ everywhere.
5. In unison, Matthew 5:14-16.
6. Solo, "Let the Lower Lights Be Burning"
7. Story—Jesus Opens a Blind Man's Eyes." John 9:1-41. (The story should have been carefully studied so that it can be told in the Junior's own words.)
8. Bible Drill: Ps. 27:1; Matt. 5:14; 2 Cor. 4:4; 1 John 1:5; Ps. 119:105; John 12:35, 36; Eph. 5:8; Rev. 7:16; Isaiah 60:1; Acts 26:18; 2 Peter 1:19; John 8:12.
9. Leaders' heart talk.

III. Mission Minutes

The leader should find several short stories of how the "Light" brought to heathen darkness by missionaries has dispelled the darkness. These may be retold by the Juniors, or a good reader by reading a story.

IV. Closing Moments

1. Repeat in unison the verse for the month. John 6:63b.
2. One Junior may repeat from memory, John 8:12.
3. Sing softly: "Into My Heart."
4. In unison, "Prayer for the month," Ps. 51:15.
5. Leader's closing prayer.

THE MENNONITE

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CORRESPONDENCE

FIRST MENNONITE CHURCH, BERNE, IND.

As usual, the churches in Berne united in a two week's series of evangelistic meetings in January, in our church. This year Dr. M. R. DeHaan, of Grand Rapids, Mich., was the speaker. His messages on various topics were deeply instructive, revealing and inspirational, as well as challenging. He is a gifted Bible teacher and a most forceful speaker. Much blessing was brought to Berne through his earnest ministry, and a number of souls were brought to a saving knowlege of the Lord Jesus Christ.

On the afternoon of January 30, the funeral of Mrs. Grover T. Soldner of Bluffton, Ohio, was held in our church, as she was brought here for interment in the Berne Cemetery. Rev. H. T. Unrugh of Bluffton Church, Dr. C. H. Suckau of Berne Church, and Rev. Paul E. Whitmer of Grace Church, Pandora, took part in the funeral service. Our sympathies go out to the beraved family.

On Tuesday, Feb. 6, our pastor, Dr. C. H. Suckau, spoke at the Founder's Week Conference at Moody Bible Institute, Chicago. About 30 speakers participated in the week's program. Quite a number of our young people have studied at the Institute, and a number more have taken courses of study by correspondence.

One of our young people's groups is called the "Missionary Union". This group goes around in various neighboring towns to hold meetings, distribute tracts, visit jails, etc. Occasionally they bring in outside speakers for inspiration. On Sunday, Jan. 28, Miss Mary Haas, a missionary in Nigeria, Africa, was the speaker. She also showed pictures of her station and work. A great work she is doing among those uncivilized blacks, at great sacrifice and labor, in this pioneer field. However, she says, "the joys far outweigh any difficulties and discouragements." Her's is the true missionary spirit.—*Martha Gilliom, Corr.*

MENNONITE CH., HUTCHINSON, KANS. 2-5-40

Almost nineteen years ago I received my first invitation to attend the Mennonite mission here in our city. The invitation came through Rev. H. T. Unruh, who was working here at that time. Many invitations have been extended since that day, to men and women, boys and girls, of different creeds and denominations, by the workers here. Many responded as I did, and received an abundance of spiritual help. Some became interested enough to unite with the church, and are now dependable workers for the Master's Cause.

The Churches in the city have problems that do not confront those of the rural communities, so the past ninteen years our group has changed several times. Only a few of the families who might be considered charter members, are left. We are very thankful for our church here, even though it seems almost impossible to build in numbers, because of adverse economic conditions which cause our young people to make many undesirable changes, and quite often it is hard for them to attend a church regularly.

There are about thirty Mennonite girls working in homes in our city. Sunday, quite often, is their busy day, with no time off for church services. To these young people, our pastor and his wife have given special attention in arranging a week day meeting for them at the church. The large number that attend these weekly meetings proves that this service is deeply appreciated by the young women.

Rev. and Mrs. Dirks worked faithfully during the past years, trying to solve some of the many problems which arise in city mission work. All organizations of the church and S. S. have been organized under able leadership, so we expect even greater spiritual uplift in the future.

Our church is now under the guidance of a church Council, and is governed by a newly adopted Constitution which we hope the home mission board will approve. We are thankful for the different ministers who visited us during the past year when Bro. Dirks was working elsewhere, and also for those who worked with him here at home. From Bethel College there was always fine response, and there were a number of other ministers who were willing to serve us.

Our young people's organizations are growing both in number and in strength, so we are looking to them for new leadership in the S. S. and C. E. work.

One member, Mrs. H. H. Friesen, passed away, leaving her husband and daughter to mourn her loss.

We covet your prayers for God's grace in all we undertake. —*Edward W. Miller, Corr.*

BELL MENNONITE CH., FREDONIA, KANS.

Upon the close of the month and beginning of of the new, we are looking forward to better weather. We have had a very cold winter which has been hard on all live stock. Again we know that there is coming a season when nature will pour forth its beauties out of the warm earth, which we will then appreciate so much more. In spite of all the cold weather. we have had Sunday School and services three Sundays in January. Since we live all the way from one to twenty-three miles apart we often wish for telephones to be able to call off S. S. in cold weather. But we feel responsible to go, because with our little group success depends on each one. Attendance has been fairly good. In nice weather we often have perfect attendance. Can some of you sister churches say that?

We are glad to have several new families moving in for March. The men are going to start a chorus. We have a nice group of voices here and we wish that more would join us.—We are very short on song books for S. S. and are waiting for the new

Mennonite Hymnal, but trying to get along with borrowed books till the Hymnal is ready.

There has been very little sickness in our group so far. We are praying and hoping that Mrs. H. T. Krause, a sister to the two nurses in the Goessel hospital, will be able to be with us again next Sunday.

May the Lord bless each church according to its needs. *—Mrs. Harlow Schmidt, Corr.*

FIRST MENONITE CH., SHAFTER, CALIF.

The first week in January we had meetings every evening except Wednesday when the Sunday School Teachers met to discuss the lesson for the next Sunday. The Lord blessed us wonderfully and we feel we have at least made a good start in the New Year. May we keep it up!

Mr. and Mrs. John B. Epp, of our church left Friday, January 19, for Long Beach, California, where they will make their home. We regret that we must part with them, but trust that the Lord will be with them there.

Tuesday evening, January 22nd, occured the installation of our pastor, Rev. J. P. Glanzer. Rev. Lester Hostettler of Upland, California, was with us and installed Rev. Glanzer as pastor of our church and our conference. A men's chorus from the Shafter church brought several numbers. Reverend Hostettler gave an interesting message on I Corinthians. His subject was "Discussion of Problems in the Corinthian Church" as—Church Discension, Immorality, Law Suits, Marriage, Food Offered to Idols, Support of Ministry, Conduct of Public Worship, Controversy Regarding Gifts, Resurrection and Collection. The message was timely and Biblical. We sincerely thank Rev. Hostettler for his service.

At present Rev. J. J. Esau of Bluffton, Ohio, is conducting a series of meetings. We wish that everyone would pray for these meetings that they may have God's blessing and, even if only one soul is saved, or brought closer to God, we know that the meetings will not have been held in vain.

—Dorma Goershing, Corr.

EICHER EMMANUEL, NEAR NOBLE, IOWA.

Our congregation held its annual business meeting January 1, 1940. Old and new business was taken care of and new officers were duly elected. Taking a retrospective look over the past year, we have many reasons to be grateful to our Heavenly Father. Although the hand of death called 7 members of our fold to their eternal reward, we must strive on with the implicit faith that, "All things must work together for good to those who love the Lord."

In the fall we redecorated the interior of our house of worship, covering the walls and ceiling with "Nuwood," and the wood work was all redone. On December 24 the building was rededicated to the Lord's service. It is our prayer that this material improvement will prove to be an inspiration to our congregation and all who enter into worship with us, in promoting a deeper and fuller realization of the Lord's divine presence in His sanctuary.—*Mrs D. E. W. Corr.*

BELL MENN. CHURCH, FREDONIA, KANS.

Upon the close of the month and beginning of the new, we are looking forward to better weather. We have had a very cold winter which has been hard on all live stock. Again we know that there is coming a season when nature will pour forth its beauties out of the warm earth, which we will then appreciate so much more. In spite of all the cold weather and snow storms, we have had Sunday School and service three Sundays in January. Since we live all the way from one to twenty-three miles apart we often wish for telephones to be able to call off S. S. in cold weather. But as it is we feel responsible to go, because with our little group success depends on each one. Attendance has been fairly good. In nice weather we often have perfect attendance. Can some of you sister churches say that?

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May the Lord bless each church according to its needs. *—Mrs. Harlow Schmidt,*

IN MEMORIAM

WIDMER: JOSEPH WIDMER, *son of Jacob and Kathryn Widmer,* was born Sept. 1, 1887, in Alsace Lorraine, Germany, now, France, and passed away Jan. 23, 1940. In July, 1907, he migrated to America and settled in Washington county, Iowa.—Upon his confession of faith he was baptized by Rev. Michael Widmer and accepted into the membership of the Mennonite Church at Basel, Switzerland. This membership was transferred to the Eicher Emmanuel Mennonite church at Noble, Iowa, under the pastorate of Rev. S. M. Musselman.

On October 3, 1916, he was united in marriage to Elizabeth Graber. Three children were born to this union.— He leaves to mourn his passing his wife, 3 children, Harlan, Marvin, and Kathryn; 3 brothers and 2 sisters.

Funeral services were held at the Eicher Emmanuel church, Noble, by his pastor, Delbert E. Welty, Jan. 25, 1940. *—Mrs. D. E. W., Corr.*

JACOB J. HARMS, son of Jacob and Eva Klassen Harms, was born in Michalin, near Machnovka, Kiev, Russia, April 26, 1872. His father had died before Jacob was born, so the boy had to grow up fatherless. In 1874 his mother and Jacob with her parents and many others came to America, arriving at Peabody, Kansas, Dec. 5. On Nov. 22, 1895, Jacob was joined in marriage with Anna Ewert. To them seven children were born. On June 23, 1901, Jacob was baptized by Elder Jacob Toews of Newton and received as member of the Gnadenberg Church, of which he remained to his death a useful and honorable member. For several years he was afflicted with a peculiar malady and doctors' treatments and hospital care gave but temporary relief. About a month ago his suffering became intense. During this time he prayed much and many others with and for him. Jan. 18, he was taken to his eternal home where there is no suffering. His age was 67 years, 8 months, and 23 days. Surviving him are his wife, who for more than 44 years was his loyal and true helpmeet, four sons and two daughters with their families.

* * *

REV. WILLIAM H. GRUBB, the son of Rev. N. S. Grubb and Salome Gottshall Grubb, was born September 28, 1879, in Schwenksville, Penn. When four years of age his parents moved to Philadelphia. There he attended public school and later Temple University, after which he pursued a theological course. He was licensed to preach by the Eastern Dist. Conference and ordained to the Gospel Ministry at Allentown, Pa., Sept. 13, 1903.—In 1905 he assumed the pastorate of the newly formed Bethel Mennonite Church, Perkasie, Pa., and here also a church building was erected. The Bethany Mennonite Church of Quakertown was yoked with this field August 1906, and the East Swamp Church in 1910. He served this parish for eight years. On June 24, 1906, he was ordained to the office of Elder in the Mennonite church.—August 1, 1913, he accepted a call to the Mennonite church in Trenton, Ohio, and in December 1917, to the Eden Mennonite Church in Schwenksville, Pa., this being his birthplace, where his father served his first pastorate for ten years. The first Mennonite Church of Normal, Ill., called him May 1, 1921. Here his pastorate was very successful, the church being rebuilt and enlarged. Then he held in succession the following pastorates: the Union Congregational Church in Cobden, Ill.; the First Congregational Church in Dwight, Ill.; and the Congregational Church at Amboy, Ill.

He has been on the preaching staff at the Women's Reformatory at Dwight since 1930. He was appointed Protestant Chaplain of the U. S. Veterans' Hospital in Dwight, November, 1935.—He served as president of the Eastern District Mennonite Conference, as member of the Publication Board and Associate editor of the Year Book, as member of Church Building Fund Board 1908 to 1913.—He is the author of "The Mennonites of Butler County, Ohio," published in 1916. The Year Book and Annual Mission Reports were established by him. For several years he was an instructor of Missions and Church History at the Annual Bible Conference of the Central Conference of Mennonites.

Rev. Grubb passed away as the result of a heart attack at Streator, Ill., while on a trip visiting members of his former ministerial charges. He leaves behind to mourn his departure, his wife, the former Della Reed, whom he married Jan. 2. 1905, in Pennsylvania; the children, Della and Ruth of Bloomington; Esther, Mrs. Chester Ummel of Peoria; Norman and James of Chicago; William of Dwight; and Dorothy, a teacher at Rockford, all in the state of Illinois. His age was 67 years, 3 months, and 4 days. Funeral services were held at Amboy, Ill., in the church he last served, at which Dr. Ernest Atkins paid a beautiful tribute to the life of service of the departed.

« « JOTTINGS » »

ENCOURAGING NEWS

—*The Sunday School of the Hebron Mennonite* Church, through P. T. Franz, its superintendent, has placed a good sized order for the new Hymn Book, with check for the order, which help the Board of Publication deeply appreciates and for which it heartily thanks the Sunday School.

—*The Good Sisters of the Mennonite Deaconess* Home and Hospital, likewise have made our hearts glad by placing an order for 25 new Hymn Books, through their superintendent, with the request that seven of them be bound in leather with the name of the owner stamped on in gold letters.—May God bless the Sisters and the Hebron Sunday School for their encouragement of a good cause!

—*Mennonite Church, Burrton, Kansas.*—Because of a scarlet fever quarantine, our pastor addressed the congregation, Feb. 4, at the morning service, through a public address system, arranged by remote control from his study. It proved successful and we were very glad for it. We are indeed sorry they are having the experience of another quarantine this winter. They are finding comfort in Romans 8:28.—Victor Graber brought the evening message. He spoke with much feeling. Coming Sunday we are expecting Mr. and Mrs. Arnold Regier to spend the day with us.—*Corr.*

—*Rev. J. J. Pleuert, First Church, Philadelphia, writes,* "Yesterday we had our Quarterly Conference, in the Grace Mennonite Church, Lansdale, Pa., as part of their 10th Anniversary. Had a large attendance and a blessed and inspirational fellowship. We always enjoy these Quarterly Conferences. They add to our fellowship and work for better understanding and closer cooperation.

—*Dr. George A. Buttrick,* president of the Federal Council, recently reported the receipt of a check for $125,000, contributed by the United Jewish Appeal for refugees. The Executive Committee voted to distribute the fund as follows: $5,000 to the Provisional Committee of the World Council of Churches, Geneva, Switzerland, for the assistance to German Christian refugees having visas for emigration which will expire soon.—$5,000 to the Central Bureau for Relief of the Evangelical Churches of Europe, Geneva, Switzerland, for assistance to Christian refugees now in temporary camps or in transit in neutral countries of Europe.—$15,000 to the American Friends Service Committee.—100,000 to the American Committee for Christian Refugees.

—*Rev. A. S. Bechtel, Hanston, Kans.,* writes Feb. 5: We have had another fine snow of about four inches, a wet snow, with no wind. It melted fast and made moisture which all went into the ground. Now there is some hope for the recovery of this western so long very dry country.—Now that Dr. S. K. Mosiman has gone on, another one of our really able men is no longer among the living. Who will fill his place? I found his artices in the S. S. quarterly very interesting, informative and helpful. I fear that his labors for our Mennonite education work has been too little appreciated by too many, perhaps even too frequently opposed by some."

—*First Church, Reedley, Calif.—White Christmas* was observed by the Reedley S. S. $205 was contributed towards the Duerksen automobile fund. The other churches in California are cooperating in this project with the hope that this much needed improvement in the work in India can soon be realized.

—"*A Program with Material on the Home Mission Work in Canada* is being prepared for the California C. E. Societies by Mrs. Paul Sellers, and will be sent out about February 1. Other societies interested in such a program may write, *Mrs. Sellers at Reedley, Calif.,* for a copy. —*Workers' Exch.*

—*Menno Church, Washington.*—Work on remodeling and redecorating the parsonage of this church is in progress, in preparation for the arrival of the new pastor and his wife, Rev. and Mrs. Edmund Miller, on Feb. 1.

—*Second Church, Philadelphia.*—February is *Loyalty Month* at this church. A "Loyalty Bond" will be offered each person, with coupons of loyal attendance at the various church services attached. The bond may be redeemed when the coupons, one after another, after each service, have been deposited at a designated place. Each loyal member is to visit and invite to regular attendance, some member or family that is irregular. Similarly other folks in the neighborhood are to be contacted. And, above all, February is to be a month of prayer for the church, that God may bless it and be glorified.

—*"Zionspilger,"* weekly religious paper of the Mennonites in Switzerland reports that the theological faculties at the German universities, some of which had been closed since the war started, are now again open and doing regular work.

—*Col. Alvin C. York, World War veteran,* who captured 132 Germans and 32 machine guns, is building a Bible school at Wolf River, Tenn. Speaking at the site of the school recently, he said "Folks have got to get back to the old time religion if we're going to save the world from those madmen who are getting the upper hand. The best way to do this is to teach the Bible right, and that's what we aim to do at my school." This is a better way than bullets to bring peace.

—*Lynching Declining:* "Praising the efforts of Southern churches and churchmen, the statistical office of Tuskegee Institute has announced that in 1939 lynchings reached the all-time low of *three* ,as compared with six in 1938, eight in 1937, eight in 1936, and twenty in 1935. Commenting on the figures, President F. D. Patterson said: "Only the continued enlightened attitude of pastors and community leaders can account for this suppression of a dastardly and vicious attack on civic decency."

EMERGENCY RELIEF BOARD RECEIPTS

December, 1939

Received for General Fund: Refund, Rev. H. A. Fast, North Newton, Kans., $173.37; First Menn. Ch., Aberdeen, Ida., by I. J. Wenger, $16.87; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $26.50; First Menn. Ch., Reedley, Calif., by P. H. Ruth, $9.66; Hoffnungsfeld Menn. Ch., Moundridge, Kans., by Eli J. Goering, 28.80; Mennonite Ch., Paso Robles, Calif., by C. R. Lichti, $40.53; Menn. Ch., Summerfield, Ill., by G. W. Ruth, $10; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $30.45; West Swamp Menn. Ch., Quakertown, Pa., by Mrs. Moyer, $9.20; First Menn. Ch., Beatrice, Nebr., by H. Reimer, $132.16; Inman Menn. Ch., Inman, Kans., by C. J. Froese, $12.99; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $12.36; Mrs. R. Riesen and Mrs. Selma Linscheid, Arlington, Kans., $8; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $8.81; Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $11.26; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $17; Emma K. Bachman, Woodlake, Calif., $5; H. S. Bachman, Woodlake, Calif., $5; Bethany Menn. Ch., Quakertown, Pa., by H. L. Trumbower, $17; Bergthal Menn. Ch., S. S., Pawnee Rock, Kans., by H. C. Schultz, $44.

Received for Canadian Debt: West Zion Menn. Ch., Mdge., Kans., by F. D. Meyer, $27; Christian Menn. Ch., Mdge., Kans., by J. B Stucky, $26.50; Hoffnungsfeld Menn. Ch., Mdge., Kans., by Eli J. Goering, $13.18; First Mennonite Church, Berne, Indiana, by E. A. Luginbill, $193.33; L. Schmutz, Eedgwick, Kans., $5; Eden Menn. Ch., Inola, Okla., by G. J. Voth, $14.29.

Received for South America: G. H. Linscheid, Newton, Kans., (Freight on Books), $5; Mrs. Warner and M. Woelke, Arlington, Calif., $2; New Hopedale Menn. Ch., Meno, Okla., by Alpha Unruh, $11.04; Bethel

College, Menn. Ch., North Newton, Kans., by Helen Penner, $13.93.

Received for China: Bethesda Menn. Ch., Marion, S. Dak., by A. P. Waltner, $56.43; C. E. Society, Dalton, Ohio, by A. J. Amstutz, $20; Johannesthal Menn. Ch., Hillsboro, Kans., by H. J. Enns, $22.57; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $3; Bethel College Menn Ch., (German Bible Class) N. Newton, Kans., by H. Penner, $10; Mrs. Richard, Philadelphia, Pa., by P. J. Boehr, 25c; Mrs. J. B. Bechtel, Philadelphia, Pa., by P. J. Boehr, 25c; Manie Weiss, Philadelphia, Pa., by P. J. Boehr, 25c; Miss C. Niswander, Philadelphia, Pa., $1.

Total for General Fund	$ 618.96
Total for Canadian Debt	279.30
Total for South America	31.97
Total for China	113.75
Grand Total	$1043.98
December Disbursements	$ 675.75

Respectfully submitted,
Peter H. Unruh, Treas., Goessel, Kans.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1940

Gnadenberg S. S., Whitewater, Kans., $35.25; Immanuel Berean Class, Los Angeles, Cal., $15; East Swamp Ch., Quakertown, Pa., $25; Bethel Ch., Lustre, Mont., $10; Menn. Ch., Wisner, Nebr., $15.40; First Menn. Ch., Halstead, Kans., $35.56; First Menn. S. S., Monroe, Wash., $17.30; Menn. S. S., Ringwood, Okla., $5.45; Alexanderwohl Ch., Goessel, Kans., $28.87; Alexanderwohl S. S., Goessel, Kans., $75; Inman Menn. Ch., Inman, Kans., $61.60; Sychar Ch., Cordell, Okla., $7.75; Herald Ch., Clinton, Okla., $7.54; First Menn. Ch., Butterfield, Minn., $72.67; Mennoville Ch., El Reno, Okla., $4.80; Friend, Newton, Kans., $100; Friend, Newton, Kans., $20.

Edgar Toevs, San Anselmo, Cal., $15; Friend, Hurley, S. Dak., $50; Bergfelder Ch., Mt. Lake, Minn., $38.09; Saron Ch., Orienta, Okla., $30.13; Betheny Ch., Quakertown, Pa., $67.99; Grace Ch., Lansdale, Pa., $81.75; J. Soldner, Reedley, Cal., $4; D. D. Epp, Glenbush, Sask., $9.43; Bethel Ch., Fortuna, Mo., $47.72; Saron S. S., Fairview, Okla., $18.42; First Menn. Ch., Upland, Cal., $61.65; Bethel College S. S., No. Newton, Kans., $52.55; Garden Twp. C. E., Mdge., Kans., $12.30; Second Menn. C. E., Beatrice, Nebr., $26; Zion Ch., Donnellson, Iowa, $160.39; First Menn. S. S., Pretty Prairie, Kans., $141.33; Christian S. S., Mdge., Kans., $43.87; Christian Ch., Mdge., Kans., $19; Goessel S. S., Goessel, Kans., $71.54.

First Menn. Ch., Beatrice, Nebr., $134.81; Ebenezer C. E., Bluffton, Ohio, $40; Mr. and Mrs. Otto Rupp, Mdge., Kans., $3; Through W. C. Voth, Newton, Kans., $136.78; Hoffnungsfeld Ch., Mdge., Kans., $8.23; S. S., Winton, Cal., $3; Friedenstal Ch., Tampa, Kans., $7.62; Zion Ch., Souderton, Pa., $200; Salem Ch., Munich, N. Dak., $65.85; Ebenezer S. S., Bluffton, Ohio, $300; Hoffnungsfeld S. S., Mdge., Kans., $90; Friends, Los Angeles, Cal., $414; First Menn. Ch., Philadelphia, Pa., $42.91; Zion S. S., Souderton, Pa., $500; Eden Ch., Schwenksville, Pa., $29; Eden Ch., Inola, Okla., $9.65; Grace Interm. C. E., Lansdale, Pa., $6; Bergfelder Ladies S. S., Delft, Minn., $14; Grace Ch., Enid, Okla., $6.25; Menn. Ch., Deer Creek, Okla., $10.69 Christian Ch., Mdge., Kans., $49.50; Hebron Ch., Buhler, Kans., $5.40; Philathea Class, Wayland, Iowa, $5; J. H. Krehbiel, Mdge., Kans., $72; Menn. S. S., Medford, Okla., $56.06; Bethel S. S., Fortuna, Mo., $9.15; Immanuel S. S., Los Angeles, Cal., $22.31.

West Zion Ch., Mdge., Kans., $17; Grace Ch., Albany, Ore., $10.03; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kans., $30; First Menn. S. S., Jr Dept., Bluffton, Ohio, $17.25; Arapaho Ch., Canton, Okla., $3.72; Menn. Ch., Cantonment, Okla., $.69; Cheyenne Ch., Fonda, Okla., $1.93; Cheyenne Ch., Longdale, Okla., $1.08; Mission Sale, Canton, Okla., $9.40; First Menn. S. S., Jr. Dept., Reedley, Cal., $30; Onecho S. S. Union, Colfax, Wash., $60; Menn. Ch., Pratum, Ore., $32.87; Bethel C. E. Lustre, Mont., $17.89; San Marcos Ch., Paso Robles, Cal., $20.63; Bethel S. S., Enid, Okla., $4.25; Apostolic Ch., Trenton, Ohio, $40; Second Menn. S. S., Beatrice, Nebr., $100; Bethesda S. S., Henderson, Nebr., $14.31; Eden Jr. Interm. C. E., Mdge., Kans., $4.37; Zion S S., Prim. Dept., Souderton, Pa., $7; Ebenezer S S., Gotebo, Okla., $9.39; Fred Peters, Hillsboro, Kans., $5.88; Johannestal S. S., Hillsboro, Kans., $60; Hebron Jr. C. E., Buhler, Kans., $3.37; Augusta Thiessen, Buhler, Kans., $.60; Eugene & Betty von der Smissen, Buhler, Kans., $3.14; B. F. Welty, Pt. Legacy, Tacoma, Wash., $29.63; Lena P. Rempel, Mt. Lake, Minn., $50; Brudertal Ch., Hillsboro, Kans., $25; Eden S. S., Inola, Okla., $120.

Immanuel Interm. C. E., Los Angeles, Cal., $2; Bethesda Ch., Henderson, Nebr., $20.19; Bethel S. S., No. 1, Dolton, S. Dak., $4.94; Bethel S. S., No. 2, Dolton, S. Dak., $9.47; Bethel S. S., Wolf Point, Mont., $30.40; First Menn. Ch., Berne, Ind., $309.30; First Menn. S. S. No. 53, Berne, Ind., $18.50; Five S. S. Scholars, Brudertal Ch., Hillsboro, Kans., $25; Bergfelder Chs., Mt. Lake and Delft, Minn., $64.08; Bethel College Ch., No. Newton, Kans., $24.07; Bergfelder Chs., Mt. Lake, Minn., $60.47; Bethel Sr. C. E., Mt. Lake, Minn., $25; Bethel Ch., Dalton, S. Dak., $4.28; Salem Ch., Munich, N. Dak., $120; John Staufer, Deer Creek, Okla., $100; Int. and Rent, $308.82; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $961.72. **Total, $6,547.23.**

Balance on Hand, Jan. 1, 1940		$ 113.89
Gifts for General	$4,886.15	
Special Support	1,027.40	
Interest & Rent	308.82	
Pension	75.06	
Sundries	249.80	6,547.23
		$6,661.12
Paid out on Orders		6,258.79
Balance on Hand, Feb. 1, 1940		$ 402.33

Respectfully submitted,
J. E. Regier, Treasurer.

RECEIPTS OF HOME MISSIONS COMMITTEE OF W. D. CONFERENCE—JANUARY, 1940

General Conference, H. M. B., J. J. Plenert, $25; Inman Mennonite Ch., C. J. Froese, $38.77; Meadow Mennonite Ch., Abr. Albrecht, $2.50; Mennoville Ch., Mrs. O. C. Wehmueller, $20.56; Mennonite S S. Ringwood, Okla., H. J. Becker, $5.29; Friedensfeld Ch., Turpin, Okla., H. B. Regier, $12; Gruenfeld Ch., Carnegie, Okla., Dave Schmidt, $24.65; New Hopedale S. S., Meno, Okla., R. M. Koehn, $14.07; First Menn. Ch., Hillsboro, Kans., P. A. Pankratz, $17.40; Hebron Ch., Buhler, Kans., C. Plett, $5.46; Garden Twp. S. S., Raymond Neufeld, $27.87; Grace Mennonite Ch., Enid, Okla., A. Theodore Mueller, $3.30; Helena Schmidt estate, P. F. Friesen, $17.19; General Conference H. M. B., J. J. Plenert, $25.00.

Total, $239.06.

G. A. Linscheid, Treas.

V. G. A. LINSCHEID JA 41
1001 EAST BROADWAY KEY
NEWTON, KANSAS 41

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, FEB. 20, 1940 NUMBER 8

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

SELF-MADE WINGS

The mad race for acquiring riches still goes on. Although it is a race that had its beginning in the time of Adam, and although its manifold dangers and the futility and folly that generally accommodate it have been repeatedly exposed, yet it goes on.

God has implored man to set his heart upon heavenly treasures; to seek *first* spiritual riches. Throughout His Word He lays open the dangers of allowing the love for material riches to crowd out the soul's needs.

In Proverbs 2:35 we read: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Thousands of thousands of our contemporaries can testify to the truth of this statement. Riches gone —overnight! Vanished in a wink of time! Yet riches do not always take their flight by means of bank failures, robberies, and the like.

Sometimes one may cling to one's wealth until death, when the self-made wings of riches "take off" leaving a miserable and often lost soul helpless and destitute—truly poverty-stricken. To their eternal sorrow, countless "rich people" have found that "riches profit not in a day of wrath: but righteousness delivereth from death" (Prov. 11:4).

By keeping our highest interests for spiritual riches we may obtain and maintain that blessed balance between the material and the spiritual, that God wants us to have.

He purposely seasons His Holy Word with passages such as these: "A little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16); "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich" (Prov. 28:6); "he that maketh haste to be rich shall not be innocent" (Prov. 28:20); "Better is a little with righteousness than great revenues without right" (Prov. 16:8); "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15:17, 16).

How much better it is to seek *enduring* riches! to know "the riches of his goodness and forbearance and longsuffering" (Rom. 2:4)! to take with us into eternity the riches of a saved soul!

Earthly riches do make themselves wings sooner or later! They escape far out of our reach and are utterly worthless in the day of accounting—that day when the spiritually rich shall come into their great inheritance—an inheritance that "fadeth not away"—an inheritance that has no self-made wings.

Edna R. Brown, Spokane, Wash., who gratuitously contributes to papers like THE MENNONITE.

* * *

"We will serve the Lord"

Joshua is about to finish his career. He has brought and settled his people, the children of Israel, into the Promised Land. Now, in a final address before their assembly, he reviews the many blessings that Jehovah has bestowed upon them, then asks them to choose this day whether they are going to serve the heathen gods of their fathers, or Jehovah, and in conclusion makes this memorable statement, "As for me and my house, we will serve Jehovah."

Exteriorly considered, this sounds like a bold statement. What authority has Joshua to speak for his *house.* He himself has served Jehovah all his life and is sure to remain His loyal servant to the end. But his vow is not for himself alone nor just for his immediate family. It covers the whole sweep of a large relationship, the members of which were exposed to the influence of idolatrous nations among whom they lived. And the whole history of the people of Israel proves that they were naturally inclined toward idolatry. What then gave Joshua the power or authority to make his sweeping statement? Was it his skill in the art of pedagogy? Hardly. The God-fearing man that he was, he would decline any merits of this kind. Or was it his mandatory authority as the head of his *house* or clan? Not likely. For that would hardly carry enough weight with each person in a large group. What was it then?

It was, may we say, the divine power of a man who lived and had his being in God. Mandatory authority is apt to cause resentment. But the silent, unobtrusive authority of a father who lives and moves among his own in the fear of and obedience to God is a power that has its effect. It is the sanctified, consecrated personality in the family that exerts the greatest influence toward godly living. It is this, shall we say, magic power that entitled Joshua to make his sweeping forecast. O that we had more sanctified, genuinely consecrated fathers and mothers in the land! Truly great men all through history have taken pride in giving credit to their god-fearing mothers for their successes. What a force for good upon their sons do we find at work in the lives of men like Moses, Samuel, John the Baptist, and even Jesus! T.

A CHRISTIAN AND CITIZEN VIEW ON WAR.—A prominent Episcopal Bishop in Chicago recently told a religious gathering of his church that there is no inconsistency between denouncing war *as a Christian* and participating in it *as a citizen.* It is *"evil."* "Nevertheless, if my country should be drawn into war even against my will and against my conscience, I cannot deny my citizenship nor withhold the service to my country—combatant or non-combatant—which it has the unquestioned right to demand." Not to fight is, in effect, to fight against one's own country. "In such a dilemma I choose the lesser of two evils."

Upon this view THE CHRISTIAN CENTURY very sensibly comments as follows, with a pertinent note of warning at the end: Is war evil only in some such sense as surgery before the use of anaesthetics was evil? It seems quite clear that the bishop is not thinking of war as sinful or anti-Christian, but rather as obnoxious or costly in life and property. If it were really *wrong,* in a moral sense, he would be in the position of saying that it is sometimes right to do wrong; and, generalizing upon his choice of "the lesser of two evils," he would be saying that it is always right to do whatever the government requires. In that case, the Christian martyrs made a great mistake, as did all those who have thought it better to obey God than man. The pagan doctrine of the almighty state could scarcely ask a more definite defense than the admission that, whatever the state demands, the Christian man ought to do it because, bad as it may be, not doing it would be worse. That is, we venture to say, a most dangerous doctrine. It is ominous to find it followed immediately by the declaration that "we are bound as Christians to appraise ethical values involved in the wars in Europe and the Far East and to register our stern opposition to ruthless tyranny," etc. Yes, to be sure. But is the previous urging to fight if the government says fight meant to prepare our minds for a call to register our stern opposition to tyranny by war? *Whatever the conscious motive, there is now in progress a big buildup toward preparing Christians to present arms.*

RADIO COMMITTEE ANNOUNCEMENT

—In compliance with a resolution of the Western District, the Radio Committee has finally succeeded in arranging at least these broadcasts, until further notice: Over K A N S, once a month, on last Sunday morning, at 10:05 to 10:15.—Over K F H, once a month, Saturday morning, the first Saturday of the month, at 10:15.—A sermonette and good music will likely make up the program. *—D. C. Wedel, Secr.*

OUR GOVERNMENT AND PEACE.—The United States government has actually taken steps looking toward peace in Europe, for which we should heartily thank God. It has announced the opening of conversations with neutral nations desiring the *"eventual restoration of world peace on a sound and lasting basis,"* and has directed Undersecretary of State, Summer Wells, to go to Italy, France, England and Germany for information. Secretary Hull has stated that the initial conversations with neutrals would bear on "a sound international economic system and world-wide reduction of armaments." These conversations are to be carried on with all neutral governments and as Secretary Hull said, "can, of course, be extended to belligerent nations in so far as they involve these two common problems of future peace." In this country the Wells commission has found general approval. Official circles in London received the news *"with satisfaction"* and with the assurance that Wells would be given all available information. A government source from Berlin has it that the news from Washington was *"very interesting,"* though the purpose of the mission "still is not clear." It is the president's desire to have *coordinated* information on the present conditions in Europe from all countries concerned, hence the need of one man visiting all countries. And it so happens that at present we have no representative with any of the belligerent nations, none being accredited to Germany; Joseph P. Kennedy, ambassador to London, being home on leave; and W. C. Bullitt back from Paris for consultation. Shall we not all fervently pray that lasting good may come from these conversations and this visit, and all similar efforts toward peace. Once the people get their minds directed peaceward, and away from war, once the truth, that the willful and mostly useless shedd-of human blood is all wrong, begins to crystalize public sentiment, the war spirit should begin to wane. If only the heads of the governments who have proudly stated their war aims could experience a change of heart and humbly heed the words of Jesus, "Put up again thy sword into its place, for all that take the sword shall perish with the sword!"

—*First Mennonite Church, Wadsworth, Ohio.*—The members of the church and Sunday School surprised the Rev. Shelley family with a miscellaneous shower on the evening of Dev. 21.—On Dec. 24, a special Christmas program was presented, consisting of a pageant by the Junior Sunday School, assisted by the church choir.—The annual business meeting was held Jan. 3, and was followed by a social hour in the church basement.—On Jan. 7 the regular quarterly Communion Service was held with a large number of our fellowship in attendance.—Rev. Thiessen, returned missionary from India, gave the address of the morning on Feb. 4, and in the evening showed pictures of his work in India. *—Corr.*

CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN EDUCATION MADE EFFECTIVE THROUGH COURSES

by Arnold C. Schultz

There are approximately thirty-five millions of our American youth enrolled in our schools. Nearly two million of these, the potential leaders of the future, are in institutions of higher learning. It requires no argument to make plain the fact, that what is wrought in the plastic minds and hearts of this section of our population today conditions the quality of our civilization and the moral destiny of the nation. Unless the reverence and reality of spiritual things and a sense of moral oughtness are bred into the life of these young people education is secularized. A secularized education in which moral values and religious sanctions have no place is not Christian and will not solve our problems. For the Christian nothing is secular.

This means that in spite of our departmentalized education, where religion appears in an institution as a department of Bible, every course in the curriculum must be spiritualized. The total intellectual experience of a college education at its highest level does not despiritualize life but rather enriches it and puts into the control of men amplified powers for serving God. It does not follow that in working out our educational experiences the task of spiritualizing the intellectual life will be a natural and easy process.

In the first place spiritual ends and moral values must not secularize education by omitting the spiritual and moral uses of knowledge. A teacher does not violate educational procedure when he does more than set the facts or principles involved in a given situation before the student. There is a theory of teaching, that holds the interpretation of facts and the appraisal of values in these facts and their relation to the spiritual and moral ends of living degrades teaching into a biased propaganda and is beyond the province if not below the dignity of the scholar and the teacher. This theory holds that, the cold, detached information, the facts of laboratories, the facts of physics, the facts of science, of history, of art, of life in general are in hand and presented, but the groping mind of youth must be developed by reaching its own conclusion unhindered by the adult mind seeking to hand on traditional views and interpretations.

But a teacher's Christianity somehow gets into his teaching. The one thing that has saved education thus far is that thousands of men and women teaching in our schools are genuine Christians. It is not the conscious teaching of the Bible that will lead the student in the right direction, but it is the attitude of the teacher toward its message. If the teacher will even slightly let his students know, in the multiplied opportunities that constantly present themselves in history, in physics, in biology, in literature, in the social sciences and in fact all other studies, that he accepts the Bible as the very Word of God, that he accepts its teaching as to the fundamental nature of man and his need of a savior, and Jesus Christ as the Savior, the courses will be made effective in the Christian sense of the word.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"OUR FAMILY"

A Christmas Letter from C. F. Pannabeckers

DADDY, "the Doctor" is kept busy with the innumerable matters of hospital management, figuring accounts, buying drugs and supplies, besides medicine and surgery. His dream of specializing in eye work has not materialized perhaps, but the eye cases in the clinic are many and a few like old Mother Sung who had a cataract removed and says, "Thank God and thank Dr. Pan" on every occasion make life much worth while.

MOTHER, "the Teacher" was kept busy teaching the children, but this fall had the disappointment of her life in not being able to return to Kai Chow. She had a persistent cough all spring and summer and examination this fall showed some pleurisy. She spent two weeks in the hospital and they said she must rest this year. So she and the children are staying at the Language School Hostel in Peking. The children go to school and she has the morning and afternoon for rest in bed. But if you should see her you would not think her sick, she looks and acts and feels quite normal. Her cough is better and her chest x-ray shows much improvement.

BETTY JEAN, "Honey" is now twelve, in the 7th grade and attends the Peking American School.

ANITA MAY, "Bunny" is now nine and in the 4th grade. She rides in a ricksha with Betty Jean to school and back twice a day. Both of the girls have made friends in Peking but they would gladly pick up anytime and leave the city to return to Kai Chow.

DONALD, "Sonny," is now three and pretty young to go to school, but he piles in the ricksha with the girls everyday and goes to kindergarten.

OUR FAMILY LIFE has been much divided these last three years. Less than half the time have we lived together at Kai Chow. We enjoyed last year together here and looked forward to this year. Our disappointment was keen but we are glad mother is improving and we now expect to spend Christmas together. We look forward to a happy time and wish for all our friends A MERRY CHRISTMAS.

Dr. and Mrs. C. F. Pannabecker.
Permanent address: Kai Chow, Hopei, China
Temporary address for Mother and Children:
College of Chinese Studies, Peking, China

"Inasmuch then as I am a Deaconess, I will Glorify my Ministry"

by Sister Frieda

Mother Sister of Bethel Deaconess Home and Hospital, Newton, Kansas.

"Now in these days, when the number of disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the church and they chose seven men full of faith and the Holy Spirit, whom they set before the apostles: and when they had prayed they laid their hands upon them." Acts 6:1-6. Thus was born the Diaconate, a ministry of good works, which was from this time forth a service of the church supporting the ministry of the Word.

The apostolic writings reveal that soon women were also chosen to help in the church in various ways. The Greek word *Diakonos*—of which the English word Deaconess is the translation—has at heart the meaning, prompt and helpful service. In connection with Paul's work the activity of women is constantly recognized. Phoebe and Mary and Junia are named by him with affectionate regard; also Tryphaena and Tryphosa, "who labored in the Lord," Persis, "who labored much in the Lord." All these and others are mentioned in a single chapter. The first Deaconess, called by that name Diakonos, is Phoebe. "I commend unto you Phoebe, our sister who is a *Diakonon* of the church which is at Cenchrea, that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you." Romans 16:1-2a. Notice she is not called *the* Deaconess, the only one, but *a* Deaconess. The fact of her traveling, probably alone, and of her being certainly the bearer of this important letter, in the journey from Cenchrea to Rome, speaks well for her character and bravery. And her business too—since the church is urged to help her on with it, is it not reasonable to suppose that it was church business?

The Deaconesses of the Post-apostolic Church were an important Order. They are constantly mentioned by the writers of the church and occasionally even by profane authors. The early church, like its great Founder, reckoned the care of the poor, a religious service. There were peculiar duties pertaining to the sick and destitute, that only a woman could perform. As the organization of the church became more complicated, their duties increased. The Deaconesses instructed female and youthful catechumens in the doctrines of the church, and assisted at the rite of baptism. They acted for the bishop in his spiritual ministrations to the women of the congregation. They also nursed the sick women and helped care for the poor. Since women could gain access to prisons more readily than men, Deaconesses visited the cells of those who were soon to receive the martyr's crown and administered to them the consolation and encouragements of the gospel.

Deaconesses were ordained with solemn ceremony by the laying on of the hands of the bishop, or some ecclesiastical authority. A form of prayer to be used at the ordination of the Deaconesses, has come to us, in the Apostolic Constitutions, which give us a very interesting picture of the church in the second and third century. This scriptural and historical prayer has found general use in the consecration services for Deaconesses in Motherhouses and various churches today and we also use it in the ordination of our Sisters.

We quote from Lucy Rider Meyer's book "Deaconesses." "A single large church in Constantinople, had at one time forty Deaconesses pushing its work, and a smaller church in the same city, had six of these assistants. We are always amazed at the rapid growth of the early church. . . . May not the explanation of this astonishing rapid growth be found, partly at least, in this multitutde of devoted Christian women, who as ministrae worked side by side with the ministers of the gospel; spreading the story of Jesus Christ and Him crucified, as only a woman's heart of love and tongue of enthusiasm can do it? Suppose a large church in Chicago had forty Deaconesses earnestly pushing its work on every side?" Thus far Lucy Rider Meyer.

After the Emperor Constantine became a Christian and Christianity suddenly became the State religion, the female diaconate declined rapidly, although we find traces of it till the 12th century. While on the one hand, many Christians relapsed into a worldly, voluptuous life, on the other hand the crucifying of the flesh and the renunciation of the world were so much more accentuated. The cloister became the refuge of pious meditation and asceticism, of study and benevolence. The Deaconess gave way to the Nun.

Time does not permit us to trace the blessed service of devoted women through the history of the so-called dark and the later Middle Ages. The rise of the great monastic orders for both men and women are not only interesting, but reveal at times a depth of spiritual devotion and heights of attainment in Christian service which are unsurpassed today. The names of St. Francis of Assisi, St. Elizabeth of Thuringa, St. Catherine of Sienna and many others are not only well remembered since the twelfth century, but still exert a lasting influence upon the thought life of thousands today.

After the gigantic upheavals of the Reformation and the long religious and civil readjustments which followed the Thirty Years war, it is of special interest to Mennonites that history mentions the Waldenses, the Mennonites and Pilgrim Fathers as being the first to reestablish the Deaconess as a helper in the congregation of protestant believers. Through St. Vincent de Paul the great order of the Sisters of Charity was founded in the Catholic church, and soon new life and vigor became evident everywhere as seen in the renewal of many earlier organizations of monks and nuns. The Catholic church of today points with just pride to the great army of men and women who renounce the world and its attractions and opportunities, to follow the footsteps of the Master in teaching and healing, in serving the poor and needy, in humbleness of heart as a free will service to the church. Whatever our ideas may be regarding this form of service, the Catholic Church claims its evidence as a proof of her divine origin and history and peculiar place as the only church which brings true salvation for time and eternity.

Two years ago the class in deaconess history in Bethel College worked at the task of trying to count the Roman Catholic Sisters in the United States. We estimated their number to be in the neighborhood of 150,000. By far the largest number of these are teachers, serving their church in the thousands of parochial schools, in girls boarding schools, academies and colleges. Thousands of Catholic Sisters own and conduct general hospitals and institutions for those suffering from mental and nervous disorders, homes for the aged, homes for epileptics, defectives and imbeciles, and homes for every phase of human need and suffering. Schools, hospitals and orphanages comprise the main divisions of these Sisters' work. Who can estimate the helpful service which is thus rendered to all classes of people? Who can estimate the respect and honor which they bring to their church? It is easy to criticize the motives and ideals which sweep large numbers of men and women into the diaconate of the Roman church annually. The fact remains that though formalism, spiritual degeneracy and other evils may be present in some orders, true consecration and devotion to the Lord Jesus Christ and His Church can only produce the fruits which are evident to the world at large.

Germany and probably Sweden and Holland have been able to outnumber the Catholic Sisters with the Protestant Deaconess. In the United States a pathetically small group of Deaconesses try to carry on the woman's service of charity of the Christian church. In the Lutheran church however the number of Deaconesses is growing steadily and the scope of their work is enlarging.

The Protestant church at large has overlooked the importance of offering to its women the opportunity to enlist in an organized diaconate service. In some instances, at least, in the United States, where efforts have been made to develop the work, pastors and church leaders have not supported it, in fact have helped to undermine its influence and growth. History reveals the fact that men must furnish the leadership and direct the work if organized female diaconate shall prosper. The church in Germany has produced such leaders, great men of vision and love for the service of the ministry in works. Such names as Fliedner, Wichern, von Bodelschwingh, Gossner, Schulze, Zoellner and scores of others, are inscribed upon the history of the church as shining examples of faith in and devotion to this cause. The pioneer of organized deaconess work in the Mennonite church of America is the late Rev. David Goerz. His co-workers strengthened and supported him in his convictions and they and their successors have carried on the service for over thirty years.

As we mention this, we trust that each member of the Bethel Deaconess Home and Hospital Society will realize as never before how important a part each one bears in the future development of the Female Diaconate service in the Mennonite church. It is the duty of each member to acquaint himself with the principles of this work, to support it by his prayers, and to interest young women in the opportunities which the deaconess work offers to them to invest their talents in service to their church. Because Deaconess organizations usually begin in connection with a hospital, deaconess work is often confused in the minds of the public with the nursing profession. Why go to so much effort and expense to train and support a Christian nurse, they may ask. A Deaconess may be a nurse, but she is not only a nurse who occasionally reads the word of God and prays with a patient. All Christian nurses will do that. A Deaconess is first and foremost a Christian woman who wishes to serve in the ministry of good works under the auspices and direction of her church. These deeds of mercy may include may forms of service besides that of nursing the sick. The care of children in day nurseries and orphanages, teaching in kindergartens, elementary and Higher Schools for girls, conducting schools of domestic economy, institutions for training maid servants and providing Christian homes for working women—all these are definite branches of the deaconess work. The Deaconesses also care for demoralized children and juvenile criminal girls in rescue homes, serve in institutions for epileptics and defectives, feeble minded and idiots. Homes for aged and infirmaries, parish work, city missions and district work among the poor offer other fruitful fields for service. The Deaconess undertakes her service with the thought of making it a life vocation, contributing freely her strength and talents that the task may be accomplished to the glory of God. Shall we say that a Deaconess seeks to obey literally that which Jesus requested of the young ruler: "Go, sell that which thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me." May not some Christians be allowed to do this?

The Deaconess usually wears a garb or so called religious habit. She wears this for the sake of simplicity and economy, not because she attaches any religious merit to it. She just cannot be bothered with the demands of fashion and wears her garb as a soldier wears his uniform.

There is in the heart of every woman touched by the Spirit of God the desire to give herself to others in sacrifice and love. This desire can find full expression in the life of a wife and mother. But a woman can also mother the children of another, she can mother the sick and aged, the poor, the helpless. The Deaconess service does not ask too great a sacrifice of the Sisters. Anyone seeking to save his own life can lose it also in the Deaconess work, but whosoever shall lose his life for the Master's sake shall truly find it.

An Explanation and Appeal

Dr. H. A. Fast, Field Secretary of the General Conference and member of the Western District Peace Committee, has been taking a month's special trainin a course of Christian Peace and Leadership at the Friend's Training School at Pendle Hill, Pa. Here representatives of Friends, Brethren and Old Mennonites have been spending a month of intensive study to prepare themselves for greater service in the cause of Christian Peace. Brother Fast was granted this privilege through the Executive Committee of General Conference. Considerable expense is involved, and the Western District Peace Committee feels that this special training will be so helpful to our various churches and our youth that many churches will want to help defray these expenses. Perhaps individuals or Sunday School classes would also welcome this opportunity to assist the cause of peace by sending in contributions for this purpose. All such contributions should be sent direct to Rev. Walter Dyck, Burrton, Kans., the treasurer of the Western District Peace Committee.

We also wish again to call attention to our Speakers' Bureau. Churches interested in hearing able addresses on various phases of Christian Peace may make arrangements through the Secretary for the speaker of their choice.

For the Western District Peace Committee,
J. N. Smucker, Secretary.

ANNOUNCEMENT

The 1940 Middle District Conference will be held August 15-18 in the Zion Menn. Church, at Donnellson, where Adolph Friesen is pastor. Rev. A. S. Rosenberger of Dalton is president of the Conference.

—*Gerhard Buhler*

A Suggested Peace Program

A suggested program from the Peace Committee of the Middle District Conference Dirceted to all the Ministers and Churches of this Conference

Peace—peace between nations, races and tongues has been, is and I suppose will be a problem. Many voices are raised in behalf of peace in this day of war and destruction of human life. There is a way to peace in this day of war and destruction of human life. There is a way to peace and that is Christ's way as proclaimed in the Sermon on the Mount. The Mennonite Church has always looked upon war as contrary to the teachings of Jesus and so has condemned war as sinful and wrong. Will the Mennonite Church of Tomorrow be true to this wonderful Christian heritage that has come to us not without cost and sacrifice on the part of our forefathers?

To combat the sin of war and the suffering, both bodily and spiritually, and to preserve the precious conviction on war that our church has brought to this age, this committee recommends to each church and its pastor:

I. That a definite program of Peace Education be adopted and carried out. The following plan may be carried out or changed to meet the needs and possibilities of the local church.

a. That at least three Sunday School hours be taken for this purpose, and the material presented to all the high school seniors in the church including boys and girls. (Unless a week day hour can be successfully arranged.)

b. Point for discussion:

1. The Biblical background for peace.
2. The Mennonite (Historical) background.
3. The problem of today. (Based on "Pacifist Handbook" Friends Service Committee. This Pacifist Handbook may be obtained from the chairman of the Conference Peace Committee.) Let the pastor or some competent person instruct these classes.

II. Each church should take at least one offering during this period of study. Stress this offering—half of which should go to the General Conference Peace Committe and half to the Middle District Peace Committee. If at the end of the year there should be a surplus in our district peace fund, it will be sent to the General Conference Peace Committee Treasurer.

III. Report to the Peace Committee what you have done during the year to promote peace education.

H. T. Unruh, Chm., Bluffton, Ohio.
Delbert Welty, Secretary, Wayland, Ia.
Adrian Amstutz, Treas. Court House, Wooster, O.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

IN THE UPPER ROOM

March 3, 1940 Matt. 26:17-30

TOPIC: The Memorial Supper

Introduction

Jesus felt it necessary to have a last evening alone with the twelve for instruction and fellowship, before his death. The upper room provided a very suitable place. How infinitely poorer the world would be if the gracious words there spoken were unknown. In the last supper together, the sacred Passover meal, the significance of the meal was far deeper than was customary among the Jews. Jesus was to provide by his sacrificial death, for the deliverance of the world from eternal death and from the bondage of sin. The memorial He now instituted, was far more sacred than the Passover.

Preparing the Passover Meal vs 17-19

Special preparations had to be made for the ancient and sacred feast. The paschal lamb had to be secured, inspected by the priests, slain in the temple and then taken to the house where the supper was to be eaten and there was roasted and the meal prepared. The disciples, good, religious Jews, were much concerned that all be well prepared so they might eat it as a group, so they ask Jesus where it should be prepared. He sent two disciples (Luke 22:8), Peter and John, giving them unusual directions (Mk. 14:13-15; Luke 22:10-12) by which the man was to be known who would show to them the guest-chamber, all ready for preparing the Passover feast. Quite likely the upper room was in the home of a friend of Jesus. Peter and John, true disciples of Jesus—asked no questions, but simply, gladly did as Jesus requested them to do. Our business is to obey His wishes and all will be as He says it shall be.

Jesus Startling Revelation vs 20-25

Jesus, anxious for this hour (L. 22:15), was now alone with his intimate associates in the quiet of the upper room. While gathered around the table in close fellowship, He made the startling declaration that one of the intimate circle was to betray Him. He was sad at heart. The hearts of the eleven were exceeding sorrowful (v22) when they heard this. They looked into their own hearts and asked, "Lord, is it I"? or "Can it be I"? When we look into our own hearts, we may well see depths of evil possibilities there. There is also sufficient grace in Christ for each one of us. Judas had the exalted privilege of close fellowship with Jesus (v23) which made his treachery the more awful.

Jesus gave a stern warning which should have caused Judas to think. He was responsible for his wicked deed and the awfulness of his doom v24). Jesus clearly declares the fact of future punishment.

The Memorial Supper vs 26-30

Jesus took bread from the table, blessed it, brake it, gave to the eleven disciples, Judas having gone out into the night (J. 13:27-30) and asked them to eat it as emblematic, representing his giving of himself in sacrifice upon the Cross. His body was broken for us. Jesus also used the cup filled with the fruit of 'the life of the vine' representing his life-blood shed for the remission of sins. He asked "all" of them to drink of it (v27). Israel had made a covenant, sealed with the blood, on Mt. Sinai, to keep the law. Now Jesus established a new covenant of love, sealed by him with his life-blood.

The Supper is a highly significant Memorial. It is of greatest importance that we should have a definite understanding of Christ and of what He accomplished. The Supper keeps us close to the living Christ. It commemorates the event of outstanding importance in his life, his atoning death on the Cross, that for which He primarily came to earth. In partaking of the Memorial, we confess our need of a Savior and our confidence that through His self-sacrifice, our need is fully met. When Christ's Spirit moves upon our hearts as we partake of the Supper, we feed upon Him in an exalted spiritual manner. There should be a real presence of Christ in the heart of the worshipper at the Lord's table.

SERMON SKETCH

JESUS TEACHING STEWARDSHIP

by J. J. Plenert

Text: Matthew 18:23

We mistake if we imagine that the teachings of Jesus' doctrine and His principle was either to amuse us with notions of divine mysteries or to entertain us with notions of divine mercies. The divine revelation of both of these in the gospels is intending to quicken us to the practice of Christian duties, and as much as any one thing to the duty of doing good to those who stand in need of anything that either we have or can do for them. Jesus presses it upon us that we are but stewards of the manifold graces of God.

I. The Stewardship of Business

All of our business is God's business and not only the proceeds, therefore should be carried on honorably. How we make our money is as much a part of our stewardship, as how we spend it, is well illustrated by the parable of the unjust steward (Lk. 16:1-13) who had been wasteful in his business. Rall says, "If God is a real partner, as He should be in every business, then men will come first and the dividends second." In the parable of the ten pounds Jesus teaches that the two men who were faithful in business were blessed while the one who was careless was condemned. (Lk. 19:11-27).

II. The Stewardship of Property

Whatever property we have is God's, we have only the use of it. The man who boastfully says that it is all his and how hard he worked for it, and now it is time to build a barn and store up for himself, is a fool according to the teachings of Jesus (Lk. 12:16-20). If property is only for self then it is a death sting to the possessor as we find illustrated in the story of the rich man and Lazarus (Lk. 16:19-31). Rabbi Kimshi says, "This world is a house: heaven the roof; the stars the lights; the earth, with its fruits, a table spread; the Master of the house is the holy and blessed God; man is the steward, into whose hands the goods of this house are delivered; if he behave himself well, he shall find favor in the eyes of the Lord; if not, he shall be turned out of his stewardship."

III. The Stewardship of Time

We are always living on God's time, and as such we have no time to waste. The harvest is ripe but the laborers are few (Lk. 10:2). Jesus set His disciples to work with no time to waste, if not welcome at one place just move on to the next (Lk. 9:1-6). We are to be busy in the Lord's work and count it a privilege to labor faithfully till He comes. (Lk. 19:13).

IV. The Stewardship of Truth

Jesus gave the truth to His disciples when he said, "I am the Truth," and He asked them to spread this truth to all nations (Matt. 28:19). We are responsible to tell the Good News to the world in word, deed and in thought. It is this stewardship of TRUTH and LIFE that lies back of all Christian Missions.

V. The Stewardship of Money

Money to us is the medium for exchange, but we are told that "All silver and gold is God's (Hag. 2:8), and as such should be spent so God will be glorified by it. In the Old Testament people went by the TENTH, and anyone that did not give the TENTH was considered a robber (Mal. 2:8). Does Jesus teach that the TENTH is a fair portion for us to give? Jesus never said that it was not a requirement, but He always inferred that it was a necessity, "These things ought ye to have done, and not to leave the other undone." (Mt. 23:23, Lk. 11:42). Jesus teaches that there should be some system to our giving and never boast, "But when thou doest alms, let not thy left hand know what thy right hand doeth." Mt. 6:3). Let us be good stewards of the manifold graces of God.

We have entered the wonderful Lenten Season. May see Calvery and its meaning anew. Church members should especially rethink the meaning of church membership and others should think of the challenge and opportunity of being a church member. Come and let us talk over such a step during this Easter season. God has given us the church for a purpose; why not share this great purpose with God and his church?—*Bulletin, 1st Church, Bluffton.*

DOCTRINAL DEVOTIONAL

"THE ALL-INCLUSIVE GOSPEL"

by P. A. Kliewer

In 2 Cor. 1:10, we read: "Who delivered us from so great a death, and doth deliver us: in whom we trust that he will deliver us." 2 Cor. 5:17: "Therefore, if any man is in Christ Jesus, he is a new creation: old things are passed away; behold all things are become new." Titus 2:11-13: "For the Grace of God hath appeared unto all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ." Col. 3:1-4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For we are dead, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." I Thess. 1:9-10: "How ye turned to God from idols to serve the living true God: and wait for his Son from heaven, even Jesus which delivered us from the wrath to come." And in many more such precious passages we find the past, present and future tense of salvation.

But before the first can be true, that by faith in the atoning blood of Jesus Christ, we pass from death unto life, from guilt, condemnation and separation to no more guilt, condemnation and separation, we must believe, and believe what? There are certain fundamentals of the Christian faith that WE MUST believe or we can never make Jesus Christ our Savior from the guilt of sin, power, and finally presence of sin. We must believe in the verbal inspiration of the Old and New Testament, inspired by God and innerent in the original writing—and that they are the infallible revelations of God to men. We must believe in the One God, eternally existing in three persons, Father, Son, and Holy Spirit. That Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man. That man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and action. That the Lord Jesus Christ died for our sins, according to the Scriptures, as a representative and substitutionary sacrifice; and that all who believe in Him on the justified ground of His Shed Blood. That all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become the children of God. Believe in the resurrection of the crucified body of our Lord, and in His ascension into heaven, and in His present life there for us, as High Priest and Advocate. That man is saved only by grace apart from works. I also believe that if any one believing the above, having passed from death unto life, indwellt by the Holy Spirit will believe in that blessed hope, the personal, premillennial, and imminent return of our Lord and Savior Jesus Christ. Wil believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved and the everlasting punishment of the lost.

Thus believing in the lost, fallen condition of men, turning to the Lord Jesus Christ by faith in His atoning blood, he will be saved from the guilt of sin. This past tense is once and for all. Then by the indwelling Holy Spirit he will have victory over the flesh, world and the devil. And will be looking for the Lord Jesus Christ to come.—All things will be new, past, present and future. Once guilty, now no more condemnation to them that are in Christ Jesus. Once in bondage of sin, now victory, even more than conquerors through Christ Jesus. Once a hell bound sinner, now future glory with Him. Making Him Savior, and the greatest sin of the saved is refusing to make Him Lord of all. Thus being built upon the Old and New Testament, the written word, and upon Jesus Christ the living Word. Eph. 2:20. The present life is only an evidence that I have been saved from the guilt of sin and that I am looking for Him to come. But the fruit of the Holy Spirit is not fundamental to salvation, only an evidence of salvation. Too often people make the tree dependent upon the fruit for life, when they make any fruit of the Holy Spirit fundamental to salvation, whereas the fruit is dependent upon the tree for life.

The Holy Spirit will never regenerate any one, unless he first accepts what the Lord Jesus Christ has done for Him on Calvary. Nor will the Holy Spirit indwell any one, unless he has first been saved by faith in the Shed Blood of the Lord Jesus Christ, from the guilt of sin. Thus, how can any one produce PEACE as one of the fruits of the Holy Spirit, when he denies the very thing that will bring into his life that which will produce peace. So it is with separation from the world, denying ungodliness and worldly lusts, and to live soberly, and righteously in the present world, one must first be born from above, of the Holy Spirit. And then to be victorious over flesh, world and devil, by the indwelling Holy Spirit. Justification by faith in the Shed Blood of Jesus Christ, comes first. Then sanctification, a growing up in Him in ALL things, as the saved yield to the indwelling Holy Spirit, will follow. Glorification is the glorious future of the saved, for which they long, and look for. To go forth in battle against evil and apostacy, with the whole armor of God, and for righteousness and truth, having put off the armor of darkness and put on the armor of light.

Let us be careful in not making ONE FRUIT of the Holy Spirit the only evidence of salvation. Also be careful in not being willing to join hands with organizations that deny all the fundamentals of the Christian faith and may believe in that One Fruit of the Holy Spirit: "PEACE." *Too often we turn our backs upon schools and men of God, because they do not fully agree with us on the one fruit of the Holy Spirit, though they do believe in Peace and are Anti-War, and stand "Out and Out" for the Fundamentals of the Christian Faith.* In places some will associate with organizations and conventions and men who are modern, yes, even deny the very fundamentals of the Christian faith.

We have an all inclusive Gospel of salvation, that saves us once for all from the guilt of sin and doth save us from the power of sin and some day, we are looking, longing, praying for it, He will appear the second time and save us from the very presence of sin. When we shall see Him and be like Him. Let us be true to the fundamentals of the Christian Faith, preach, teach them, that men and women may hear, believe and be born above, indwellt by the Holy Spirit, go out and be the light and salt—be a testimony for Him.

The past under His blood; the present we have Him at right hand of God interceding for us, and indwelling us in the Person of the Holy Spirit, giving us victory over flesh, world and devil, with Him the hope of Glory in us, sealed by the Holy Spirit unto that day, we look for Him soon to come, when we shall appear with Him in Glory—ALL THINGS HAVE BECOME NEW—OLD THINGS ARE PASSED AWAY.

OUR HISTORICAL LIBRARY

New treasures for our General Conference Historical Library have been received recently from friends in Mountain Lake and in Beatrice. Among the books which Rev. J. B. Epp and other friends from Nebraska donated the following three are especially noteworthy: Carl J. van der Smissen's translation of Cornelius Ris, *Glaubenslehre,* 1st edition, 1850; the first American edition of *Gesangbuch in welchem eine Sammlung geistereicher Lieder befindlich,* 1880; and J. B. Epp, *Bible History in the Hopi Indian Language,* 1916. These and the many other gifts are a valuable contribution to our collection.

Some friends have also made contributions in money. We are especially grateful for these gifts. The library is the property of the General Conference, and it is only by the support of friends that this very important work can grow. All contributions in money should be sent to the Conference treasurer, K. A. Richert, Newton, Knasas, with the remark "for the Historical Library."

When you visit Newton, please pay a visit also to our Historical Library.

The Historical Committee, A. Warkentin, Secretary.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

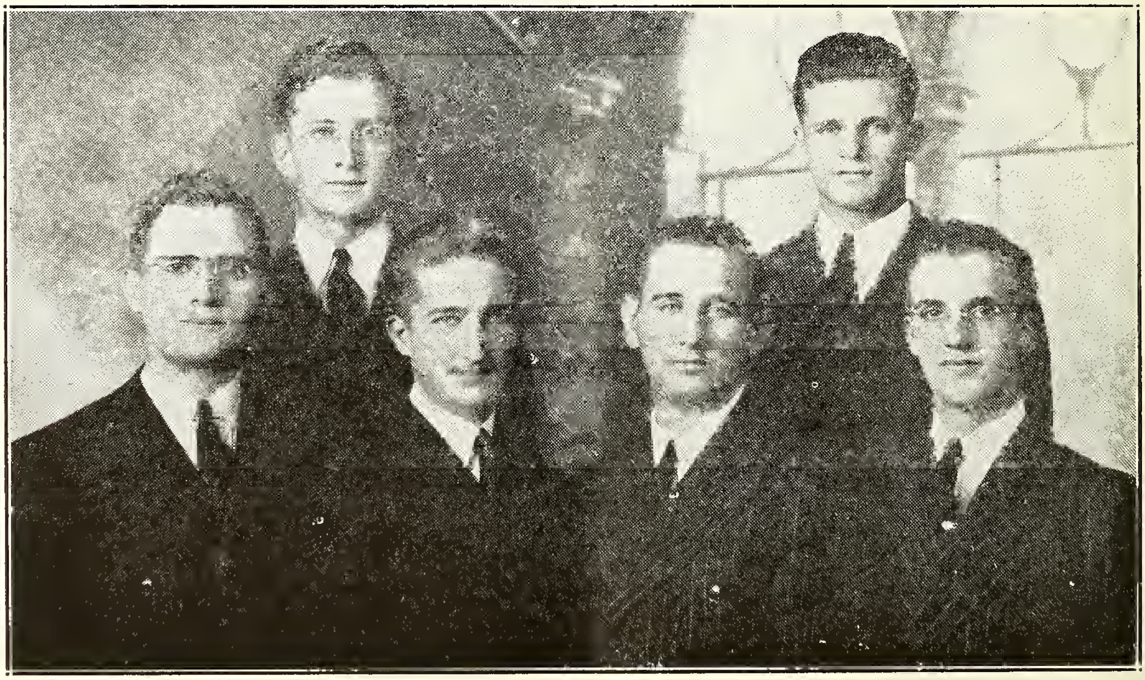
Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

BLUFFTON COLLEGE GOSPEL TEAM



DEPUTATION GROUP (Left to right)

First Tenor	John Boehr, Richlandtown, Pa.
Deputation Chairman	Harvey Bauman, Quakertown, Pa.
Second Tenor	Robert Sommer, Middlebury, Ind.
Baritone	Leonard Metzker, Roaring Springs, Pa.
President	Stanley Fretz, Lansdale, Pa.
Bass	James Habegger, Berne, Ind.

Undoubtedly the most frequent point of contact between College and Congregation in our Eastern Conferences has been the Bluffton College Gospel Team.

Primarily a Campus organization, its aim is threefold:

First—To provide a spiritual influence on Campus activities. It provides devotional booklets for the students.

Second—To sponsor weekly meetings where an opportunity is provided to both study and discuss Christian work and problems, under the direction of a competent leader. These meetings are opened with devotions and may be devoted to a definite subject.

Third—To tour or visit the congregations. This affords the lay members an opportunity of coming into first hand contact with the work of our School and to see what is being accomplished. Many indeed are the expressions of appreciation from the pew and one appreciates here that what is taught in the classroom, is put into practice as these young folks give of their time and talents in the worship service.

The present organization consists of a President, who is Stanley R. Fretz, Lansdale, Pa.; Vice President, Leonard Metzker, Roaring Spring, Pa.; Sec.-Treas., Robert Sommer, Middlebury, Ind.; Deputation Chairman, Harvey Bauman, Quakertown, Pa. There are now twenty-eight members active in the organization. Teams picked from these members have been visiting churches in the Middle, Eastern, and Illinois Central Conferences and nearby Canadian Churches in Ontario.

Harvey Bauman

THIS AND THAT

Lansdale, Penn.—At the last business meeting the Senior Y. P. Society decided to send a box of articles—consisting of things necessary for the work—to Miss Elsie Pfister, missionary in Kentucky, and to send as large a money gift as possible to the Schirmers in Arizona. Miss Martha Fretz is the president of this society.

Aberdeen, Idaho.—The TRUE BLUE GIRLS, a S. S. class, are worknig on the project of rebinding all the worn and torn books in the S. S. library. They also presented the pastor, Rev. Wedel, with a photograph album, containing a picture of nearly every family in the church. (The creative and energetic spirit of this group is worthy of parise. Many church library books need the healing touch of nimble fingers. Once attractive again a book can say with self-respect, "Come and become acquainted with me."—Editor).

Reedley, Calif.—A program with material on the Home Mission work in Canada is being prepared for the Calif. C. E. societies by Mrs. Paul Sellers, and will be sent out about Feb. 1. Other societies interested in such a program may write, Mrs. Sellers at Reedley for a copy.

Senior Department

The "Still, Small Voice."

Senior C. E. Topic for March 10, 1940.

MAIN TOPIC: HEARING THE "STILL, SMALL VOICE." I Kings 19:9-12, Ps. 40:10

I..Worship Service

1. Songs: "Take time to be Holy" "Nearer, My God to Thee," "Sweet hour of Prayer."
2. Reading of main topic, and prayer
3. Meditation period—while pianist plays some suitable church hymns
4. Offering for mission project

II..Leaders Introduction

The vibrations of the human voice were on the air ages before the thought of the radio entered the imagination of man. Now we have learned to control these vibrations by electrical and mechanical means, an the marvelous achievments of the radio result.

We are certain that the voices we hear in our room comes from some one though he be hundreds of miles away. It is brought to us in a mysterious way but we are sure that the things we hear are actually being said. We do not imagine them, there is no doubt in our minds about their reality. We can hear them and heed them if we will.

But there is something else even more marvelous than this—and that is God speaking to man through "the Still, Small Voice". Man can be in touch with God and God with man just as surely and definitely as the radio can bring its message. "Who hath ears to hear, let him hear".

III..Suggested Topics for Short Talks

1. A boy who heard. I Sam. 3:1-10
2. Wait upon the Lord. Ps. 27:11-14
3. An unexpected hearing. John 12: 27130
4. A prophet's urge to listen. Isa. 51:1-5
5. Private devotions. Matt. 6:5,6
6. Jesus all-night communion. Luke 6:12

IV..For Discussion

1. Do you find time daily for a "quiet hour" with God? Is that a necessity if we want to hear the "Still, Small Voice"? What value do you see in "Quaker Silence" at their meetings?

V..Facts for Study

Make a list of Bible passages where Jesus prays, or talks about prayer. He is the Master Teacher also in regard to keeping in close communion with God. He did not only speak to God but knew how to listen to God. Often we are so anxious to talk to God that we do not give him a real chance to talk to us. Sometimes we are so hurried with our own important business after we have put our petition before him that we do not take time to wait for his answer. Or, perchance, we are so desirous that our will may be done that we fail to even let him tell us what his will would be. Time spent in "waiting on the Lord" is never time spent amiss. Effort made to hear the "Still, Small Voice" will bring large dividends.

VI..Illustrations

Gone Out—Back Soon

The story is told of a physician who was a man of a strong, sunny nature, who carried good cheer into his patients' homes, to sustain them in weakness and discouragement, and still carried back enough to fill his own home. His frail wife needed all the sunshine and vigor of his personality to sustain her; and it did not fail. She seemed to live so much by the strength of his spirit that when he passed away suddenly after a month of especially hard work, her friends said, "It will kill her!"

But the ties between husband and wife were too strong to be broken by the incident of death. The memories of the past were as real as his presence had been. The religious life and the faith in God that they two had shared together did not fail her. By the doorway of the living room she fastened the card that he had sometimes left, in short absence, on his office door: "Gone Out—Back Soon."

Those who came with consolation went away themselves consoled. They felt behind this frail form and lips that smiled while they quivered, a mysterious power, a spiritual experience that had united two souls in a marriage that death itself could not annul. More than one went out from her presence to find, in the years that followed, a strong, although secret consolation, in the deathless companionship, through memory, of his lost ones, and in the cheery suggestion of that brief message. The gospel of Jesus is in those four words: "Gone Out—Back Soon."

VII.Food for Thought

"I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market square;
The Mansion and the Tenement attest his presence there.

"I heard Him call
'Come follow,' that was all.
My gold grew dim,
My soul went after him.
I rose and followed
That was all.
Who would not follow
If they heard His call?"

INTERMEDIATE DEPARTMENT

March 10, 1940

For Daily Reading:

March 4. The promise to seekers. Matt. 7:7-11.
March 5. The doors Christ opens. Rev. 3:7,8.
March 6. He enters when invited. Luke 24:28-32.
March 7. The fellowship offered. John 14:21-23.
March 8. The time to act. 2 Cor. 6:1,2.
March 9. The danger in delay. Luke 13:24-27.
March 10. Topic. Christ at the Door. Rev. 3:20.

Call to Worship:

Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to **him, and will sup with him, and he with me. Rev. 3:20.**

Prayer Chorus—"Into My Heart"
Scripture Reading Rev. 3:20
Prayer by Superintendent
Song "Give of Your Best to the Master"

Discussion:

1. The Gospel Call.

The scene—Christ knocking at the door of our hearts.

a. To what material structure may our hearts be compared?

b. For whom was our heart intended?

2. The Gospel Duty.

"If any man hear my voice, and open the door."

a. To knock is the Savior's part, to open is ours.

b. The act of opening must be preceded by hearing.

c. How can we be sure we have opened our heart's door for the entrance of Jesus?

d. Should not the room for Jesus in our hearts be enlarged just as homes need to be enlarged?

e. When is it our duty to answer the knock of our heart's door? Read Luke 13:24-27. Is it not an unpleasant feeling to wait for a door to open? Do not you think Christ must become very weary with waiting at times?

3. The Gospel Promise.

"I will come in to him and will sup with him." Here the blessings of God are called a supper.

Why is it that we enjoy having guests in our homes?

What kind of heart will ours be if we are conscious of Jesus dwelling within?

What are other blessings we are promised if we permit Christ to enter in?

Repeat the Chorus "Into My Heart"

Hymn Sing (We believe all the members will be able to express their feelings by joining in this brief sing. Those who might hesitate to speak will feel themselves free to join in the singing. It would be fine to have your Church Chorister present to reverently lead you in the singing.)

"I'll Live For Him"
"Lord, Speak to Me That I May Speak"
"O Jesus, I Have Promised"
"Where He Leads Me, I Will Follow"

Chorus "One Door and Only One"

Poem to be read by leader

The Way; The Truth; The Life

Without the way, there can be no going;
Without the life, there can be no growing.
Without the truth, there can be no knowing;
Since Christ is the Way, we ought to walk
in him;
Since Christ is the truth, we ought to trust
in him;
Since Christ is the life, we ought to live
in him.
Thou art the Way, lead us;
Thou art the truth, teach us;
Thou who art the life, continue to live in us
and love us.

Samuel Judson Porter
F. H. Revell, Co. 1933

Silent Prayer

(While the Intermediates leave have the pianist play, "Where He Leads Me, I Will Follow")

JUNIOR CORNER

Program for March 10, 1940

JESUS' "I AM'S"

"I Am The Bread of Life"—John 6:35

I. Worship Period

1. Prelude,—"Come Thou Fount of Every Blessing."—Mennonite Hymn Book, No. 66.
2. Stand and sing the above song in unison.
3. Leader's opening prayer.
4. Responsive scripture reading.

Boys. John 6:27 "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Girls. John 6:28 "Then said they unto Him, What shall we do that we might work the works of God?

Boys. John 6:29 "Jesus answered and said unto them. This is the work of God that ye believe on Him whom He hath sent."

Girls. John 30:31. "They said therefore unto Him, What sign showest Thou then, that we may see and believe Thee? What doest Thou work? Our Father did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

Boys. John 6:32,33 "My Father giveth you the true bread from heaven For the bread of God is He which cometh down from the heaven, and giveth life unto the world".

Girls. John 6:34 "Then said they unto Him, Lord, evermore give us this bread."

Boys. John 6:35 "And Jesus said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

In Unison John 6:47 "Verily, verily. I say unto you, He that believeth on me hath everlasting life."

5. Solo "Break Thou the Bread of Life", verses 1, 3, 4.

(The Service Hymnal has four verses)

6. Silent Prayer, (all heads bowed)
7. Softly hum the melody of "Break Thou the Bread of Life".

II. Study Period.

Aim: That our Juniors may realize their need of this "Bread of Life", and earnestly seek it.

1. A memory scripture passage by a Junior boy. John 6:48-51, 57, 58.

2. Introduction by an older person: In order to be healthy, happy, strong and growing our bodies need good, wholesome food. We can not keep our physical health or strength by anything which we have in ourselves. We must receive into our bodies

food from without. But we are more than physical, we are spiritual. Our bodies need food but so do our souls. We can not keep up our spiritual strength and health by anything that we have in ourselves, we must receive it from God. He gives us spiritual food in Jesus Christ, who **is the bread of Life.**

3. Song: "O Bread of Life", Verse 1, The Service Hymnal, No. 127.
4. Discussion by the Junior Girls:
   a. "We need bread".
   If a person is hungry or starving he needs food for his body. Our souls are hungry until we know Jesus. He alone can feed them.
   b. "Bread gives us strength".
   When we have plenty of wholesome food we are healthy and strong. Then we can play and work with joy. It is so with our souls. Jesus is the bread which we must take when we know Him, love Him, believe on Him; then we are living on Him. He is the bread of life to us, and we can become strong spiritually.
   c. "Bread satisfies us"
   If a baby is hungry it cries. If a boy or girl is hungry he or she is cross. When anyone is hungry he is unhappy and uncomfortable. But when we eat that uncomfortable feeling disappears. The soul can be hungry as well as the body. We are then, uncomfortable and unhappy. What our souls need then is Jesus. He is the only One that satisfies.
5. Song: "Jesus is All the World to Me"
6. Leader's heart talk.

This world has no food in it that satisfies a hungry soul, but God has sent us food for our souls from heaven. But we must take it. No one can eat for us, so no one can accept Jesus our Saviour for us.. But if we accept Him and take Him, and feed on Him, then we can have a beautiful strong spiritual life, a life that glorifies Him.

III Mission Minutes

1. If possible have a returned missionary tell of the heart hunger, sorrow and need of those who do not know and do not have this precious **"Bread of Life".**
2. A short season of prayer for our missionaries and those to whom they bring the "The Bread of Life".
3. A collection for the h__.odnmg.Tjl areaand
3. A collection for our mission treasury.

IV. Closing Moments

1. Repeat in unison John 6:35
2. Sing the Song of the month: Jesus the very Thought of Thee".
3. In unison, "Prayer for the month", Ps. 51:15.
4. Leader's closing prayer.

CORRESPONDENCE

HOFFNUNGSAU MENN. CH., INMAN, KANS.

2-6-40.

We have received manifold blessings in our congregation during the past year. And we need to be more appreciative for thd things and opportunities we have, and also more energetic in the work of building up the Kingdom of God. We are very grateful for the two efficient ministers, Rev. A. J. Dyck and Rev. C. H. Voth, who bring us the message every Sunday. Rev. Albert Gaeddert, who is attending the seminary at Evanston, Ill., will again serve us during the summer months. He has one more year in school. We have German and English services alternately. Each Sunday a short English sermon is given to the children which they enjoy very much.

The newly elected S. S. officers took up their work the first Sunday in January. Eldo Schmidt, has served us very faithfully and efficiently for the last three years. Our new superintendent is John P. Franz, and Arnold Kim for the junior department. We have 8 classes in the senior and 9 in the junior department. Twenty-five pupils were present fifty times the past year, in 51 sessions. The youngest to receive a record of attendance certificate was Lena May Franz, and the oldest Rev. D. D. Unruh of Buhler, who is past 80 years, and teaches a class every Sunday. The entire H. B. Martens family, with their 5 children, and the Diet. Regier family, with their 3 children, received their awards. This speaks well for these families.

Our Senior C. E. is directed by Irvin R. Schmidt and the Junior group by Mrs. Waldo Enns. Our meetings are well attended, though there is always room for more. The two groups hold their programs together, the Juniors usnig the first half and the seniors the rest of the allotted time. This plan works out very satisfactorily with us.—Our Ladies' Chorus, under the direction of Mrs. Wm. Buller, and our Men's Chorus, under the direction of Mr. John M. Reimer, meet every Thursday night for practice. At the rendition of the cantata, "The World's Redeemer," in the Inman High School, Sunday after Christmas, seventy-five singers took part.—We have two sewing circles, the Senior and the Happy Hour Circle. Both circles meet once a month in church basement, and the H. H. C., one evening a month extra, with some member. The annual mission sale turned out well.—Early in the fall three Bible classes were organized, to meet each Monday. The German class is lead by Rev. Voth, the English class by Rev. Dyck, and the Junior class by Mrs. Arthur Dyck. Great interest is taken in the work and classes are well attended.

Several of our members have been sick for quite some time. Blind Sister Justine Warkentin, bedridden for so many, many years, is in the Old People's Home at Goessel. Mrs. Peter Flaming, at the Bethesda Hospital in Goessel, now for 9 months, is very ill. Peter Heidebrecht, age 79, suffers greatly on account of his foot. Amputation may have to be resorted to but it is being put off as long as possible. Mrs. J. E. Ediger who had a stroke last summer is improving, though slowly. May all such affliction and suffering remind us that we are just sojourners in this world, and may they tend to draw us closer to our Lord who suffered and died for us.

—Correspondent.

MENNO MENNONITE CH., LIND, WASH.

The Menno Mennonite congregation of Lind, Wash., heartily welcomed the Rev. and Mrs. Edmund Miller on February 4, as their Pastor and Elementary Sunday School Superintendent respectively. This day marked exactly two years since our congregation has been without a pastor. Although the Sunday School, Christian Endeavors, and the Choir have carried on with their work during these years as usual, we greatly felt the need of a leader.

The Millers, who have been stationed at the Portland Mission, for the past four or five years, regreted leaving the Station, but due to Mrs. Miller's health, a change in climate was necessary. After many attempts to secure a minister during the past two years, the Millers have answered our call. We feel this has been God's plan, and hope that the climate will agree with Mrs. Miller's health.

Sunday School was held at 10:00 A.M. followed by Rev. Miller's sermon and a special number by the choir. At noon a fellowship luncheon was given in the basement of the church in honor of Rev. and Mrs. Miller. A program followed, consisting of speeches by several members of the church, a number by the Male Quartette, a vocal solo, an instrumental trio, and choruses by the children. After the program, the Millers were presented with a Grocery Shower by the church.

The church purchased a house in Lind which needed considerable remodeling, which was done during the past month by several members of the church. This will be the church parsonage.

We sincerely hope and pray that God will add his blessing to the work to be carried on in the future.

Evelyn Jantz, Correspondent.

* * *

WAYLAND MENN. CH., WAYLAND, IA., 2-12-40

A most inspirational service was enjoyed, when the Dorcas society invited all Christian women in our community to unite in the observance of "World Day of Prayer." We feel it was a great spiritual uplift, with Mrs. Sara Penner as program chairman. We followed the program which was prepared for the Day by Muriel and Doris Lester. Parts were assigned to the different groups, including ladies from the Church of God, United Brethren, Methodist and Mennonite churches. We hope this may become an annual observance.

January 28, funeral services were held for John Kauffman, at the Wayland Mennonite Church, conducted by his pastor, Rev. Wm. Penner. His quiet disposition and kindly attitude will be missed among friends and in the home. He was born May 27, 1863, and is survived by 3 sisters, Mrs. Barbara Arnold, Lizzie Kauffman and Mrs. B. W. Eicher, and one brother Peter.

Feb. 4, Rev. Penner had installation service for our newly elected deacon, Frank Rich, after which he gave us an appropriate message. —*Corr.*

IN MEMORIAM

RICHARD SCHIRMER, *son of Joseph and Anna Schirmer Maurer,* was born Sept. 20, 1870, at Wylen, Baden, Germany, and departed this earthly life Jan. 7, 1940, at 10 p. m. He attained the age of 69 years, 3 months and 18 days. In his youth he was baptised and became a member of the church at Binningen, a suburb of Basel, Switzerland.

He came to America with the family in 1888, and found work near Wichita with the Wirklers. Later he traveled through the states to the coast but returned to Kansas and located near Whitewater where he was one of the charter members of the Swiss church and was later elected to the ministry serving in that capacity for some time.

He came to Halstead in 1905 and has lived in the vicinity ever since. He joined the Halstead Mennonite church December 20, 1908, where he held his membership at the time of his death. On Nov. 16, 1902, he was joined in holy matrimony to Elizabeth Kaufman Mueller who passed to her reward Aug. 18, 1934. She had two children by her first marriage, a daughter and a son. A daughter, Frieda, was born to Mr. and Mrs. Schirmer. Later they adopted a son, Benjamin Schirmer.

He leaves to mourn his departure, one daughter, Frieda, one son, Ben, of the home; his stepdaughter Mrs. John Mosiman and family of Furley; one stepson, John Mueller, and family of Shawnee, Okla.; also three sisters, Mrs. Oscar Bangerter of Faxon, Okla., Mrs. Emelie Regier of Elbing, and Miss Mary Schirmer of Farmington, N. M.

Rev. D. C. Wedel, his pastor, officiated at the funeral services.

* * *

MRS. AGUSTA EVELYN PENNER, *daughter of Henry S. Schroeder and Sarah Flaming Schroeder,* was born August 20, 1910, at Hillsboro, Kans., and departed this earthly life January 20, 1940, at Halstead, Kans., having attained the age of 29 years and 5 months. In her youth she resided with her parents near Hillsboro where she grew to womanhood, and was baptized upon her confession of faith by the Rev. John Plenert and received into the membership of the Johannestal Mennonite church.

On August 20, 1928, she was joined in holy matrimony to John Penner of Halstead. She was a faithful companion and a kind, sympathetic mother to her children.

She leaves to mourn her early departure her husband, John Penner, and seven children in the home, Evelyn, Vernon, John, Frank, Laurence, Lucille and Max. She precedes her father and mother, Mr. and Mrs. Henry Schroeder of Newton, three sisters, Mrs. Marvin Franz, Martha and Hilda Schroeder of the home; and four brothers, Menno of Sedgwick, Peter of Newton, Leonard of Stockton, Calif., and Arlo of the home. Also he grandmother, Mrs. P. S. Schroeder, of Hillsboro, her father-in-law, Frank Penner, and many uncles, aunts, close relatives and friends, who mourn her seemingly untimely departure.

Rev. D. C. Wedel, her pastor, conducted the funeral service, and she was laid to rest in the Halstead Cemetery.

* * *

MRS. MICHAEL EICHER, *daughter of Karl and Philipena Laurer,* was born in the Rheinpfalz, Bavaria, Germany, on September 23, 1844. It was there that she received her early education and training. In 1867, she emigrated to America and came to Summerfield, Illinois, where she started to do domestic work.—On February 1, 1868, she was united in marriage with Michael Eicher. This union was blessed with one son and one daughter. Her husband passed away on April 29, 1896, and for almost 45 years she was a widow and lived with her children on a farm near Summerfield.

About two and one-half years ago, she had a fall in which she injured herself, so that she could no longer walk and was bedfast most of the time. She gradually became weaker from the infirmities of old age and passed away on January 17, at the age of 95 years, 3 months, and 24 days.—She leaves to mourn her departure one son and one daughter, one stepdaughter, some nephews and nieces and many other relatives and friends.

Funeral services were held Sunday afternoon at the Evangelical church in Summerfield and were conducted by Rev. Elmer Basinger. Interment was made in the Summerfield cemetery.

* * *

MRS. JOHN HIRSTEIN, *daughter of Jacob and Elizabeth Baer,* was born near Troy, Madison County, Illinois. on December 27, 1856. On March 29, 1872, she was baptized by Rev. Jacob E. Krehbiel, and received into the fellowship of the First Mennonite church of Summerfield, Ill., of which she remained a faithful and active member until her death.—On February 25, 1883, she was joined in the bonds of holy matrimony with John Hirstein. This union was blessed with eight children, four of whom preceded her in death.

After a brief illness, she passed away at her home n Summerfield on January 24, 1940, at the age of 83 years and 27 days. She was permitted to share ife's joys and sorrows with her husband for nearly 57 years.—She leaves to mourn her departure her deeply bereft husband, one daughter and three sons, nine grand-children, three great-grand children. She s also survived by two brothers, many nieces and nephews besides many other relatives and friends.

Funeral services were held from the Mennonite hurch on Friday, January 26, and were in charge of the pastor of the church. Interment was made in the Summerfield cemetery.

« « JOTTINGS » »

—*A Word From Ed. E. Liechty, Editor "The Berne Witness",* Berne, Ind.: "Really enjoy *The Mennonite,* and to my mind it is better—more alive—than at any time since I began reading it years ago. Good work!" —In this connection WE WISH TO MAKE THIS CONFESSION: In a recent Jotting in *The Mennonite,* with reference to Wheaton College, this quotation alone was from *the Witness:* "Announcement was made that Dr. ------ has been removed as president by the Board of Trustees and Dr. ------ named as his successor." Here the quotation-closed mark (") was omitted, so it looked as though the remainder was from the same source, whereas it was added by the editor. We humbly beg pardon.

—*An Ommission Corrected*— In last week's Jottings we complimented *"the Good Sisters of the Mennonite Deaconess Home and Hospital"* for placing a nice advance order for the new Hymn Book, but failed to name the location. We wish to correct this by reporting that *the Sisters of the Beatrice, Nebraska, institution,* did the kind deed.

—*West Zion Menn. Church, Moundridge, Kans.*—The churches in and near Moundridge, together with those in Hesston observed the World Day of Prayer at the West Zion Church. The morning session, beginning at 10:30, was led by Mrs. P. K. Regier. The knowledge that our group was a link in a great prayer chain encircling the globe made the morning meditation and prayer service an inspiration; a service of spiritual strength. The program prepared by Muriel Lester and Doris Lester was used. Its theme was, "In quietness and in confidence shall be your strength." A covered-dish luncheon was served at noon to over one hundred guests. Mrs. Harvey Parks was leader for the afternoon. Missionary and Mrs. W. C. Voth were guest speakers. A special offering of over $20.00 was received for the four special fields which are being supported through the World Day of Prayer.—*Corr.*

—*Zion Menn. Church, Souderton, Pa.*—"According to the resolution passed at our Annual Business Meeting Jan. 1, 1940, the church council has appointed a Building Committee which is composed of the following members: H. M. Detwiler, Chairman; Weston K. Hartzel, M. A. Kratz, Wellington Nyce, Lloyd Yoder, and E. J. Bohn, ex-officio member. The Committee according to the instructions stated in the above referred to resolution, has instructed Mr. Chas. Tally to draw specifications for the new building and procure bids which may be presented to a congregational meeting."

—*Church Bulletin*

—*A Veteran Church and S. S. Worker is Bro. Joseph B. Bechtel of Philadelphia,* where he has been active in religious service for 50 years." Mr. Bechtel came to Philadelphia, February 1, 1890, and attended the Sunday School and Church services at First Mennonite Church on Sunday, February 2, 1890. Why did he attend our Church the first Sunday while in the city? In the first place he was a Christian and accustomed to attend church. In the second place he came from the Hereford Mennonite Church, Bally, Pa., of which Rev. C. A. Van der Smissen was the pastor, and the Sunday before he left Rev. Van der Smissen gave him his Church letter, stating, "Here is your Church letter; join a church in Philadelphia, as you will be no good to us living in Philadelphia." That same week Rev. N. B. Grubb called on him and asked him to come to the First Church. Why not more of such cooperative service between our pastors?—Mr. Bechtel has been a member of our Sunday School and either taught or had an office ever since. He was elected superintendent of our S. S. in 1894 and during the fifty years has served in that capacity off and on for 14 years. He has been an active deacon of the First Church for 48 years. —*Bulletin, First Church.*

—*Bergfelder Mennonite Church, Delft, Minn., 2-12-40.*—On February 6 the Cottonwood County Ministerial Association held a meeting in the Delft Bergfelder Church. Twenty members were present. At noon dinner was served by the Ladies Mission Society of the church.—Sunday evening, Feb. 4, members of the Mt. Lake Bible School, together with the Rev. Corn. Wall, rendered an inspiring program in the Delft Church. The Bible School is showing fine progress, and the enrolment increases considerably each year.—The third Sunday in every month our Mt. Lake and Delft Bergfelder churches exchange pastors; Rev. H. H. Quiring delivers the message in Delft, and Rev. Lando Hiebert of Delft brings the message in Mt. Lake.—Last night God blessed the earth with a much needed snow and rain. We are thankful for this.

—*Mrs. Abram P. Baerg, Corr.*

—*First Menn. Church, Allentown, Pa.*—"About one hundred and thirty were present at the Eastern District Young People's Union Annual Fellowship Banquet held in Grace Church, Lansdale, last Saturday evening. Dr. Hans Evans of Kings College, Belmar, N. J., and Dr. Henry A. Fast, General Conference Field Secretary were the speakers. Dr. Fast showd three interesting films of his recent visit to the Mennonites in South America.—The Pastor has been appointed a member of the Committee on Religious Cooperation of the State Job Mobilization Organization." —*Bulletin*

—*First Church, Upland, California.* — Dr. Hans Buchinger, a young Quaker, with degrees from Berlin and Bristol, who in May was sent to this country by German Quakers to get acquainted with the American Quakers, recently gave a lecture at this church on "An Inside View of Germany." —*Ch. Bulletin.*

—*WESTERN DIST. LOAN LIBRARY*—The last two weeks were very busy weeks, with over one hundred books loaned out and about as many books coming in. Churchs and individuals from Kansas and other states appreciate the use of the library.—Reverend G. A. Linscheid and Reverend J. B. Epp have recently made valuable contributions. About 200 new English books are now coming in and will be put into circuation as soon as they can be cataloged.—

A. J. Regier, Secretary

—*From Lorraine Avenue Church, Wichita, Kans.:* "Our church will be on the program on K F H Monday, Tuesday and Wednesday, Feb. 26, 27, 28, at 6:45 A. M."

—*The Bethany Church, Freeman, So. Dak.* bulletin states: "At the recent annual meeting it was decided to continue the publication of our Bulletin, *The Bethany Messenger,* for another year, provided the necessary funds can be raised."—We hope the supporters of the church can put this across, for we would really miss this biweekly visitor which brings, besides the announcements of the church, in each issue an edifying article on some religious topic or occurance which we truly enjoy reading.

—*MARRIED:* at the first Menn. Church, Reedley, Calif., on Nov. 26, 1939, by the pastor, J. H. Langenwalter, *Mr. Leonard Bolinder and Miss Hildegarda Lichti.*—At St. John Church parsonage, Pandora, O. by Rev. D. J. Unruh, *Miss Cleona Reichenbach,* daughter of Mr. Henry Reichenbach, *to Mr. Howard Ellis,* of Lima O.

—*St. John Mennonite Church, Pandora, O.*—"Members of the Living Links Sunday School Class are scheduled to conduct the services at the Putnam County Home this afternoon. This is one way of making our Christian testimony effective and practical. We can keep up the monthly service at the Putnam and the Hancock County homes, as in the past years. The co-operation of our membership in maintaining this schedule will help the inmates at these homes to enjoy some services of worship and will bring a blessing to them and to you.." —*Ch Bulletin*

* * *

When the righteous are increased, the people rejoice; but when a wicked man beareth rule, the people sigh. Prov. 29:2.

THE MENNONITE

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Temporary Order

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Church Discipline

P. H. Richert

Recently I was asked to write something on church discipline. Without much thought, I promised to do so.

When I sat down to write, I looked up once more article XXVII in our Ris' Confession and article 283-290 in the Methodist book on "Discipline." The article by Ris is so scriptural and excellent and comprehensive that I could not improve on it. All that would seem necessary would be that we all read it from time to time, and to impress it upon all Bible teachers and preachers to teach this difficult but necessary doctrine first to all young Christians during catechetical instruction, and repeat the importance of it to older Christians again and again, because it is so difficult, that it is one of the most neglected doctrines, neglected both in teaching and in practice.

The most neglected part of this doctrine is perhaps the first step as demanded by Jesus in Matt. 18:15—"If thy brother trespass against thee, go and tell him his fault *between thee and him alone.*" If he shall hear thee, *thou hast gained thy brother.* Here we have both the first step and the motive taught, which motive must be to "gain the brother," to prevent him from going to hell, and not in any way to get even with him or to revenge ones self, throwing things into his face. It should be a feet-washing and not a "face washing," in love and humility.

The Methodist rules make very much of arbitration, so much so, that if a member fails to submit to arbitration, he is expelled, or if instead he enters into a lawsuit, he is expelled.

One item should perhaps be stated more clearly than it is in both regulations, namely, if a matter once has been settled, even if only between the two parties alone, it should stand, and not again be dealt with by any on as if it had not been settled.

Our church has from the beginning made more of church discipline than almost any other church. Some outsiders in the course of time have almost envied us for this. One of them said some time ago: "You have a jewel in this doctrine." May we appreciate and use it it accordingly, even if it is difficult. One of the most difficult problems in this line in our conference has been, how to discipline lodge members. The conference has found a way, namely by restricting the voting power of a church in proportion to its neglect of discipline in this, as also in other matters. In my church, lodge members are dropped from the list.

* * * * * *

GOD A WONDERFUL DELIVERER

"Call upon me in the day of trouble. I will deliver thee and thou shalt glorify me." Psalm 50:15. This is a call and a promise which gives intensified meaning to Christians in these troublous times. What privileges and what assurances are ours in God through Jesus Christ! We are not exempt from troubles. They come as sickness, sorrow, suffering, want, privation, disappointments, and adversities of all sorts, and also as private sins, "the thorns in our flesh." Are we to endure these troubles stoically, in sullen silence? No! God's Word invites us to take them to the Lord in prayer, "Call upon me in the day of trouble," and immediately adds, "I will deliver thee." What a comforting, what an assuring promise!—for God's Word is true. No matter how great the trouble, no matter who or what causes it, "I will deliver thee." No trouble is so strong and so deeply rooted that God is not able to deliver us. He may not do it after our own notion. He may not do it today, nor tomorrow, nor next month, but He will do it in His own good time. We have God's personal invitation to come to Him in trouble; we have His promise that He will deliver us from them. We all have our troubles and all we have to do is to take Him by His Word in *faith* and, when we are delivered, give Him the glory for it all, and tell a desperate world the great things that God has done for us. —T.

* * * * * *

THE CHURCH IN THIS HOUR OF HISTORY

What must the church do? The church must hear again the great commission of the Lord and obey it. World salvation must again grip the church as it gripped our Lord and Master. Here is the vision of great souls of history—one world—one Lord and Savior—one Kingdom of God—and one great inter-racial and international brotherhood. This idea must grip the church anew. Nothing less is involved in our Lord's last great command to His disciples. It was world business to which He sent them. Had He committed such a task to men without the promise of His continued presence and helpfulness among them, He would have been asking the impossible. His presence and promised power make possible the carrying on and the carrying out of the great program. —Selected.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

TAMINGFU EDUCATIONAL REPORT

During the summer vacation we had daily vacation Bible Schools. Mr. Li Ching Hsien was in charge of these schools. Since the country is still much disturbed by troops of both sides, and actual fighting is going on in many places, the schools did not do so well in some places, and in several villages, where in former years we used to have successful schools, the situation was so critical, that we did not dare to open these schools. The schools lasted a month or even longer. Most all of the teachers were voluntary workers without remuneration. The closing exercises that we attended gave us the impression, that very good work had been done. 278 pupils attended one whole month and 12 attended two weeks. May the seed sown spring up and bear rich fruit!

Now since September first the regular schools are running again. Our enrollment here at Tamingfu is somewhat less than what it was in spring, namely 102 instead of 158. The present city government has opened many schools, some even very close to our schools. This seems to be the main reason for a decrease in enrollment. In Lung Wang Miao where fighting has been on the daily program, and is still on, thirty pupils are attending our school. When the shooting gets too fierce they go into the dugout in the schoolyard, but they are determined to attend school. We hoped to open the Tsing Feng school, but two days before the opening, rumor of war resulted in a complete evacuation of the city.

The Kindergarten at Tamingfu is again on the way, but so far the enrollment is only 18. Some people are too busy to send children to school. Others again are too poor, especially since this awful flood. And yes, there also are those, who consider it of no value to have their children learn to read. No matter what we undertake there are great difficulties in the way; and this, it seems to me, makes life worthwhile. We must strive and overcome! Then, too, it very effectively reminds us of the fact, that the work is not ours but the Lord's. It all brings us closer to Him, and teaches us anew to trust explicitly in the Lord. In closing we covet the prayers of the saints! Faithfully yours,

H. J. and Maria Brown, Aganetha Fast, Chm.

TEMPORARY CHANGE OF ADDRESS

Having been asked to assist in mission work in Arizona our address will be as follows: (1) Up to middle of March: *care of J. P. Suderman, Oraibi, Arizona;* (2) after that for some weeks: *Care of Mrs. A. H. Hostetler, 841 N. 2nd Ave., Upland, California.* We crave the ardent prayers of all mission friends especially in connection with the protracted service among the Hopi Indians the first part of March. —G. A. Linscheid.

CHRISTIAN EDUCATION MADE EFFECTIVE

through Student Organizations and Chapel

by J. S. Shultz

A college that has regular daily chapels, "Y's" gospel teams, student volunteers, and prayer meetings by students and faculty is a Christian institution: one that does not have any of these is secular or non-Christian, according to a formal definition. However, though we might accept such a statement as a starting point, we would not want to grant such deductions as: all colleges that have four chapels a week and four Christian organizations are equally Christian, or, an institution that has half as many chapels and half as many organizations is half as Christian as the first. Quantity is one measure, quality, another; the letter of a rule determines in part, the spirit, more. The number of organizations and chapel periods is one question, the effects on spiritual growth of students of these is a far more weighty issue.

Christian organizations and chapel programs should achieve at least two things on a college campus. They should offer opportunity for concentrated worship and inspiration. During certain periods young active souls should be lifted to unusual spiritual heights of praise and devotion; they should be inspired to the highest idealism; the immeasurable love of God through Christ should flood these hearts individually and in warm fellowship with others. Such lives should overflow with thanksgiving and the spirit of sacrifice and service to God and to His creation. Prayer, sacred song, scripture reading and exposition best promote such lofty spiritual experiences.

On the other hand such programs and organizations should in a sense sanctify all activities that are commonly thought of as secular. All of life is one; the most genuine joy and satisfaction of life comes only when each experience is harmonized and unified with every other. This concept is pertinent to every individual life, and to a lesser degree when life touches life in society. The difference between sacred and secular is a difference of degree, not of kind, according to Paul's statement: " . . . whatsoever you do, do all to the glory of God." When students assemble for discussions of world events or national and local politics; campus problems or girl-boy relationships, gripes and peeves over the toughness of exams or college rules and requirements; the latest joke on the city mayor or the stinging sarcasm on the ill-mooded professor—all of these experiences, if justifiable under the eyes of God, must have an effect on the spirit of man and so have spiritual significance for the individual or the group. Since the all-seeing God is concerned about us to the extent of numbering the very hairs of our head, He must equally follow our every thought, mood, and act of life. We could not escape Him if we would; to the contrary, true children of our Father rejoice to work under His watchful eye.

Publication

CORRESPONDENCE

Since New Year we have called upon practically all of the pastors of our churches in the U. S. to report their correspondents for this paper, and we are happy to state that to date we have received the addresses of 84 correspondents, representing that many churches, which is a considereably larger number than usual.

It may interest the correspondents and readers generally to know how they line up: The *Eastern District* is represented by 12 corrsependents, 6 males and 6 females; the *Middle District,* by 17, 1 male and 16 females; the *Northern District* by 13, 4 males and 9 females; the large *Western District* by 31, 11 males and 20 females; and the *Pacific District* by 11, 4 males and 7 females. The *Middle District* believes in extending the palm to the women, there being only one man among the 17 correspondents. And, if our experience furnishes a lesson, it is that ladies have generally served more faithfully than men. So it is to be hoped that the men will take the hint and improve their record.

Addressed envelopes and cards have gone out to all correspondents now listed, also a letter of instruction and suggestions. And we confidently hope that they will be heeded. Putting it briefly, both Correspondences and Jottings should comprise reports of incidents, happenings and occurences in the respective churches, things that are, if at all possible, of more than merely local interest. *Correspondences* should not be long. Readers say they read the shorter ones, but often skip long ones to come back to them, which may not happen.

A number of Urban churches send us their church bulletins, from which one can glean *Jottings.* Correspondents of rural churches without bulletins should make frequent use of the cards for Jottings, so as to be more often heard from. Above all, correspondents should not let occurences pass into history for nearly a year but, if possible, be heard from every few months.

May God bless the correspondents and their efforts that their mission through our church papers may be a blessing to us all and redound to the glory of God and His Kingdom. —The Editor.

* * *

A NAME FOR OUR NEW HYMN BOOK

The Hymn Book Committee and its Eidtors, as well as the members of the Board of Publication, feel that they would like to have many of those who are interested in this venture join us in choosing a good, meaningful name for the book, for very often a suitable name greatly helps to recommend a book.

That all who may read this may be given an opportunity to help select a suitable, attractive name, we list some of those that have been suggested and solicit others that may be still better. It has been suggested that it might be well to revamp the names of all our publications so that they might all include the word WITMARSUM or CHRISTIAN, as *Witmarsum Senior S. S. Quarterly, Witmarsum Hymn Book,* or *Christian Intermediate S. S. Quarterly, Christian Worship Hymnal.* May we hope to receive several hundred choices or suggestions. We would think this can mostly be done on postal cards. *Kindly address them all to the address given below:*

Here are some of the names suggested:

MENNONITE HYMN BOOK (or HYMNAL)

WITMARSUM HYMN BOOK (or HYMNAL)

(THE) CHRISTIAN HYMN BOOK

CHRISTIAN WORSHIP HYMNAL

CHRISTIAN WORSHIP AND PRAISE

SONGS (or HYMNS) OF PRAISE

THE HYMNARY or THE MENNONITE HYMNARY

THE HYMNAL or THE MENNONITE HYMNAL

TREASURY OF CHRISTIAN SONG

CHRISTIAN SONGS (or HYMNS) OF PRAISE

ADDRESS: MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS

Our Intermediate Sunday School Quarterly

The greatest art of a teacher is not to think for the pupil, but to stimulate thinking; not to relate experiences, but to create them.

This our Intermediate Sunday School Quarterly is trying to do. Of course, he wo wants to create experiences must have gone through them and must have the gift of leading others the same path. Only he who knows the way to God can lead to God. But no Sunday School teacher should consider the quarterly as his or her only source book in teaching a class. The quarterly is intended to be just a stimulus, a guide, an advisor for deeper study and more extensive preparation.

Thus for instance, Brother J. H. Langenwalter, puts forth much effort to give the teachers ideas about the historical background to the lesson, about the characters, about customs of those times, about general human characteristics, etc. Every paragraph is written with the intention of stimulating thoughts in the mind of the teachers, and if the teachers will use the quarterlies with this in view, they will greatly benefit. Quarterlies are outlines rather than textbooks; let us use them as such.

A. Warkentin, Editor.

Mennonite Bible School and Seminary

Upon invitation of the Old Witmarsum Seminary Board the six representatives of the General Conference and those of the Colleges and the Witmarsum Alumni were to meet with the Old Board on February 13 at Bluffton, Ohio. The Old Board by resolution recognized the following 14 as duly named for the *Central Conference:* E. Troyer, I. R. Detweiler and Allen Yoder; for the *General Conference:* Ed. G. Kaufman, E. W. Baumgartner, A. S. Rosenberger, L. Hostetler, P. E. Whitmer and C. E. Krehbiel; for *Bluffton College,* L. L. Ramseyer; for *Freeman,* J. D. Unruh and for *Bethel,* P. K. Regier; for *the Witmarsum Alumni,* H. T. Unruh and W. S. Shelly, and these now constitute the New Board which elected as officers: P. E. Whitmer, chairman; I. R. Detweiler, secretary, and E. W. Baumgartner, treasurer. The officers were instructed to propose any changes that may be necessary in the charter and constitution of Witmarsum, and the following were named by the officers as a Policy and Program committee: I. R. Detweiler, chairman, L. L. Ramseyer and C. E. Krehbiel. They are to explore possibilities of realizing the hope of the bodies concerned and other Mennonite bodies, of opening a Bible School and Seminary, with the Witmarsum Seminary as a nucleus, and will welcome suggestions from other institutions or individuals as to the best way of attaining this end. May the Lord guide!—C. E. K.

Itinerary and Speaking Dates of Rev. John Thiessen in Eastern C. Churches

Monday, March 4, Altoona.—Tuesday, March 5, Smith Corner.—Wednesday, March 6, Napier.—Thursday, March 7, Roaring Springs.—Friday, March 8, Mechanics Grove.—Sunday, March 10, First, Philadelphia (morning).—Sunday, Morch 10, Second, Philadelphia (evening).—March 11th to 17th, inclusive, West Swamp.—Monday, March 18, Souderton.—Tuesday, March 19, Perkasie.—Wednesday March 20, Lansdale.—Thursday, March 21, Deep Run.—Friday, March 22, Hereford.—Sunday, March 24, Schwenksville (morning).—Sunday, March 24, Quakertown (evening).—Monday, March 25, Springfield.—Tuesday, March 26, Flatland.—Wednesday, March 27, Zionsville.—Thursday, March 28, Alletown.—Friday, March 29, East Swamp.— Sunday, March 31, Bowmansville.—Monday, April 1, Richfield.

—WHICH—REVIVAL OR REVOLUTION?—This question must be decided upon by the churches of today. Most people do not want either, but the choice must be made. Revolution is already at our heels. Why not turn to Christ, and let Him REVIVE us. The devil is fighting it. Are we helping him along, by doing the same? May REVIVAL begin in ME.—*East Swamp Bulletin.*

I WILL BE CHRISTIAN

Dan Poling

I will be Christian. Like a crimson line running through my life, let this covenant bind me to the will and way of Jesus.

I will be Christian. My body, mind, and spirit Christ-centered, that I may learn His will; that I may walk His way; that I may win my associates; and that "in all things He might have the pre-eminence."

I will be Christian. My voice of passion in an age grown cold and cynical because of faltering faith and shrinking deeds; my answer to the Macedonian call of spiritual continents unpossessed and unexplored.

I will be Christian. In my heart, in my home, in my group, in my country-now, to help save America that America may serve the world.

I will be Christian. Through my church; agency at once human and divine, weak as man but strong as God, and through which He at last "shall reign where'er the sun does his successive journeys run."

I will be Christian. Thinking peace, studying to find and helping to perfect its machinery; recognizing no sea as a division and no language as a barrier; loving my own country first but all who love another, and knowing that patriotism which begins at home ends only in the unity of mankind.

I will be Christian. That Christianity may become as militant as Fascism; as terrible toward wrong as God's hatred of sin; as tender with the weak as His love for little children; as powerful as the prayer of the righteous, and as sacrificial as calvary's cross.

I will be Christian.

GOD'S WORDS

On a recent Sunday morning, a visiting minister was asked to pray. In his prayer, he asked God to help the congregation to realize that the sermon was not a man's own efforts, but God speaking through him.

Attending church all my life, I knew that, and yet it came to me afresh, like a shock.

How we fuss about sermons! Or sit, letting our thoughts wander where they will! All the time we may be missing something God especially wanted us to hear and think about.

We are just like children going to school. They complain about having the same old lessons day after day. Probably the ones who talk the loudest are the ones who need these lessons most.

We know well that the most valuable things in this world cost the most. Yet we hope to gain heaven by being "entertained."

Let us listen carefully for what God may be trying to tell us, and have respect for a man who is willing to be God's mouthpiece.

SERMON SKETCH

OUR DUTY TO THE CHURCH

by John S. Raugh

Text: Acts 2:42: "And they continued steadfast."

At the outset we call attention to the first church and its workers, both the Apostles and he people, setting their minds on things above, things eternal. Above everything the leaders of the first church thought of the eternal welfare of the souls of men. The head of the Church then, as now, was CHRIST, and from Heaven, by his Spirit he directed the work.

The Church we are told is "the Assembly of the Saints," Ps. 89:7; "the Body of Christ," 1 Cor. 12:27; "the Flock of God," 1 Peter 5:2; "the Bride of Christ," Rev. 22:17. Therefore it is little wonder that He would give himself for her, and that those devoted to Him would also yield their bodies a living sacrifice. Christ's love for the Church is of such a degree that he gave His life for her. The apostles and many others not only died for her but gave of their strength, while in this life, forgetting all else. Striving for the perfection of the church, they gave their lives rather than see her fail.

The Church has a divine commission, and surely, if we would be true to her, we too must have some sense of divine duty, and that duty is clearly stated in the Word: "Go ye into all the world," Matt. 28:19; "to give Spiritual enlightment," Isa. 2:3; to witness for Christ, Acts 1:8. The true Church is pure and holy, Eph. 5:27; the true Church shall not pass away, Matt. 16:18. The glorious hope of the Church is, or should be, the hope of each individual. Henceforth there is laid up for *ME* a crown of righteousness, 2 Tim. 4:8. In view of the forgoing I am forced to wonder why there are so many broken vows, so much of making excuses, and so much of putting FIRST things second, third, or when and where it suits. This is sad, and is not as it should be.

There cannot be all preachers or all hearers, there must be both, and each individual is responsible for fitting himself into his own place. There are talents for all, and a place for all talents. Some think that the church could and should be run without money. (This thought is in response to their loving money more than the church), but never has one that I know of offered to run it that way or offered to show us how it can be done. Some think it not necessary to attend the meetings regularly, this is the product of natural thinking, not spiritual.

Our duty is, to support the Church with our PRAYERS, PRESENCE and FINANCES, always remembering that service rendered in this way is rendered to Christ, and he will not forget his faithful ones, nor will he forget those that are not faithful, he will remember those also but in a different way.—Let's take these things as serious as they are.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 10, 1940

GETHSEMANE: TRIUMPH THROUGH SURRENDER

Matthew 26:36-46

Introduction

Jesus and his disciples ended the memorable Passover meal with the singing of a hymn and then went out to the mount of Olives (v30) and into the garden. Our lesson subject is unusually challenging and may seem to be a paradox. It however conveys a great truth, well illustrated by the experience of Jesus in Gethsemane. In human, earthly warfare the defeated army surrenders and the victor dictates the terms. In the spiritual realm it is necessary for us to surrender to our divine Lord if we would attain victory in soul and life. The greatness of triumph depends upon the fullness of surrender.

Jesus' Soul Extremely Sorrowful vs 36-38

It was late in the night, all was quiet in the city as the small group came to Gethsemane. Jesus was deeply absorbed in thought and troubled in heart and was eager to speak with the Father in prayer (v36). Jesus prayed much and particularly in the crisis hours of his life. How greatly we need to do as He did. He took the three disciples who seemed to understand Him better than the others did, a little farther into the garden. As He came nearer to the time of his betrayal and the agony of being rejected by his own people, He longed for companionship and symapthy. Sorrow of soul, even unto death, overtook Him. He was almost crushed by the weight of man's sins. The faithlessness of man almost broke His heart (L. 22:44). He asked the three to watch (pray) with Him.

Jesus Prays, the Disciples Sleep vs 39-46

Jesus, alone with the Father, prostrated Himself and prayed in an awful agony of soul sorrow and intensity of desire (L. 22:41). He experienced an intense struggle. The gall-like bitterness of the cup seemed too much for a moment, and He must speak to the Father. In His bitterest anguish of soul, Jesus was fully submissive to the Father's will. However revolting the Cross may be *in itself*, yet if it is the Father's will that He drink the cup, Jesus was willing (v 39, 42). The disciples slept while Jesus agonized in prayer. They failed Him in his deepest sorrow. We too fail Him at times when we should be watching (praying). Jesus rebuked and warned them (vs 40, 41). We need so much to heed this warning. A second and a third time Jesus withdrew to pray. Not until He had prayed the third time, was the inner struggle ended and his heart calm. God strengthened Him. Jesus won a triumph through surrender. Sincere prayer always receives an answer from God.

When Jesus returned to the disciples the last time, He no longer needed their sympathetic watching with Him. The victory was won, the hour of betrayal was at hand and they could sleep now (v 45). We need to watch lest we sleep while we should be of use to the Lord. Jesus was ready to go and meet the betrayer with a calm and unafraid heart.

Triumph Through Surrender

Surrender to God is necessary. He is our Creator and Lord and has a right to direct our lives. Jesus recognized this right. We must needs have faith in His righteousness and goodness, must recognize His claim upon us and yield to Him our all, if we would receive the spiritual blessings God would gladly give to us. Our failure to surrender indicates that we place some other good ahead of God. It implies that we do not fully trust His promises and goodness.

Surrender to God seems difficult sometimes. When it may mean sacrifice or perhaps hardship, it will mean a struggle. Jesus is our great example. It was not easy for Him to meekly go to the Cross, yet He could say, "Not my will, but thine be done."

Surrender to God is glorious in its results. It assures us of His favor and help along the path of duty. Jesus' surrender meant the carrying out of God's plan of redemption. It meant glorious and eternal honor to Him. It is glorious to all followers of Christ.

RELIEF NOTES

(Compiled by O. O. Miller and Abram Warkentin)

The Mennonite Central Committee Treasurer submitted to the December 30, meeting of its Executive Committee his financial reports covering the period from August 23, 1938 to December 1, 1939. Mennonite Central Committee Balance Sheet as of December 1, is as follows:

Assets

Cash	$ 729.42
Loans Receivable	320.35
Stocks (Corp. Paraguay Purchase)	57,500.00
Adv. to European War Sufferers' Fund	842.43
Para. Fernheim Debt to Menn. Cen. Com.	170,377.87
	$229,770.07

Liabilities

Loans Payable (acc't Corp. Para. purch.)	$ 51,150.00
Funds	7,146.34
Menn. Central Comm. Capital Account	171,473.73
	$229,770.07

During this period the treasurer received from cooperating relief organizations $2392.67. The net amount received from Paraguay for land purchase by the Mennonite Immigrants $2419.72. Cash payments from Paraguay to apply on colonists' debts $4356.00. According to the Mennonite Central Committee plan at time of Paraguay land purchase, the net income from Paraguay is to be used to pay interest on loans made on account of the purchase and to liquidate same. It was felt that this loan could be liquidated over a period of not more than fifteen years. So far the program has developed according to this schedule.

December 4 correspondence from Relief Commissioner, M. C. Lehman from Ingolstadt, Helmsberg, Germany advised that his program for investigating relief needs in German-controlled territory was working out according to schedule. Benj. Unruh planned to join him the day following for the further trip to Berlin and Poland. Jan. 2 cable from Berlin, Germany, received as follows: "Negotiations for relief proceedings. Await definite communications after New Year. Unruh-Lehman." Later Jan. 4 cables were received from Lehman at Budapest, Hungary, informing the committee that Yankee Clipper letter from Berlin would advise full developments in the Lehman-Unruh investigations to date, and that Lehman was temporarily engaged in work in Budapest. The Committee will await receipt of the letter referred to before going forward with plans for sending the second Commissioner to this area.

The appointment of Amos Swartzentruber, 17 Pandora Ave., Kitchener, Ont. as Relief Commissioner to the Allied area was confirmed at the Dec. 30 Executive Committee Meeting. Brother Swartzentruber has arranged to sail for Liverpool, England, from New York on Jan. 13 and is due to arrive in London about Jan. 20. Mennonite workers in Spain, Lester Hershey and Ernest Bennet, are arranging to join him there. The first task of this group will be to arrange relief distribution of clothing and monies being forwarded from Canada following which they are to look into relief needs in France and also ascertain for the groups interested, what further needs and opportunities there may be in Spain. Brother Swartzentruber plans to stay on the field for a period of three to four months.

Recent correspondence from Paraguay indicated that 1939 harvests were below normal. This fact, with an unfavorable exchange rate and lower cotton prices, helped to prevent the Colony from meeting its full schedule of payments to the Mennonite Central Committee's Agent in Paraguay, gave assurance, however, that barring entirely unforeseen difficulties in the coming year, the full payments would be met then. Most recent letters indicated that rains necessary for the coming crop came early. Because of the discontinuance of Relief help from Germany to Colony hospital and school enterprises, the Mennonite Central Committee has decided to do what it can in helping the Colony meet the problems created by this. The Committee's principal concern is that the Colony's hospital and medical facilities be continued and has granted the Colony $500.00 during the coming year for this purpose. A recent letter from one of the Colony preacher-teachers indicates the thankful feeling on their part for their M. C. C. relationship: "We very much appreciate what the M. C. C. has done and accomplished for us poor refugees during our great need. As the bloody hand of Communism reached for us, the Committee was there to help. This help from God and His children we dare not forget. The terror from Communism is terrible as those will know who have experienced contacts with it as our people did. Dear Brethren, God will fully reward you for what you have done."

Notice Earlier Date of Bible Conference

The third annual Christian Bible Conference will be held at Newton, Kansas, April 14 through 21. Dr. Herbert Lockyer of London, England, will be the main speaker. Dr. Lockyer comes to us highly recommended as a Bible Expositor and Evangelist.

Dr. A. H. Unruh of Winkler, Manitoba, will again conduct morning services, Monday through Friday.

Let us pray that the name of God might be glorified.

—*The Committee.*

CORRESPONDENCE

ZION MENN. CH., ELBING, KANS., 2-20-40

At its annual election, our church entrusted me with the duty of correspondent for the year of 1940.

In a letter which I received from the Editor a few days ago, he calls this work a part of the missionary work of the church. He also asks his correspondents to share our joys and sorrows with the other readers of the Mennonite that all may receive a blessing. For, even though we must report sorrows, we may receive a blessing.

On January 28, we witnessed an unusual baptismal service. On that day, Mr. and Mrs. Paul Regier were baptized upon their confession of faith. We thank the Lord, that through the Holy Spirit He will not let his own go to wander by themselves, but follow them and finally bring them into the fold. This young couple, whose daughter is four years old, had repeatedly felt the urge to confess the Lord, but held back to make the decision. Finally the Holy Spirit was victor and we as Church rejoice.

As background for his sermon our pastor the Rev. H. J. Dyck related the story of Jacob arguing with the Lord, and of the great persuasive power of our Lord Jesus.—At the same service Mrs. Frank N. Epp, who was formerly a member at Hoffnungsau, was received into the church by letter and the following Sunday Mr. and Mrs. Henry Warkentin, now living in Peabody, were also received into the church by letter.

We welcome each and everyone of these and hope others may be inspired to do likewise.

—*Oswald Klassen, Corr.*

ALBERTA COM. MENN. CH., PORTLAND, ORE.

2-10-40

On January 23, Rev. Ed. Miller, faithful pastor of this congregation since October 1, 1937, preached his farewell sermons. During the morning worship, Rev. Miller baptized a fine young man, Paul Roller, thus bringing the total membership of our congregation to 40.

For years it has been the aim to bring our S. S. attendance up to 100 or more. The presence of 19 visitors brought the number up to 103 on the last Sunday Rev. and Mrs. Miller were among us. This served as a fine climax to over two years of hard work by the Millers.

On Monday, Jan. 29, the church members held a pot luck supper in the basement of the church and then had an informal farewell program for the Millers. Many were the expressions of appreciation for their work. It will be hard to find a successor who will be able to preach Sunday after Sunday such heart-searching, practical, spiritual sermons as those we have enjoyed during Rev. Miller's pastorate. He always stuck to his subject and carried us with him step by step. I would like to see some of Brother Miller's sermons published in the MENNONITE, at least in outline. Our loss is the gain of the Menno Church, at Lind, Washington, their new post of service.

On Wednesday, Jan. 31, all the earthly possessions of the Millers were loaded on two large trucks driven by Walt Waltner and Joe Jantz of the Menno Church, Rev. and Mrs. Miller riding in the cabs of the trucks with the drivers. It was a long, weary journey which did not end until 2:00 o'clock Thursday morning. Before they reached Washington the truckdrivers were stopped and questioned about their permits to haul furniture in Oregon. Only the fact that they were moving a poor preacher and his wife with their furniture, and had the owners actually with them, saved the drivers from a heavy fine. We wish the Millers God's richest blessing in their new field of labor.

Our little congregation is now looking for a pastor who can hold the members and enlarge the work by winning others in this community. Several prospective pastors have preached trial sermons. Brother John Bartel of Mountain Lake, Minn., has preached for us a couple of times. Our church council will be glad to consider applications of qualified ministers. All applications should be addressed to Rev. S. S. Baumgartner, 3425 S. E. Grant St., Portland, Oregon, who is a member of the council as well as of the Home Mission Board which has the most to say in making a choice, since this work is to a large extent supported by the Home Mission Board and the Pacific District Conference. *F. J. Wiens, Corr.*

"The blood of Jesus cleanseth us from all sins."

GRACE MENN. CH., DALLAS, ORE.

We had a very happy time here January 28. After the morning services we had baptismal services. Eighteen young people, aged 11 to 20, were baptized by sprinkling. Eight were received into the church upon their confession of faith. Then in the afternoon, in the Christian Church, five were baptized by immersion. Now our membership has reached 130. Since Brother Leisy has come to Dallas we have received 76 new members. Truly the Lord is working through our new servant.

Feb. 8, in the evening Rev. Bartel from Minnesota was in our church. Those present all received a spiritual blessnig.—Sunday evening, Feb. 11, Missionary Alexander Dodds from Africa told some very interesting things. How happy we should all be to live in a civilized country, where we can worship our dear Lord as we want to.

On Wednesday evening of each week we have orchestra and male chorus practice. It is wonderful how many take part. On Thursday evenings we have our prayer meetings and Bible Study. Our pastor has also started a Teacher's Training Class. There is a good turn-out every evening. That shows that the people really are hungry for the Word of God.

The weather has been very wet here this month. We are all looking for spring. It will soon be March and then we should surely have nice weather.

Mrs. Leonard Schmidt, Corr.

* * *

FIRST MENNONITE CH., BEATRICE, NEBR.

Our church held its annual business meeting, Jan. 9. Elder Franz Albrecht has asked for a year's leave of absence, due to impaired health.—Rev. J. B. Epp, who has made his home here and occupied the pulpit occasionally, has gone to Kansas to interview friends, and may go to Kansas City to assist with a Bible School there.—Rev. Jacob Wiebe, from the Second Mennonite Church, conducted the morning services here, Feb. 18. The church is looking forward to the time when Rev. Walter H. Dyck will be here to serve the church.

Although the membership had increased the passed year, two members, Mrs. Helene Zimmerman and Marie Claassen, have passed into eternity.—Our hospital has been very busy with a large number of influenza cases during the holiday season. Church attendance has been smaller this year, due to sickness and drifted roads. The month of January has been exceptionally cold with much snow.—We have enjoyed the visits from several missionaries, their pictures and reports from their respective fields of work. Dr. E. L. Harshbarger's pictures and address from his trip abroad was real interesting. A number of members of the different churches of Beatrice and vicinity, gathered at the Second Mennonite Church, in the afternoon of February 9th, to observe World's Day of Prayer. *E. H. T., Corr.*

ALEXANDERWOHL CH., Near GOESSEL, KANS.

Our church held its annual business meeting, Dec. 28, 1939. Reports were given and discussed and officers were elected. At noon all enjoyed the lunch which had been prepared in the basement of the church. Due to snow and cold weather the meeting was not as well attended as usually. This year we have a real cold winter with much snow, but we have been privileged to hold services every Sunday except on Jan. 7 and on Feb. 18, when services were called off on account of snow-drifted roads. Every Wednesday night, Rev. P. H. Unruh conducts Bible study at the church, the book of Hebrews being studied. A large number of young people have enrolled in the catechism class which is taught every Sunday during the S. S. period by Rev. Unruh.

The three churches, Tabor, Goessel and Alexanderwohl are carrying on a training class for S. S. teachers and workers. It meets at the Goessel High School every Thursday night. The book "New Training for Service," by J. C. Sharp is being used. It is a splendid book. Each lesson contains several questions and some points in Christian pedagogy. The second part of the evening is spent in discussing the S. S. lesson for the coming Sunday. Here the students may attend either the group which discusses the lesson for adult classes or the group which studies the presentation and discussion of the lesson for children's classes. As a whole, I think, this arrangement is of great help to all S. S. teachers.

During the month of January we were saddened by the passing away of three of our church members. Their call to the eternal home reminded us of the words of the Psalmist when he says: "So teach us to number our days, that we may apply our hearts unto wisdom." On Jan. 1st, took place the funeral for Mrs. P. A. Schmidt. Funeral services for Mrs. P. P. Klassen who died at the Bethesda Hospital on Jan. 5, were held Jan. 10. Quite unexpectedly my dear aunt, Mrs. J. B. Unrau, suffered a stroke and died on Jan. 8 Funeral services for her were held on Jan. 12. Her facial expression, as we saw her last, was one of peace and contentment. All three of these dear mothers will be greatly missed in their respective family circles and in the church.

—Katie Wedel, Corr.

— *The Vine Press.*—Vol. III, No V. of this splendid little paper, put out by the Young People of the Middle District has just reached us. It is a very creditable number and reflects very favorably on its editor, Mr. Gordon M. Liechty, Berne, Indiana. Among the items and articles are a beautiful poem, "Over There" by Paul Rader; "Review of the Swift Current Saskatchewan, Bible School Dormitory Project," "A Brief History of the Beginnings of Missions among the Indians and Extension of the Work into India and China."

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Three Reasons for Attending Bethel

by Carl Claassen

(Carl Claassen is a brother of Paul Claassen now studying at Bethel and of Dorothy Claassen formerly a student at Bethel and now completing her nurse's training at Wesleyan Hospital, Wichita, Kansas)

The first reason why I want to attend Bethel is that I will have the opportunity to become acquainted with other young folks who are of the same faith and who have been taught the same religious doctrines and principles as I have. Surrounded by such an environment, I believe that these principles would keep growing and become more firmly established within me. At all times and especially now during wars and unrest, these principles should be a very part of us.

A Bethel professor once told me that this one reason should be enough to make young Mennonites want to attend Bethel.

Secondly, I will have access to a course that trains the spiritual body. In few schools may one have this opportunity. Since the soul is the eternal part of our body, it is vitally important that it receive the proper care and training. At Bethel I will be able to receive training for both the soul and for a future occupation.

The third reason is that I will be supporting our church school. Since it is our school, it is important that we support it, not only with our prayers and financial aid, but also by attending it.

It is my sincere wish that those people who have loyally supported Bethel will, by observing the work of Bethel alumni and future Bethel alumni, be richly repaid for their efforts.

News from China

College of Chinese Studies
Peking, China

Dear Friends:

Ever since two months ago when we arrived in China, we have been busy catching up with the class of students who started their work here in the language school during the first week of October.

Even though we have been busy, to the extent that we did not even get one day of vacation, excepting Christmas Day and New Year's Day, we do have time to hear, see, and do, or experience many things which we would enjoy sharing with you, if that were possible. Each day brings new developments, new understandings, or new problems and questions unsolved and unanswered in one's mind. Every person you speak to here corroborates the idea that this is a mighty interesting time to be in China.

Not only is this an interesting time to be here, but it is a most opportune time to do mission work, to bring the message of Jesus Christ to the people who do not know him. Among all classes of the people there seems to be a growing scepticism of the old in their religious life as in social economic fields. I do not mean to give the impression that this is anything like a definite mass movement or anything like the feeling of the majority, for some of the people think all that is necessary is to accept Western scientific methods in industry, and others of course are propounding a return to the ways of the sages of old China. But many are turning to Christ for help in their troubles for personal salvation and victory and to the Christian way of life.

Frieda and Marvin Dirks

This and That

The First Church C. E. Phila., recently conducted a service at the Seamen's Institute in downtown Philadelphia near the waterfront. Rev. Horace duBois and Rev. John Plenert spoke briefly. Members of the society contributed to the program with musical numbers. As usual these services were well attended. Members also distributed the Gospel of John to those living in the neighborhood of the First Church. (Note: This suggests possibilities of spreading the Gospel by other societies, regardless of where they may be located.)

February 4th marked the 59th birthday of the Y. P. Christian Endeavor Society of the Hereford Church. Four of the young folks reviewed the growth of the C. E. movement generally, while Dr. Johnson, the Pastor recalled to mind the past history of the local organization. Fifty-nine years is quite an age; we are wondering if there are many Mennonite organizations that can equal this span of existence.

James Downing, the popular and lovable manager of the University Camp (E. D. Retreat Grounds), will speak on "Race Relations" at a regular meeting in the near future.

Have You Seen 1939 Retreat Pictures?

All Western District Young People—and parents, too—should see the Camp Wood Moving Pictures. Make arrangements to have them shown in your community. Only week nights before April 1st remain open. So write immediately to Walter H. Dyck, Sec. Retreat Committee, Burrton, Kansas.

(It is a distinct pleasure and a great help to have material come in as it lately has come in. The young people's representatives of the various districts are to see to it that their districts send in news items, articles etc. Thus far John Fretz of the Eastern District has been most faithful in this. The representatives of the Western and Pacific districts have also facilitated this work. We are waiting for contributions from the Middle and Northern districts and from Canada.)

Senior Department

Introducing Friends to Christ

Senior C. E. Topic for March 17, 1940

MAIN TOPIC: "INTRODUCE YOUR FRIENDS TO CHRIST". Jn. 1:35-46

I. Worship Service

1. Songs: "There's not a friend like the lowly Jesus", "What a friend we have in Jesus", "I would be true, for there are those who trust me."
2. Reading of main topic, and prayer.
3. Special music—several numbers
4. Offering for mission project, while a quartet sings, "Send the light".

II. Leaders Introduction

Friendship is one of the finest and greatest things that come to anyone. To be able to confide in some one, to trust some one, and feel secure in his understandings—how much that means. To be a real friend one must help enlarge the vision, the outlook of those one befriends. One must desire to enrich and beautify their lives. How could this be done better than by introducing them to Christ. Andrew did this for his brother Peter, and the way Philip introduced Nathanael to come and meet Jesus is most interesting. To bring our friends to "see Jesus" is the most valuable thing we can do for them. Young people make most of their friendships with others who have common interests. These interest ties become even stronger than those of home and tend to bind them together closely and in varying intensity. These friendships, formed about interests, have a lasting effect upon character. Their greatness or shallowness quite often determines the character of the individual. In the work of Christ young people meet one another at their very best, and together they give their best. Here, as a great family, they will grow Christlike.

III. Suggested Topics for Short Talks

1. John points his friend to Christ. Jn. 2:31-39.
2. A transformed servant. Phil. 1:8-21.
3. A heathen won by kindness. 2 Kings 5:14-19.
4. One whom Christ won. Lk. 5:27-32.

IV For Discussion

1. What qualities of character do you want your best friend to have? 2. In what ways can we make our friends eager to become better acquainted with Christ? 3. Whose life has helped you to know Christ better, and to follow Him more closely?

V. Facts for Study

A man once tumbled into a muddy pit and injured himself, spraining an ankle and breaking his wrist. In his crippled condition it was impossible for him to clamber out again; so he shouted for help. After a time a superior citizen came by. "How did you happen to fall in there?" he asked, staring down into the pit disapprovingly. "Didn't you know it was dangerous? You have been very careless."

The superior citizen found a rope and lowered it down from the top. "Take hold of the rope," he instructed, "and I will help pull you out." The unfortunate man at the bottom tried bravely, but his injuries made the effort impossible. "Since you can't do any better," called down the man at the top, "you'll just have to stay there. I don't want to get down into the mud with you."

Fortunately a friend of the injured man happened by. He asked no questions and made no suggestions or criticisms. He hurried to the nearest house, borrowed a ladder, and then climbed down into the pit. He lifted the unfortunate man out of the mud, supported him on his shoulders, and raised him out of the pit.

Jesus always saw the man behind any garb he might wear, or work he might follow, and knew that he was precious to God. He forgave men the obstacles which they did not control and tried to remove them. We likewise have our responsibility for improving the social conditions of our day, seeing children of God in our unlikely neighbor, and doing our part in helping him find God.

VI. Illustration

Works For the Love of Christ

A gentleman visiting one of the hospitals for lepers in India, and wishing to test the nurse on duty, said, "You must have a great deal of enthusiasm for humanity to labor here among those awful cases of disease."

"Enthusiasm for humanity, indeed!" replied the nurse. "That would not keep me here a week; but I do possess some of the compassion of the Lord Jesus Christ, and that is the reason why I am content to live and labor among such surroundings."

It is the love of Christ that is the motive of all true service for God. We love lepers because he first loved us.

VII. Food for Thought

"I worked for men," my Lord will say,
As we meet at the end of the King's highway.
"I walked with the beggar along the road,
I helped the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's highway?"
"I showed men God," my Lord will say,
"As I traveled along the King's highway;
I eased the troubled doubter's mind;
I helped the blighted to be resigned;
And I showed the sky to souls grown blind.
And what did you?" my Lord will say,
As we meet at the end of the King's highway.

"The flatterer's object is to please in everything he does; whereas the true friend always does what is right, often giving pleasure, often pains, not wishing the latter, but not shunning it either, if he deems it best." —Plutarch

INTERMEDIATE DEPARTMENT

IF HE ENTERED MY TOWN

Intermediate C. E. Topic for March 17, 1940

For Daily Reading:

Mar. 11. Urged to depart. Matt. 8:28-34.
Mar. 12. Unwelcome as a guest. Luke 9:51-56.
Mar. 13. Privileged cities rebuked. Matt. 11:20-24.
Mar. 14. In a publican's house. Luke 5:27-32.
Mar. 15. In the Bethany home. Luke 10:38-42.
Mar. 17. Topic. Luke 4:16-30; 13;34, 35; 19:41-44.

Opening Hymn "O Master Let Me Walk With Thee" (Read each verse in unison first).

Scripture Reading: Luke 4:16-30; 13:34, 35; 19:41-44.

Daily Readings:

1. The rejection of Christ
   a. Matt. 8:28-34
   b. Luke 9:51-56
2. The rebuke upon those who rejected him
   a. Matt. 11:20-24
3. The welcome to Christ
   a. Luke 5:27-32
   b. Luke 10:38-42

Hymn: "Jesus, Saviour, Pilot Me"

Discussions:

1. Our individual reception of Christ.

a. Suppose Christ were to appear before you as he appeared before the people of Nazareth, how would I receive Him?

b. Would I be eager to take Christ into my home or are there certain conditions there of which I would be ashamed?

c. Would I be happy to introduce Christ to my friends?

d. Would I gladly take Christ with me to the places I frequent?

2. The town's reception of Christ.

a. Would the churches of our community be ready to have Christ as a worshipper?

b. Would our Intermediate Christian Endeavor service be such as to honor Christ if he should come in?

c. What changes do you think would have to take place in the politics of your community if Christ should enter your town?

d. If Christ should enter your town would there be a friendlier relationship between those of different races?

e. Is there any phase of our lives that would not need changing if Christ should enter our towns and communities?

3. What can we do to make our town and community a place in which Christ would feel at home.

Let the Intermediates make suggestions as to what they think should be done.

Poem. **Your Place**

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
That set you there.
—John Oxenham, F. H. Revell, Co. 1933.

Song, "Trust and Obey"
Offering
Mizpah Benediction.

JUNIOR DEPARTMENT

Program for March 17, 1940
(Palm Sunday)

JESUS' "I AM'S"

"Behold, Thy King Cometh," John 12:15.

I. Worship Period.

1. Prelude—"Coronation"
2. Call to worship: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation." Zechariah 9:9a.
3. Song in unison, "All Hail the Power of Jesus Name."—Mennonite Hymn Book, No. 128, v. 1, 4, 5, 6.
4. Scripture Reading, Luke 19:28-40; Phil. 2:9-11, by a Junior boy.
5. Leader's opening prayer.
6. Song in unison,—"Hosanna! Loud Hosanna!—Mennonite Hymn Book No. 97. Stand to sing.
7. Poem, by a Junior girl

"The Coming of the King"

"He came—a King from Glory;
He left His heavenly throne,
Where angel hosts attend—
Such splendors ne'er were known.

Earth's richest king ne'er boasted
Such wealth as He could claim,
Yet down to earth in human form—
Incarnate God—He came.

* *

His coming brought salvation
From sin and endless woe;
Redemption's plan was finished
When Calvary's stream did flow.

He came—and we adore Him
His praises gladly sing,
And bowing low, we worship
Our Savior, Lord and King."
—Florence Huntington Jensen.

8. Pianist plays melody of "O Worship the King," softly, while Juniors read the words of verses 1, 2, 5. Then sing verse one in unison.

II. Study Period.

Aim: To help our Juniors desire to make Jesus their King. To arouse a sense of deeper devotion and loyalty to this "King."

2. A few words of introduction. "We are now studying Jesus! "I am's." Words that help us to know who and what Jesus is for us all. I can not find that Jesus said, "I am King" but when Pilate asked Him, "Art Thou the King of the Jews?" Jesus answered, (let us all read His answer, John 18:36), Pilate again said, "Art Thou a King then?" And Jesus' answer was, "Thou sayest that I am a King." In the story we have today we find that Jesus claimed to be King. **He is King.**

3. Discussion by four Junior boys.

"Jesus claimed to be King"

a. He has authority, Matt. 21:3.

b. He accepted the acclaim of the people, Matt.

21:9, Luke 19:38.

c. He makes a royal entry into the City: Luke 19:38-40.

d. He exercises Kingly authority, Matt. 21:12-14.

4. Duet, "Jesus Shall Reign"—Mennonite Hymn Book, No. 323.

5. Talk by an older person. "Jesus' kingdom not of this world." John 18:36.

6. Talk by a Junior girl: He shall reign forever and ever. Rev. 11:15.

7. Poem: by a Junior girl.

"Hail to the King, who is coming to reign
Glory to Jesus, the Lamb that was slain,
Life and salvation, His empire shall bring,
Joy to the nations when Jesus is King.

Kingdom of Christ, for Thy coming we pray;
Hasten, O Father, the dawn of the day
When this new song, Thy creation shall sing:
Satan is vanquished, for Jesus is King."—Selected.

8. Leader's Heart-talk.

Is He your King? Not unless you crown Him King in your hearts, put all your possessions at His disposal, obey Him and sing His praises. Those who make Him the King of their lives are full of joy always.

III. Mission Minutes

Find answers to the following questions.

1. Who was our first missionary?
2. Where were the first mission stations?
3. What living missionary has served longest? Where?
4. Who are the medical missionaries? (You know of course, that we are talking about the mission work and the missionaries of the General Conference. Our very own, the ones that we pray for and give for.

IV. Closing Moments.

1. Sing song for the month, "Jesus, the Very Thought of Thee."
2. A few minutes of silent prayer followed by the leader's closing prayer.
3. Sing twice,—"Into My Heart."

IS POLAND "TO REMAIN THE HOME OF THE JEWS"?—Recently pamphlets issued by the Polish government-in-exile in France, by the Polish embassies in Rome and in Vatican City, have charged Germany with a campaign of mass extermination against the Poles and with a long series of persecutions, with such outrages as shooting priests, sterilizing Polish children, torturing Jews or executing students by the thousands," etc. In an interview with 150 press correspondents Hans Frank, governor-general of the German occupied territory of Poland, said: "Such fantastic accusations can make a philosopher smile." Continuing he stated: "Germany is at war, fighting for its existence. So it is not to be supposed that the Reich could extend liberties to the Poles greater than those enjoyed by the populations of England, France or Germany. But those who assail me from abroad should know—there is no hunger here, there is not any rationing of bread as in Germany itself. They should know there is not a single concentration camp in all Poland." His government was not persecuting the Jews there, he said. But thousands of them from Germany, Hungary, Slovakia, Rumania and Russia had applied to enter Poland. Referring to the rumor that Lublin with adjacent territory might be set aside as a Jewish state, he said, he saw no objection to such a plan. That, if Hitler could have his way, Poland is to remain *"the home of the Jews;"* that by tradition it seemed more Jewish than other European states. Where the newly arrived Jews go, was largely decided by the Jewish communities, which were operating freely in every region.—Since neither England nor France nor Germany appear to have lands for a Jewish colony, would it not solve one of the world's problems, if at the close of the present war, a part of Poland might be set aside for that purpose, until God can have His way with His own people? —T.

CORRESPONDENCE

IMMANUEL MENN. CH., LOS ANGELES, CALIF.

2-17-40.

"Oh give thanks unto the Lord; for He is good; for His mercy endureth forever." God has been gracious to us. Our hearts rejoice in remembering how safely and wisely He has led us, step by step.

As we have found it desirable to allow a few weeks between the holidays and the important Annual Meeting, to afford a better opportunity to seek spiritual preparation and guidance, this meeting was held January 14th, with a large attendance. A fine spirit of brotherly love was evident. The reports for the past year showed that the church, through her various auxiliaries, and under the guidance of our earnest young pastor, Rev. W. A. Regier, had gone forward in service for Christ, both in the church and in the community. Especially has the Young People's Division of the Sunday School and C. E. given a good account of itself in trying to reach other young people of the community. The Senior C. E. had charge of one evening service each month at the Union Rescue Mission and one Sunday afternoon a month at the County Farm (Poor House), where they brought a spiritual message to the inmates and also gave out a treat to each person in their assigned wards. Our five C. E. Societies meet simultaneously on Sunday evenings before the church service, and are always faithful in attending the latter also. Other spiritual activities of our church are the midweek children's meeting, the two Euodia Girls' Clubs, the Miracle Book Club, the Women's Bible Class Wednesday afternoons, and the monthly Women's Missionary Society meeting. The pastor reported an addition of eleven new members to the church last year. All new officers were installed on January 21st by the pastor in a solemn service of dedication.

We were saddened during the past year by the departure of four of our members, but can rejoice ethat thy are "with Christ; which is far better." Another, whose kindly presence we miss, is grandfather J. W. Regier, who was a regular attendant so many years. Dear Miss Lavina Burkhalter is greatly missed, having served in the church since 1921. Her various activities, which she had to lay down so suddenly, were taken up by our pastor's wife and other volunteers. And now we must report the Home-going of another one from our older ranks, Miss Anna Dirks, on February 8th. Her friends had helped her celebrate her 94th birthday anniversary in the previous week. This sister was the oldest member of our church. She had come here from Beatrice, Nebraska, many years ago, with Miss Helena Jensen.

One of the big events for which we are planning in the new year, the Lord willing, is the entertaining of the Pacific District Conference, probably in June. We anticipate a blessed time in fellowship with visitors from our sister churches in this Conference district.

We are looking to the Lord for a blessed year of spiritual growth and service, and praise Him that we were permitted to receive eight new members on February 4th, three by baptism, and the others by letter or on pervious baptism.

Anna G. Stauffer, Correspondent.

IN MEMORIAM

BEULAH GEIGER SOLDNER, *daughter of Calvin C. and Sarah Steiner Geiger,* was born at Bluffton, Ohio, July 4, 1896, and entered into peaceful rest Sunday, January 28, 1940, at her home in Bluffton, at the age of 43 years, 6 months, and 26 days.

At the age of 14 years she professed her Christian faith, was baptized and received into the membership of the former Zion Mennonite Church, near Bluffton. This faith was but the beginning of a most beautiful, devout, and genuinely helpful Christian life. She later transferred her membership to the First Mennonite Church, Bluffton, Ohio.—She graduated from Bluffton High School in 1914, and received her A. B. degree from Bluffton College in 1920.

On August 28, 1919, she was united in marriage with Grover T. Soldner. To them three children were born: Paul Edmund, Helen Marie, and Louise Irene, all of whom survive. Surviving are also her mother, two brothers: F. Steiner Geiger, Green Springs, O., and Ivan J. Geiger, Van Buren, O.; and three sisters: Mrs. Eva Harshbarger, North Newton, Kansas; Mrs. Mabel Nordstrom, Cambridge, Mass., and Mrs. Marguerite Fretz, Chicago, Ill.

For 17 years Mrs. Soldner greatly aided her husband in three pastorates: 1920-23, The First Mennonite Church, Summerfield, Ill.; 1923-1931, Zion Mennonite Church, Souderton, Pa.; 1931-1937, Eighth Street Mennonite Church, Goshen, Indiana. In this work, as well as in her home and the community, her presence was always a heavenly benediction. Many there are who bless her memory because of some inspiration, word of encouragement, or kindly help, received from her overflowing Christian spirit. Truly her life has been lived for others, and her message to all, could she speak to us, could best be expressed in the words of the apostle Paul to the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Funeral services were held Tuesday morning, January 30, in the First Mennonite Church, Bluffton, O., in charge of Rev. H. T. Unruh, pastor, assisted by Rev. P. E. Whitmer who was Mrs. Soldner's girlhood pastor, teacher in Bluffton College, and performed her marriage ceremony. Rev. Unruh based his meditation on Isaiah 40:31 and 41:10. Further brief services were held in the afternoon of the same day in the First Mennonite Church, Berne, Indiana, in charge of Rev. Unruh, and assisted by Rev. C. H. Suckau, and Rev. Whitmer. Rev. Whitmer based his meditation on 1 John 3:1-3. Interment was made in the M. R. E. cemetery, Berne.

* * *

REV. ANDREW OESCH was born near Pekin, Illinois, December 16, 1848. Passed away at Long Beach, California, at the home of his daughter, Mrs. J. H. Donner, January 23, 1940, at the age of 91 years, 1 month, 7 days. He was the oldest member of the First Mennonite Church of Upland. He was ordained to the ministry in 1874 and served churches in Illinois and Nebraska over a period of thirty years, His wife, Magdalena Unzicker, passed away many years ago in Nebraska. Surviving are a son, Rev. J. A. Osch, Staunton, Ill.; and a daughter, Mrs. J. H. Donner, Long Beach. Funeral Services were held at the Mottell Mortuary, Long Beach, conducted by the pastor, Rev. Lester Hostetler, January 27. Text, Rev. 21:16. The body was shipped to Morton, Illinois, for interment.

* * *

FREDRICK S. PATTERSON, *son of Wm. and Sarah (Arnold) Patterson,* was born in Canada, Jan. 24, 1863. In 1934 the Rev. W. S. Gottshall, his former pastor, led him to Jesus Christ and on Oct. 7, 1934 was baptized and received as a member into the East Swamp Mennonite Church. Though almost deaf, he was a faithful attendant at the church services.

On February 3, 1940, he was burned to death in his home near Quakertown, Pa., thus bringing his age to 77 years, and 10 days. Having no close relatives, he leaves to mourn many friends of the community. Funeral services were held at the East Swamp Mennonite Church, on Feb. 7, 1940; th pastor, Rev. Harold D. Burkholder, officiating. The body was then shipped to Blackwater, Ontario, Canada, for burial.

MOTHER MARIA SCHROEDER, *daughter of Jacob and Helena Friesen,* was born January 6, 1863, in South Russia. At the age of 12 she emigrated to America with her parents. The first winter was spent in Ontario, Canada. In spring they came to Minnesota where they settled on a farm nine miles northeast of Mountain Lake.

On the confession of her faith she was baptized by the Elder Aaron Wall and received into the church in the year 1882. On June 24, 1883, she was united in marriage to our father Jacob D. Schroeder. To this union were born ten children: Maria, Mrs. J. J. Vogt of Mountain Lake; Jacob G. of Huron, S. D.; Peter R. of Freeman, S. D.; Helen, Mrs. I. J. Dick of Mt. Lake; David S. of Mt. Lake; Elizabeth, Mrs. J. A. Quiring of Frazer, Mont.; Ernest H. of Spokane, Wash.; Leonard A. of Mt. Lake; Arnold, and Susan, Mrs. J. J. Janzen of Henderson, Nebr.

Father preceded her in death, September 15, 1916. A very trying time in her life was when Arnold, at the age of six, had an accidental death. She also deeply felt the loss of her oldest daughter, Marie, who passed away two years ago last September.

For many years she had a weak heart and it was feared her end would come suddenly, but instead she had to suffer very, very much the last few weeks, death was a bitter enemy to overcome. On Wednesday, January 31, at 5:05 P. M. she was permitted to enter her heavenly rest for which she had longed so much. —She was a God fearing, praying mother. Her place will be missed, but on that great resurrection day we hope to meet her face to face.—She leaves to mourn her departure, five sons, three daughters, five daughters-in-law, four sons-in-law, twenty-nine grandchildren, five brothers, eight sisters-in-law, one brother-in-law, and many relatives and friends.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they must rest from their labours; and their works do follow them. Rev. 14:13.

The funeral was held Saturday, Feb. 3. Rev. J. J. Balzer conducted the services in the David S Schroeder home and Rev. P. J. Friesen officiated in the church, assisted by Rev. Victor Sawatzky. All the children except Ernest were present.

* * *

PETER STOESZ, *son of John and Maria Heppner Stoesz,* was born Dec. 16, 1875, in Schoental, South Russia. In August, 1877, he migrated with his parents to America, and settled on a farm near Mt. Lake, Minn., of which they soon became the owner, where he spent his youth and grew to manhood. In those pioneer days there were meager opportunities to obtain an education, but he enjoyed a strict Christian home training and developed valuable virtues in the open country. He grew up in the fear of the Lord and in 1897, on his own inner conviction, he took catechetical instruction, was baptized by Elder Gerhard Neufeld, and became a member of the First Mennonite Church. Later in 1920 both he and his wife joined the Bethel Church, of which he was a member until his death.

June 4, 1899 he was joined in holy bonds of matrimony with Maria Falk to share life's joys and sorrows together. The Lord blessed this union with six children. Soon after marriage the couple moved on their own farm, 8 miles northeast of Mt. Lake, where they lived under God's blessing until Nov. 27, 1915. Then he purchased the parental home, entered the garage business, and the family moved to the village of Mt. Lake where they spent 23 years in business. In this his experiences were trying during the years of financial depression, but they learned to trust in God and lean upon His promises.

Just lately he remarked that, if it were not for his being able to attend church regularly, he would not be able to carry on under his heavy burdens. He enjoyed church services, for they gave him comfort and courage to go on. With joy he read the Bible and would pass his personal remarks of their values in life.

Tuesday morning, Dec. 26, he left home and soon felt pain in his chest. Stopping at a filling station to wait for it to pass, heart failure suddenly ended his life. We do not comprehend why so suddenly from Christmas joys into the valley of sorrow and bereavement; but we have the living hope of King David: "I shall go to him, but he shall not return to me." (II Sam. 12:23).

He reached the age of 64 years, 10 days, and lived in the bonds of matrimony 40 years, 6 months, 10 days. He leaves to mourn his unexpected passing, his widow, 4 daughters and one son: Maria, Mrs. N. J. Toews; Anna, Mrs. C. B. Friesen; Kate, Mrs. D. G. Schroeder; Peter and Helen; 3 sons-in-law; 1 daughter-in-law; 9 grandchildren; 5 brothers, Dietrich, Rev. Jacob, John, Cornelius, Erdman, all of Mt. Lake community; and many relatives and friends.

The following officiated at the funeral: Rev. J. J. Bartel and Jacob Stoesz in church; Rev. P. J. Friesen at the cemetery.

» » JOTTINGS « «

—*Freeman Junior College.*—With Prof. D. S. Wipf as coach, the College Debate Squad is busy practicing and participating in debate tournaments. Of the 12 schools that enter them, Freeman has ranked as high as first and never below eighth.—The College library is making a good showing. It has about 5,706 volumes on its shelves. During this year so far 3,318 books and 2,080 periodicals, or a total of 5,398 items have been checked out, an average of 1,079 per month. The average number of items checked out per student thus far in the year has been 37.

An Appeal in A Worthy Cause

— *Rev. Walter Dyck, Young People's Representative of the Western District* wishes again to call attention to the following very valuable book which all young people, especially the young men, should read and profit thereby:

"NON-RESISTANCE UNDER TEST"

"The Thrilling Experience of a Young Man Who Had the Courage to Stand for His Convictions, and Why."—Mr. E. J. Swalm, a conscientious objector in the World War, tells the story of his experiences—call for registration, farewell to home folks, various tests leading to court-martial, life in the penitentiary and return to home. Order your copy from the *Western District Conference Peace Committee, Walter Dyck, Treas., Burrton, Kansas.—Price 25c.*

— PASTORS GATHER FOR CONFERENCE AT BLUFFTON COLLEGE.—The Ministerial Association held its annual meeting February 14 and 15 on the Bluffton College campus.

For the conference the members had engaged as the speaker Alva J. McLain, president of the Grace Theological seminary, Winona Lake, Indiana. Due to sudden illness, Dr. McLain was unable to fulfill the engagement. Wednesday C. E. Krehbiel of Newton, Kansas, president of the Mennonite General Conference, lead the discussion which centered around the question of peace. In the afternoon sessions Dr. Calvert Ellis spoke to the group on "Fellowship in the Church". The conference came to a close Thursday noon after a challenging discussion concerning some of the vital problems confronting the ministers of the three conferences represented.

The conference was attended by ministers from the Eastern, Middle District and Central Conferences of the Mennonite church. —*Sent in by Corr.*

— *PASTORAL MESSAGE:* To slight the invitations of our friends without valid reason is a social blunder. To slight the invitations of the greatest Friend, Jesus Christ, is a sin. How often do we hasten to respond to the invitations which the world gives us but we neglect the greatest invitation of all—to come and dine with God. Let us remember that it is not only men who invite us to fellowship with God but God himself sent out this invitation. What is our reply?— *E. W., Second Church, Philadelphia.*

— *Rev. W. L. Augsburger, formerly of Albany, Oregon,* announces that he has accepted a call to the Van Orin Community Church in Illinois, and that his new address is: REV. W. L. AUGSBURGER, VAN ORIN, ILLINOIS. Some of us will remember that Brother Augsburger served the Grace Church at Albany for some time. But due to the fact that he found his service for the church and outside work that he had to engage in to make a living too hard on his health, he resigned to seek improvement. We are sorry to see him leave our fold, though hoping that it may be only temporarily. May he find his new charge congenial in every way, and may God bless his ministry!

— *Bethel College Church, North Newton, Kansas.*— Rev. J. N. Smucker, the pastor, is featuring a series of Sunday morning Lenten sermons on the general theme of the twenty-third psalm, "The Lord is My Shepherd." The Peace Study group continues to meet on Thursday evenings. Prof Ralph C. Kauffman and Dean P. S. Goertz serve as leaders.—Last Sunday was the regular monthly Church Night program, consisting of a panel discussion of some of the needs of the church as brought out by the recent Every-Member Visitation. A social hour with light refreshments followed the program.—A meeting of the Men's Brotherhood is planned for Monday evening, March 4.— Several Lenten Vesper services for Sunday afternoons are being arranged.

— *The TRUE BLUE GIRLS*, a S. S. Class in the Aberdeen Church, Idaho, are working on the project of rebinding all the worn and torn books in the Sunday School Library. At a Christmas Social held at the H. C. Wiebe home, this group spent part of the evening caroling shut-ins and also the pastor, Rev. Wedel, who was presented with a photograph album, containing a picture of nearly every family in the church. The evening was closed by a devotional hour and refreshments. — *Workers Exchange.*

REPORT OF TREASURER PACIFIC DISTRICT CONFERENCE, OCT. 21, 1939 TO FEB. 17, 1940

For Pacific District Conference:

First Menn. Ch., Upland, Calif. $30.73; First Menn. Ch., Colfax, Wash. $60.00; First Menn. Ch., Reedley, Calif., $19.32; First Menn. S. S. Reedley, Calif., $8.40; Menno S. S., Lind, Wash., $6.71; Menno Church, Lind, Wash., $14.50; Menno Choir, Lind, Wash., $13.36; Grace Menn. Ch., Dallas, Ore. $13.33; Immanuel Menn. Ch., Pratum, Ore., $52.34; Menn. Ch. Home Miss. Board, Philadelphia, Pa., $260.00; Jno. C. Jantz, Odessa, Wash., $2; H. D. Voth, Escondido, Cal. $10; Adult C. E. of I. M. Ch., Los Angeles, Calif., $9.20; Menn. S. S., Newport, Wash., $9.79; Menn. Young P. C. E., Aberdeen, Idaho, $10; Menn. Ch. Newport, Wash., $34.46;

For Portland, Ore., Mission:

Young P. and Young Married P. Class, Upland, Calif., $9.75; S. S. of F. M. Ch., Upland, Calif. $18.83; Sunday School of the Eden M. Church, Moundridge, Kans., $10; Worth While Circle of F. M. Ch., Reedley, Calif., $10; The Young P. C. E. of F. M. Ch., Reedley, Calif., $5.00.

The Workers Exchange:

California M. S. S. C. E. Conference, Bakersfield, Calif., $35.00;

For Dallas, Oregon, Church Building:

F. M. Ch. Reedley, Calif., $41.86; San M. M. Ch., Paso Robles, Calif., $23.58.

For Swift Current, Canada, Building Fund:

M. S. S. and C. E. Conference, Reedley, Calif., $100; Calif. M. S. S. and C. E. Conference, Bakersfield, Calif., $104.45.

We thank all the givers for their gifts. Our prayers are **The Lord Bless These Gifts.**

All gifts Gratefully acknowledged,
Jno. C. Jantz, Treas.

TREASURER REPORT OF THE HOME MISSION BOARD FOR JANUARY

Receipts

Hoffnungsau, Inman, Kans., $15.95; Ebenezer, (White Gift), Bluffton, Ohio, $4.50; H. S. Backman, Woodlake, Calif., $5; Emma Bachman, Woodlake, California, $5; Alexanderwohl, Goessel, Kans., $52.48; Mennonite S. S., Ringwood, Okla., $6.61; East Swamp, Quakertown, Pa., $25; Trust Fund of General Conf., $128.66; Bergtal, Pawnee Rock, Kans., $15.66; Friends, Chicago, Ill., $8; Women's Missionary Soc., Wadsworth, Ohio, $10; Bethel, Fortuna, Mo., $9.81; Tabor, Newton, Kans., $19.80; First S. S., Monroe, Wash., $8.68; A Friend, Newton, Kans., $50; Pacific Conf., $20; First, Mt. Lake, Minn., $30.92; Young Men's Class, Flatland, Quakertown, Pa., $4.50; Rev. Edgar Toews, $15; Friedensberg, Avon, S. Dak., $11.08; Ebenezer S. S., Bluffton, Ohio, $150; Germantown Mennonite Ch., Germantown, Pa., $9.51; Immanuel S. S., Los Angeles, Calif., $14.22; Saron, Orienta, Okla., $18.42; First, Upland, Calif., $12.17; Bethany, Norwich, Kans., $22.72; First, Phila., Pa., $21.45; Sperling Floor Co., Los Angeles, Calif., $50; Friends, Newton, Kans., $80; Second, Beatrice, Nebr., $25.56; Bethel, Mt. Lake, Minn., $100; Immanuel Jr. C. E., Los Angeles, Calif., $5; First, Wadsworth, Ohio, $25.33; First, Trenton, Ohio, $18.94; Hoffnungsfeld S. S., McPherson, Kans., $15; Mennonite, Richfield, Pa., $15; Bethel, Volt, Mont., $20; First, of Christian, Moundridge, Kans., $34; Zion, Moundridge, Kans., $17; Mr. and Mrs. P. J. Waltner, Pretty Prairie, Kans., $20; First, Berne, Ind., $103.20; First, Halstead, Kans., $13.99; Nichols Contract No. 2309, $14.81; First, Beatrice, Nebr., $52.21; Bruderthal, Hillsboro, Kans., $34.87; First, S. S., Monroe, Wash., $3.75; First, Berne, Ind., $111.15; Deep Run, Hilltown, Pa., $88.43; Monroe S. S., Near Lind, Wash., $6.71; Mennonite Ch., Pulaski, Ia., $3.73; First, Chicago, Ill., $10.24; Pacific Conf., $20.00. **Total, $1583.96.**

Special: West Zion, S. S. Class No. 15, Moundridge, Kans., for Girls Home in Saskatoon, Sask., Canada, $6.50. **Grand Total, $1590.46.**

Disbursements

Vouchers drawn for the month, salaries, rent, stamps, etc., $1086.75.

All receipts gratefully acknowledged.

J. J. Plenert, Treas., 429 Knorr St., Phila., Penn.

Reprt of the Ex. Com of Mission Societies for Jan. 1940.

Foreign Miss. Gen'l Treas.:

Saron Miss. Soc., Orienta, Okla., $25; Sew. Soc. Whitewater Ch. Lena, Man., $20; Sew. Soc. Whitewater Ch., Boissevain, Man., $4; Miss. Soc. Grace Ch. Dallas, Oregon, $25.80; Miss. Circle, Springfield Ch., Pleasant Valley, Pa., $5; Miss. Soc., Wadsworth, Ohio, $10; Elsie Schroeder, Hillsboro, Kans., $5. **Total $94.80**

For India:

Int. Miss. Band, Berne Ind. Orphan, $30; Miss. Soc. Reedley, Calif. Orphan, $30; Young Women's Miss. Soc. Henderson, Nebr. Orphan, $30; Ladies Aid, Medford, Okla., Biblewoman, $25; Sew. Soc., Liberal, Kans. Biblewoman, $25; Grace Miss. Soc. Albany, Oreg. Housefather, Birra St. Boy's School, $40; Miss. Soc. Monroe, Wash. Champa Hospital, $14; Truth Seeker's S. S. Class, Medford, Okla. Leper Home, Champa St., $5; Friendship Circle, Menn. Ch. Inman, Kans., Same, $15; West Zion Sew. Soc., Moundridge, Kans., Janjgir St., $10; Friendship Circle, Menn. Ch., Inman, Kans., Birra St., $15; Sr. C. E. Soc. Immanuel Ch., Los Angeles, Calif. Witnessing Band, $10; Sew. Soc., Wimbley, Alta. India, Where needed, $35; **Total $284.00.**

For China

Miss. Sew. Soc., Inman, Kans.,, Biblewoman $40; Grace Miss. Soc., Albany, Oregon, Biblewoman, $40; Ladies Aid, Alsen, N. D., Evangelist, $40; Miss. Soc. Wadsworth, Ohio, Kai Chow Hospital, $10; Miss. Soc., Monroe, Wash., Electric Light Plant, $14; Bergfeld Jr. Miss. Soc., Mountain Lake, Minn., Flood Relief, $10.59; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10; Tabea Sew. Soc., Tampa, Kans., Same. $20; Primary S. S. Class, Brudertal Ch., Hillsboro, Kans., Sick Children, $9.18; Sew. Soc., Wembly, Alta., China, Where needed, $35.00. **Total $228.77.**

Expenses of Ex. Com. and "Miss. News and Notes":

Young Women's Miss. Soc. Henderson, Nebr., $.30; Tabor Sew. Soc., Goessel, Kans., $2.60; Rev. and Mrs. P. W. Penner, Hillsboro, Kans., $5; Miss. Soc., Portland, Oreg., $.70; Sew. Soc., Aberdeen, Sask., $1.00; Mrs. P. G. Schmidt, Marion, Kans., $.25; Mrs. P. P. Schmidt, Newton Kans., $.25; Mr. and Mrs. J. C. Jantz, Oressa, Wash., $.25; Mrs. Peter Boehr, Tiffin, Ohio, $1.00; Mrs. Herman Androes, Wichita, Kans., $.10; Mrs. Sam Baergen, Wichita, Kans., $.10; Mrs. Edward Duerksen, Alsen, N. D., $.25; Mrs. P. Loewen, Alsen, N. D., $.25; Mrs. H. Loewen, Munich, N. D., $.25; Miss. Soc., Trenton, Ohio, $3.00. **Total $15.30;**

Miscellaneous:

Miss. Soc. Monroe, Wash., Home Miss. Gen'l. Treas. $14; Miss. Circle, Springfield, Ch., Pleasant Valley, Pa., Same, $5; Miss. Soc. 1st. Ch., Lima, Ohio, Retired Miss. Pension Fund, $5.90; St. John's Ladies Aid, Pandora, Ohio, Same, $3.00; Sew. Soc. 1st. Ch., Hillsboro, Kans., Same, $10; Bergfeld Miss. Soc., Delft, Minn. Traveling Expenses of Miss., $10; Miss. Sew. Soc. Inman, Kans., Rev. J. J. Thiessen, Bluffton, Ohio, $4; Friendship Circle, Menn. Ch., Inman, Kans., Same, $4; Same, Rev. H. A. Toews, Africa, $15; Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Ariz. Miss. Bibles, $10; S. S. Class, West Zion Ch. Moundridge, Kans., Same, $2; S. S. Class, Pretty Prairie, Kans., Same, $10; Friend, Christmas Fund, $.27. **Total, $93.17.**

Grand Total **$716.04**

Mrs. Frieda Regier Entz, Treas.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, March 5,1940 NUMBER 10

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Mission Number Next Week, with Right-of-way over Other Matter.

THE SUFFERING MESSIAH

As we approach the Easter season, let us pause to consider the price that was paid for our salvation. It was not only the physical suffering of the cross that tore the heart of the Savior but the ingratitude of those whom He would save. From the cross He cried out, "Father, forgive them for they know not what they do."

Isaiah in the fifty-third chapter of his book gives to us a picture of the Messiah who through affliction and suffering should make possible the forgiveness of the sins of those for whom He was afflicted and killed. Isaiah saw what we know, that wherever the world has been lifted and helped it has cost some one very dearly. Our emotions are stirred by the heroic and our hearts are touched by the afflicted and oppressed but many times the one who gives the most suffers in silence and receives little acclaim or sympathy.

The world ever moves forward on the sacrifice of those who have given freely of themselves so that those who follow may profit. Mothers and fathers rejoice when they can help their children even if they themselves must make some sacrifice in giving help. The world's martyrs have not all died on the field of battle but many have given their all in some quiet and unknown way that others should reap of their sowing.

All these are following in the footsteps of Him who led the way, who suffered the same temptations as we do, in addition to the knowledge of His power over those who would destroy Him, and yet followed the pathway of non-resistance which allowed Him to accomplish what could be done in no other way.

The world today is not what it ought to be. The power of righteousness conquers wickedness very slowly. We think of men's lust for money and power, of war and preparation for war and wonder if His sacrifice was in vain. Yet we read here in Isaiah, "He shall see of the travail of his soul, and shall be satisfied—." We believe that His suffering was not without results and that when He cried on the cross, "It is finished," He looked down through the centuries and saw you and me saved from sin through His sacrifice and knew He had accomplished that which He had been sent to do.

FROM MOUNTAIN TOP EXPERIENCE TO ABJECT DESPONDENCY

Many of us are familiar with the story of Elijah, one of the most unique of the Old Testament prophets. He had been called from obscurity to be Jehovah's champion in checking Israel's fall into idolatry. He found his task particularly difficult with the court of Ahab and his perverted wife Jezebel. His struggle to lead the people Godward came to a climax on Mount Carmel, where in the presence of a large assemblage and of 450 prophets of Baal, he called upon Jehovah to show His power and His claims upon His people, and the impotence of Baal. Then fire from heaven devoured Elijah's sacrifice, altar and all. It was only human for the prophet to feel considerably exalted over this victory of Jehovah's might and his own approval as the servant who championed His cause. Now that the kingdom was reclaimed and rededicated to the true God, he must have been tempted to rest on his laurels, with the hope of easier times ahead.

But Jezebel the terrible was still alive and would be sure to plot revenge on the prophet for the extermination of the false prophets. So, with the shifting of the scene, we find Elijah fleeing for his life, without stop until he sinks beneath a juniper tree out in the wilderness, where he prays that he might die. It is a pathetic scene, when a big soul is nearing a break down. Many devout Christians have faced situations where they felt like crying with their Savior, "My God, why hast thou forsaken me?" There are three causes that may explain Elijah's pitiful state: In the first place, *he was suffering from physical fatigue.* On Mount Carmel he had been subjected to a terrible strain. It is one of those instances when men live years in minutes. And when the long promised rain came, he ran all the way from there to Jezreel befor Ahab's chariot. It is as some one has truly said, "The canker which eats out the joy of so many Christian lives is frequently caused by mere physical depression; . . . and a tired body may cause the veriest saint to doubt his 'calling and election.' " Another reason for Elijah's low spirits is, *he was idle.* He had dropped from a life of intense activity into one of inaction. "An idle man's brain is the devil's workshop." And "enjoyment stops where indolence begins." It is safe to say that most of the unhappiness in the world is caused by idleness. A third reason for Elijah's depressed mood may be found in the fact that *he had stood too long alone.* God wisely foresaw that man needed sympathy and companionship. So he made him a companion in Eve. A certain hard criminal known for his sullenness, gradually developed a pleasanter mood. One day the jail-keeper found him with a rat on his lap, stroking and caressing it. A mute animal gave him a bit of companionship which men shunned to give. It is ever true that all elements of man, the physical, the spiritual, the social, and intellectual must be wisely nurtured, and balanced, or things are likely to go wrong.—T.

TO LOVE GOD IS TO KEEP HIS COMMANDMENTS

Peoples' conceptions of love differ widely. Some hold that love should never be coupled with sternness, that its essence is all sweetness, that its function is to yield things that are pleasing to the senses. Again there are those who show their love by frequently giving parties and entertainments or furnishing other rather sensuous pleasures of this or that sort. Even well-meaning Christians are tempted to indulge in excesses along this line. Certainly love is kind, affable, it gives gladly, gives itself. But true love, genuine Christian love, love "in the Spirit," will always try to discover what will bring the most real benefits to the one on whom this love is bestowed. Such love may have to deal quite sternly at times. Even the love for God is not what some people conceive it to be. Christ expresses the essence of this love when he says, *"If ye love me, ye will do my commandments."*—John 14:15. It is possible to engage in many helpful Christian activities, to attend many Christian meetings and festivals, and to indulge in all sorts of apparently Christian exuberances. And when Christ takes such doings under the scrutiny of his all-seeing eyes, he may find them admixed with considerable form, pretense, and even sham, and why? Because they are not duly motivated with the desire of keeping God's commandments. If we truly, honestly want to love God, we will have to do just what he wants us to do. Here is a young woman who is burning with the desire to go to the mission field, but is compelled to stay at home to nurse her ailing mother. To do this work tenderly, sacrificially, in filial love, is loving Christ and doing His will. God may not always ask His child to do what is pleasant and congenial. But such tasks are apt to become so, when done obediently, cheerfully, for his love's sake.—T.

—*Friedensberg Menn. Church, Avon, S. Dak.*—"We had prayers, a special sermon, and an offering on Sunday morning, Feb. 25, for the benefit of Freeman Junior College, and all Christian schools."

—*J. E. U., Corr.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

I Wonder Who We Are?

One day at the close of the Sunday School Teacher's Meeting one of the Hopi Indian Christians asked the above question. When queried as to the reason for such a question he asked, "Do you ever hear of the Jews coming to the Lord in great numbers. No! Only a few here and there."

Some of the Hopi Indian ceremonies are very similar to the Jewish worship of the Old Testament that one is led to wonder—who are the Hopis! The other day as we were reading in Micah we were struck by the reference to "eagle fashion" hair dress as recorded in Chapter 1, verse 16. Soon after Christmas one sees many of the pre-school children's hair cut eagle fashion as a part of their ceremony at that time. The hair is clipped close to the head at all places except over the ear and in front.

One day a Hopi Christian woman in reading the Bible happened to read about the care of the ashes from the altar and she was much surprised, "for" said she, "my clan used to carry certain ashes to a certain specified place." Certain of their food regulations and specifications with certain limitations for certain ceremonies are similar to those of the Jewish ones.

It seems that this very similarity of their heathen ceremonies to the Jewish worship is a great hindrance to the Hopi in coming to the glorious Light of the gospel of Jesus Christ. "For," say they, "what you tell us goes parallel to our own religion, and why should we change?"

A certain lady who for eight years was a gospel worker in the Sherman Institute for Indians where forty different Indian tribes were represented made this remark, "Of all those forty different tribes of Indians the Hopis were the hardest to reach with the gospel and to win to Jesus Christ.

The singularly uncanny, weird and satanic Hopi ceremonies and dances seem to be spotted for the curiosity, yea, even for study by university graduates, by government people of our land, from countries even across the oceans, and tourists in general, for as many as 6000 white tourists will cross these long stretches of desert wastes to attend certain of these dances. The majority of these lament the fact of missionary work that is carried on to "spoil these beautiful ceremonies and dances."

Many of you may have read Mrs. Seymar's article in the Saturday Evening Post, "Thunder Over the Southwest." (We have extra copies of the article which we'd be glad to send you upon request). From this you will clearly sense the "New Deal" feeling of "Let the Indian live his own life he pleases." In other words, "Let him go back to his former primative state if he so chooses."

One of the Christian women one day said, "when they have put me in a cage in the zoo I'll hand out gospel tracts to the tourists that may come by!"

The satanic powers seem to be getting more clinching and hostile against the gospel in bolder form.

Our expectation is from the Lord, for "Not by might nor by power but by my Spirit saith the Lord." The effectual fervent prayer of a righteous man availeth much."

Pray for the Hopi Indian Christians that God may give them grace to live a life of faith and obedience in Jesus Christ separated from all heathen ceremonies.

Pray for the unsaved Hopis that God may give them grace unto conviction of their lost condition and grace to yield unto Jesus Christ who died to save them.

Pray for us that we may be faithful to "occupy" till He comes.

In His blessed service,
John and Mabel Suderman

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

SUMMER WORK WITH STUDENTS

The policy announced a year ago was reviewed at the Annual Board meeting in Chicago, of offering to be the "go between" for students and churches to get together in a summer work agreement. A beginning in this type of work was made last summer, and it is hoped that even more can be accomplished this year.

While on our way to the Board meeting, three Board members met with a group of interested students in Bluffton College, to discuss with them the possibility to assist them in finding places in Vacation Bible Schools and also in finding summer appointments for young men who are preparing for the Ministry.

We feel certain that similar groups are to be found in our other schools, Bethel and Freeman College. It is hoped that such interested individuals will write in to the Board members early. Of course, there will also be a need for Churches to open doors for such helpers.

By working together, our young people can find some work, and at the same time receive very valuable training; and churches can in this manner get help that may be needed. Let us work and pray together and thus help the Cause of Christ along.

Let Churches and individual students write to the Board member in your District, or address the Secretary.

I love the acquaintance of young people, for they help me stay young, and they have more virtue and more generous sentiments than old folks.—Dr. Johnson

CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN EDUCATION MADE EFFECTIVE THROUGH OFF-CAMPUS CONTACTS

I. W. Bauman

The public usually thinks of colleges and universities as being founded and conducted solely for the education and training of students. This is indeed their first function and responsibility but by no means their sole function. We are likely to forget the great service rendered by these institutions in the fields of general research, scientific and medical investigation and discovery, constructive and progressive thought, leadership training, character education, contributions to literature, to name only a few. A country without this type of leadership and service remains stagnant and unprogressive as the histories of many countries such as China, India, and Russia abundantly prove. A close study of the "off-campus" services and functions of our institutions of higher learning may well raise the question whether these functions and activities are not quite as important as is the training of students on the campus.

Christian colleges have special opportunities and responsibilities along these lines. First of all is the special responsibility of providing wise and efficient leadership in solving problems of the denomination and its constituency and of mapping out constructive programs of action. This can best be done through intimate and friendly cooperation with the officials, ministers, and lay leaders of the church. Attendance at conferences and retreats and participation on the programs is essential. Books and articles in the church papers on doctrines, policies, and activities of the denomination provide splendid opportunities. Members of the faculty should appear as frequently as possible in churches and among the constituency to give service and establish good fellowship. Faculty and constituency should know each other more intimately. Student organizations such as gospel teams, choirs, dramatic groups, athletic teams, etc. not only reveal to the public the quality and character of the college program but also forge a chain of friendship and mutual helpfulness between the college and its constituency.

The college campus should also provide a place for church conferences and retreats, and all sorts of meetings connected with the work of the church. At their institution all can feel a common interest, ownership, and pride in the work of the church. How often we prize other places and institutions more highly on the same principle as stated in the proverb, "Distant pastures always look greener." The ultimate of service by the Christian college to its constituency and denomination can only ge given when its place is properly recognized and appreciated by all, and when friendly mutual cooperation exists between those serving and the ones served.

"The New Testament Basis for Pacifism"

A current issue of *Fellowship*, the magazine for Christian pacifists, contains a very fine article by Professor G. H. C. MacGregor of the University of Glasgow on the *New Testament Basis of Pacifism.*

He says in part: "For the Christian war is primarily a moral problem; all moral problems are ultimately thological; and for theology and morals alike the final court of appeal is the New Testament.

I find three basic postulates. First, the foundation of the New Testament ethic is love toward one's neighbor, the latter being defined in the widest possible sense as Jesus defines him in the parable of the good Samaritan and the law of love being extended to cover even enemies. Indeed it is just this extension which gives the law of love its specific Christian content: "For if ye love them that love you . . . what do ye more than others."

Secondly, it is characteristic of the New Testament that its ethics are always rooted in theology, its teaching about man's duty in its teaching about the nature of God. Jesus' disciples will love even their enemies not only because that is good morally but in order that they be "sons of their Father who is in Heaven." The New Testament offers us morals founded on theology, an ethic of the brotherhood of man founded on a theology of a Father God who loves all men impartially. The preciousness of human personality in the sight of God; that is our second New Testament postulate.

Thirdly, the New Testament shows us in the life of Jesus a characteristic way of meeting and overcoming evil. And it is in the light of this way of life and above all of the Cross which sealed it, that all the teachings of Jesus must be interpreted. Jesus taught that it was better to suffer wrong than to inflict it on other people. He insisted that error must be overcome not by violence but by truth, hatred not by enmity but by love, evil not by its own weapons but by good. He consistently lived by a principle of "non-resistance" yet there was nothing negative about His life. He never condoned the stark reality of evil but He never met it with its own methods. He overcame evil with good. This basic redemptive method of overcoming evil when carried to the uttermost finds its supreme climax in the Cross.

These are the three basic postulates in the light of which the pacifist claims the New Testament as his ally: an ethic of absolute love; a theology of a Father God to whom every individual is precious; a characteristic redemptive method of overcoming evil through love and self-sacrifice."

Certainly these points by Professor MacGregory are worthy of serious study today. Mennonites will be interested to know that Professor MacGregor is coming to America and that there is a possibility that he may lecture on the Bethel College campus next June. —*E. L. Harshbarger*

Religious Training for Children

Recently the "CHILDREN'S BUREAU" of the U. S. Department of Labor is showing considerable interest in the subject of religious instruction for children. From a report on "RELIGION AND CHILDREN IN A DEMOCRACY," prepared for presentation and group discussion at a conference of religious leaders of the country, held at the White House, January 18 to 20, we glean some significant statements, as follows:

"Approximately one-half of the children and youth of America receive no formal religious sinstruction . . . Yet religion is presented as one of the fundamental essentials of the preservation of a democracy." *Teaching religion to the youth of the land is termed "an unsolved problem, which is: How to utilize the resources of religion in meeting the needs of children without in any way violating freedom of conscience or the principle of separation of church and state."*

"The child needs to have a conviction of his own intrinsic worth as a person and also a conviction that he has a significant and secure place in a rational and moral universe," the report sets forth.—"Whatever else we may do to help the child achieve the fulfillment of his needs, we have not met his greatest need until we have helped him to build a practical philosophy of life . . . Historically man has achieved this end chiefly through art, philosophy and religion. —In scientific discovery, technology, and material achievements there has been phenomenal progress, but in appreciation and achievement of values—in art, morals, and religion—there is a great cultural lag, . . . the need to assist growing children to achieve a convincing and impelling sense of values in a prevailing culture in which ends have become greatly obscured by the techniques of living."

Primary responsibility for the religious nurture of children is usually placed in the home, in many of which little if any attention is paid to it. Here the report raises the serious question, how the child's religious needs shall be met as he grows older. It is pointed out that religion was once a part of the integral education of children in this country, the first schools having been religious schools. But that religion has slowly been crowded out by increasing intellectual, scientific and industrial subject matter. Then it goes on:

"In the historical perspective of more than a century and a half, we reaffirm the principle of American democracy which leaves the Church and State each independent in its own sphere. . . However, historically it was never intended that the separation of Church and State should deprive children of the resources of religion . . . So deeply have certain religious groups felt the need of bringing up their children under the influence of religion that they have attempted to carry the entire responsibility of education in parochial schools at their own expense, in addition to the public taxation for education. Other churches have adopted the Sunday School, an institution originally designed for the underprivileged, and giving a meager amount of religious instruction on Sundays. In more recent years individual churches, or churches cooperatively, have conducted religious schools during the summer vacations. In some instances, religious instruction is given in the public schools as a regular part of their programs. Despite these various types of church and school response, the religious needs of the children are very imperfectly met in the case of many who belong to various constituencies."

The report saw hope ahead, stating: "Fortunately, at the time when we are feeling the urgency of this problem there is a growing sense of common ends which all religious groups are seeking to achieve for their children and youth, irrespective of their particular theological beliefs or church polities . . . A satisfactory solution will require a critical analysis of the problem in the light of more than a century of experience and a careful weighing of alternatives."—T.

FORWARD WITH CHRIST

Given by D. J. Unruh at the Anniversary Festival of the Lansdale Church

Christian experience cannot tolerate a standstill. There must be progress or else there will surely be a decline and not infrequently a decadence. But progress must be willed, and to will aright we must recognize the proper means of progress. If, therefore, we would make Christian progress it must be 'with Christ.' This may mean, with the aid of Christ; or it may indicate a partnership with Christ; and it may mean, I believe that it should mean, to go forward in proportion as we are yielded to the Lord Jesus Christ and so go forward with Him.

Let us envision for a moment the first of these, i.e., with the aid of Christ. What couldn't we do if only we had the full aid of Christ, if we could always assuredly say, Christ is with us. Isn't that too often the way in which we seek the help of Christ. Shortsightedly we measure our progress and say that it was 'I and Christ,' and that accounts for our progress. What a great thing WE can do if Christ is with us.

But that is an ego-centric Christianity, narrow and unworthy of our great Savior. Christianity that envisions Christ merely as an aid, may make some progress but it does so at the expense of its spiritual health.

The second view of Christian progress, is that which gives Christ a larger place, it is a partnership with Christ. Christ is now, not the servant of Christian progress, but the companion and the partner, and this can be best expressed in the term 'Christ and I.' We cannot say that such a relationship is impossible or untrue to experience, but let us beware lest we draw Christ to our level and let us recognize that whatever there is of truth in the partnership idea, the suggestion must not come from us.

Forward with Christ must mean for the informed and spiritually minded Christian, that progress is true Christian progress only when it is Christ-centered progress. It is no longer 'I and Christ.' 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave Himself for me.' Gal. 2:20.

Under God, I had a part in the birth and the early growth of the Grace Mennonite Church, Lansdale, Pa. Now you are commemorating your Tenth birthday. I am happy to write these few words and to felicitate you on this occasion. He who wrought effectually in this work in the past ten years, will continue to work effectually as you yield yourselves to him. May you continue to grow. If the Lord tarries, may the next ten years be an evidence that with Christ you have gone forward, to win souls for him, to witness faithfully to His Lordship in the church, and to wait for His coming from Heaven.

God has done great things through the Church at Lansdale. May he continue to bless and use you to His glory. I salute you in Christ and felicitate you on this Tenth Anniversary. 'Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever.' Amen.

AMERICAN YOUTH CONGRESS

Two weeks ago the American Youth Congress held an institute at Washington, D. C. Several thousand youth rallied to the nation's capital to form a sort of gigantic lobby in the interest of jobs, education and civil liberties. "It was a tumultuous session," as the reports have it. Two of the delegates were rejected at one of the sessions, for trying to present resolutions condemning Russia for the invasion of Finland. The Congress which started in 1934 has set before it some worthwhile aims, among which are the following: Dedication to the service of the country and mankind; promise to uphold the American ideal; maintenance of freedom of conscience and expression; safeguarding our national heritage; social pioneering in securing the fullest devolopment to all; respect for and defence of the Constitution, the Bill of Rights, etc. Worthy as these aims may be, the last Congress seemed to indicate that it is not easy to live up to them, and to accomplish much.

—"*Christ is the World's Life.*—Passing centuries have not and could not erect a character like His. The study of that character is largely profitless unless it leads men and nations to hear the voice of Jesus as on that great day of the feast, He stood and cried saying, "If any man thirst let him come unto me and drink." —*H. T. Unruh, in Church Bulletin.*

SERMON SKETCH

JEREMIAH AND THE NEW COVENANT

by A. J. Neuenschwander

Text, Jeremiah 31:33

The more one studies the life and work of the Prophet Jeremiah, the more one needs to admire him. Jeremiah sees the stubborn persistence of the people in their sin, in spite of his sincere efforts to have them turn in the way of the Lord. A prophet of less patience might have roundly condemned them, not so Jeremiah. After many year's of consistent labors in the almost hopeless task of turning the people in a better way, the prophet in Jer. 13:23 uses a most striking comparison with his people when he asks: "Can the Ethiopian change his skin, or the leopard his spots?" To the average man, yes even to Jeremiah, a man of extraordinary patience, it seemed a hopeless case.

I. Divine Intervention Needed

• Although Jeremiah saw no way out of the difficulty, he felt sure that the Lord knew and had a way to bring about a change. In this connection Jeremiah reveals his conviction of the ability of the Lord to help, in the beautiful picture of the potter, (18:1-6). Others in Scripture have used this same illustration, but Jeremiah seems to have used it first, in this particular way. Others have emphasized the fact that the Lord is a divine sovereign over the clay. Already Isaiah had expressed himself as indicating that the clay is helpless (64:8) and later on Paul emphasizes the same thing, Rom. 8:21. Jeremiah sees farther and goes deeper into the relationship between the divine potter and the clay, by suggesting a cooperation between the clay-man and the great Potter. Modification might be necessary, but if there were cooperation and ready response, a good and useful vessel can be made "as seemed good to the potter to make it." Jeremiah, knowing full-well the religious reform to the formal keeping of the law as prescribed in the newly found book of Deuteronomy, arrives at this significant conclusion: the trouble is not with laws, but with men. No matter how detailed their laws, laws for outward or physical observance, can never touch the spirit of men.

II. The New Covenant

In bringing forth the principles of the new covenant, as seen in our text, Jeremiah pioneered again, this time going much deeper into the consideration of spiritual life, than anyone ever went before. Here we have the result of a spiritual intuition of Jeremiah, whereby the individual soul comes in intimate and direct touch with God. How long Jeremiah pondered this matter is impossible to say, but this one fact is clear, it came from a spiritually warm and vibrant soul. The conviction that the Lord would make the new covenant by writing it in the hearts of his people, would have a far-reaching effect upon the future office of the prophet. As it was they got the inspiration for their "outward reform revival" from a book (Deuteronomy). If this new covenant became effective, the prophet's "Thus saith the Lord" would be greatly diminished. Jeremiah, however, does not seek to prolong his office to maintain his work.

According to Lindsey B. Longacre, student of Jeremiah, we have here the prophet's outline for true religion. True religion is clearly shown to be: (1) "The concern of the individual far more intimately than the concern of the nation as such; (2) as depending ultimately on a perfect harmony with the will of God; (3) as attainable, not by any outward conformity, but only in a spirit and a life." To us today this is nothing less than the acceptance of the doctrine of the indwelling of the Holy Spirit as taught by Jesus. Jeremiah is truly the forerunner of Jesus. In his last hour Jesus himself adopted the same phrase when he said in Luke 22:20: "This is the new covenant in my blood."

III. Our Attitude toward the New Covenant

In the centuries since Jesus, we have been so busy building churches, cathedrals, creeds, church organizations and machinery, that a casual observer might well feel that the main effort is toward the *outward* manifestation of Christian life. The *inner,* the spiritual, is much more difficult to approach. People speak glibly of "joining the church" as though it were similar to joining a literary society or a debating club.

You and I as sincere followers of Christ, need to emphasize the importance of the spiritual change that must attend the "joining of a church." If and when you have been duly sorry for your sins; if and when you have confessed them; if and when you are determined by the help of Jesus Christ, to remain loyal by the aid of the Holy Spirit—*Then* you or anyone can join the church. Then the "new covenant," the Spirit's indwelling, is a reality and a power.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 17, 1940

CALVARY: TRIUMPH THROUGH SACRIFICE

Matthew 27:33-50

Introducton

When Christ made the complete surrender to the Father's will it meant unspeakable sacrifice and we see the full culmination of it in our lesson today on Calvary's cross. Christ's awful agony in the garden was scarcely ended when He was arrested, taken before the high priest and the Sanhedrin and tried. The trials were little more than a farce and were held to give a little semblance of legality to the murder His enemies were determined to commit on Christ. With Pilate's confirmation of the death sentence, all was ready to begin the sorrowful procession to the cross on Calvary or Golgotha.

Jesus Crucified vs 33-38

Jesus was led to a place without the city walls to be crucified. It was early in the day, the third hour, when they crucified Him (Mk. 15:25). The accounts in the four Gospels should be read together. The crucifixion is the supreme manifestation of man's sinfulness and God's holiness; the unfathomable depths of human depravity and the infinite heights of divine love. He who went about doing good and who had done no evil, was nailed to the horrible cross. MEN CRUCIFIED HIM. The attitude of mankind, as a whole, toward Jesus is not essentially different today. Our Lord is still rejected and disowned by the great many.

Jesus was in full possession of all his mental powers when He offered himself unto death (v34). He refused to drink the stupefying drink prepared for those to be executed. The executioners were entitled to the garments of the victim and in casting lots for his vesture, they literally fulfilled prophecy (Ps. 22:18). Soldiers in relays were required to watch until the victim was dead (v 36). Many today gaze with complete indifference upon the crucified Christ.

Jesus Mocked While on the Cross vs 39-44

Passers-by, soldiers, (L. 23:36) the Jewish rulers mocked Jesus in his dying agonies. He loved them all and that made the mockery so bitter. The chief priests felt that now their triumph over Jesus was complete. They railed upon Him insolently (vs 40, 42, 43). They would not have believed if He had come down from the cross. Their jeers revealed the utter blackness of their hearts. They spoke truly, "He saved others; himself He can not save," but they did not realize it. Jesus could have saved himself, but instead He gave himself as the sacrifice for man's sins.

Jesus Yields up His Spirit vs 45-50

Jesus had hung on the cross for three hours exposed to the gaze of His enemies and now God draws a curtain of deep darkness over the remaining three hours (v45). These hours were too awful and sorrowful for mortal eyes to see the suffering Savior. Nature herself was in deep sorrow. Jesus had taken the sinner's place and felt an intense loneliness and uttered his last appealing cry (v46). The words of his lips expressed the weight of the burden which overwhelmed his heart. The heavy cloud passed by, faith shone forth triumphant, and Jesus could say, "It is finished." God enabled Him to yield up his spirit (v50). He gave up his life.

Sacrifice—Triumph

Many have made real and great sacrifices for others or for a cause, but no human being can make a sacrifice as great as Christ's is. He was willing to leave his pre-existent glory, come to earth and die on the cross, a vicarious sacrifice. Humanly thinking, the cross meant defeat for Christ. However the apparent defeat was in very reality the greatest victory. Christ

(Concluded on page 15)

DOCTRINAL - DEVOTIONAL

The Inspiration of the Holy Scriptures

by Elmer Basinger

In a recent issue of *The Mennonite* there appeared an article in the Doctrinal-Devotional section entitled, "The All-Inclusive Gospel." In this article the writer, in speaking of the fundamentals of the Christian faith, enumerates certain things which we must believe if we want to make Jesus Christ our Savior from the guilt and power of sin. The first essential mentioned by the writer is: "We must believe in the verbal inspiration of the Old and New Testament, inspired by God and inerrant in the original writing." I challenge the truth of this statement, because neither Christ nor his apostles ever made such a demand for salvation.

I believe in the inspiration of the Holy Scriptures, but I do not believe in the theory of verbal inspiration, nor do I consider this to be a requirement of salvation. This theory has been known as the mechanical or dictation theory. An advocate of this theory says, that man is a mere lyre or harp upon which God plays. What is human is suppressed, the indwelling God uses the human organs irrespective of the human will. The man is the mere mouth-piece of God, uttering words he need not know the meaning of, thoughts which no free process of his own faculties has reached, consequently what he writes comes from God himself and must therefore be inerrant.

There is no conception of inspiration so simple and so easily grasped as the theory of verbal inspiration. If God dictated the Bible first word to last, that is a conception so simple that a child can grasp it, and so long as a man can believe it, he will have no trouble with the Bible. He settles at a stroke all sorts of problems, and henceforth has nothing to do but to take implicitly just what is written. But if we can not believe that the Bible was dictated and are driven to believe that every man who wrote a part of it allowed his own personality and experience to enter to a greater or less degree into everything he wrote, then we have a conception which is far more difficult to manage.

The theory of a literal inspiration and inerrancy has no foundation in the Bible itself, is disproved by the free quotations from the Old Testament, and is exposed to unanswerable objections. It is inconsistent with known facts and truths. It is certain from these facts that the Divine influence did not enter the Scriptures by dictation to the writers. These writings could not have been dictated because they are too human and alive, too full of life and feeling, too evidently suggested to living writers by living occasions. It is inconceivable, and contrary to all we know of the manner of God's working, that he should have used men in this merely mechanical way.

According to Toy's "Quotations from the Old Testament" there are 275 quotations used by the writers of the New Testament. Of these there are only 53 in which the Hebrew, the Septuagint, and the New Testament agree; that is, in which the Septuagint Version has correctly rendered the Hebrew and has been correctly quoted by the New Testament writers. Now, on any explanation of this style of quoting, it would certainly seem as if the New Testament writers thought much more of the sense of the Sacred Scriptures than of the exact language. It should be further noticed that those who record the sayings of our Lord greatly differ in their reports. One would expect that here, if anywhere, sacredness would attach to the very letter and precise language used, if the words had been dictated by God himself. If inspiration involved perfect accuracy of language, then there could not be these differences.

The great thing after all is the fact that the Bible is the record of God's revelation of Himself to mankind, and that this revealing was not made in writing, but in life and action, and especially in the living Christ who dwelt among us and who was willing to suffer and die that we might live forever. Our faith in the Bible, as containing the very word of God and as the infallable guide in all matters of faith and practice, rests on its intrinsic value, and is independent of any human theory of inspiration. Christianity is founded not in the inspiration of its documents, but upon the life, character, death and resurrection of Jesus Christ, our Savior. Christ was saving sinners before the New Testament existed, and could no doubt do the same today, if it had not been written, for he promised to send us the Holy Spirit who is to reprove the world of sin, of righteousness, of judgment, and is to guide us into the Way of Truth. If Christianity were not historically true, no divine aid in the composition of its Scriptures could make it true. The account which Luke gives us of his preparation for writing his Gospel shows that he was not a mere mouth-piece of another's thoughts. He used the same methods that modern historians employ in getting the facts, for in his preface to his Gospel he states: "I have investigated all these events with care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story you have heard from the lips of others." I have quoted from the Twentieth Century New Testament.

I notice that the writer of the article referred to at the beginning makes his claim of verbal inspiration and inerrancy to the original writings. But the original manuscripts have been allowed to disappear, for us, therefore, there is no verbally inspired and inerrant Scriptures. Direct or virtual dictation of these writings is at once unprovable in history and impossible in fact. Since God has not seen to it that the original manuscripts were preserved, and has made no provision for infallible transcribers and infallible translators of the Bible, we must infer that verbal inspiration was not necessary to make the Scriptures authoritative and inspiring. Inspiration must not be confounded with dictation; the former is a free spiritual, the latter a mechanical process. God acts upon men as free and responsible agents, and so inspired the organs of revelation that they became his faithful witnesses in preaching and acting as well as in writing, but always in accordance with their education, their mode of thought and speech, and without superseding the ordinary means of information. The fact of inspiration is manifest, the mode of inspiration is as mysterious as the influence of the mind upon the body.

A WORD OF CHEER

By George Mueller

"Why art thou cast down, O my soul?" (Psa. 43:5).

Is there ever any ground to be cast down? There are two reasons, but only two. If we are as yet unconverted we have ground to be cast down, or if we are converted and live in sin then we are rightly cast down. But except for these two things there is no ground to be cast down, for all else may be brought before God in prayer with supplication and thanksgiving. And regarding all our necessities, all our difficulties, all our trials, we may exercise faith in the power of God, and in the love of God.

"Hope thou in God." Oh, remember this: there is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearance help is impossible, yet our business is to hope in God, and it will be found that it is not in vain. In the Lord's own time help will come.

Oh, the hundreds, yea, the thousands of times that I have found it thus within the past seventy years and four months. When it seemed impossible that help could come, help did come; for God has His own resources. He is not confined. In ten thousand different ways, and at ten thousand different times God may help us. Our business is to spread our cases before the Lord, in childlike simplicity to pour out all our heart before God, telling Him, "I do not deserve that Thou shouldst hear me and answer my requests, but for the sake of my precious Lord Jesus; for His sake answer my prayer, and give me grace quietly to wait till it please Thee to answer my prayer. For I believe Thou wilt do it in Thine own time and way."

"For I shall yet praise Him." More prayer, more exercise of faith, more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself, "Hope thou in God."

—*First Mennonite Church, Chicago, Ill.*—Rev. A. H. Leaman has handed in his resignation as pastor and it was accepted by the Board and the Council of our Church. His resignation will take effect July 31 next. A fine spirit prevails in this growing church.—Corr.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

"Blessed are the Peace Makers"

Often we are inclined to talk and act as though this beatitude read, "Blessed are those who profess a belief in peace" or "Blessed are those who are untroubled about a man's attitude toward his neighbor." But such was not the teaching of Jesus. No, Jesus said that blessed are those who actively, in a positive manner make peace—who eliminate conflicts between man and God and man and man. These two functions of the peacemaker cannot be separated.

There is conflict between man and God as long as there is conflict between man and man. Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He also said, "If therefore thou art offering thy gift at the alter, and there rememberest that thy brother hath aught against thee, leave there thy gift before the alter, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

However, there cannot be peace between man and man when there is no peace between man and God. God is the source of all peace. He is continually offering this precious gift to man. As he accepts this gift he enters into the right relationship with God and with his fellowmen.

Therefore one who professes to love God, and yet insists that it is right for him to riddle the body of his neighbor with bullets has a very poor conception of the right relationship with God. Such individuals present a task for the peacemaker. As the latter brings such individuals into the right relationship with God and with man, he is blessed. R. W.

RETREAT IN OFFING

"The young people of Washington and Oregon are considering the possibility of having a retreat. We would like to have information concerning other Mennonite retreats." So writes Myrtle Aeschleman of Colfax, Washington, Route 3, box 27 a.

LOCATES OLD MINUTE BOOK

Helen Lichti, past treasurer of Young People's Union ran across the old or perhaps the original minute (secretary's) book of the Y. P. Committee. Perhaps it should be placed in the Mennonite Historical Library. Is there such a library?

Yes, at North Newton, Kansas, with Dr. A. Warkentin as librarian.—Editor.

SHOULD Y. P. CONFERENCE BE DELEGATED?

There is a revival of talk about copying the big conference and sending delegates to the Pennsylvania meeting of the young people's union in 1941. The Y. P. constitution drafted for adoption in 1938 had proposed "one delegate for each 25 or fraction thereof". In October, 1938, Y. P. Pres. Krehbiel revised the clause to read: "Each society is entitled to one vote."

WHY THE CHURCH NEEDS YOUNG PEOPLE?

Abe Regier of the Inman, Kansas, Mennonite C. E. says the Church needs young people because the young people represent the future of the Church. "And that from a child thou has known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Tim. 3:15.

SWIFT CURRENT

The Pacific District has sent in over $100.00 direct to the Home Mission Board. That is the only district that has sent in its quota according to its secretary, Florene Krehbiel, North Newton, Kansas. The Eastern District young people have voted to send in a similar quota.

RETURN OF MISSIONARIES

China and India are **CALLING!** The Foreign Mission Board has seven missionaries ready to go back but there is no money available for this now. Is YOUR society doing its share? To widen interest in missions we are having a contest between districts. Send your contributions to William Juhnke, treasurer for Y. P. Union, McPherson, Kansas.

LET'S READ

"Captain P. Mumford said pointedly: 'You cannot limit or humanize modern warfare. What is the difference between throwing five hundred babies into a fire and throwing fire from airplanes on five hundred babies? There is none. Yet people who abhor the idea of doing the former, approve doing of the latter.'" Quoted from WAR AND THE CHRISTIAN CONSCIENCE by John Horsch. This excellent sixteen-page pamphlet can be secured from the Mennonite Publishing House, Scottsdale, Pennsylvania for 5 cents.

—This is the Five Hundredth Anniversary of the Invention of the Art of Printing by Gutenberg, the beginning of the use of movable type which resulted in the printing of the Mazarin Bible. Just one hundred years later, in 1540, the first printing was done in Mexico, the product being religious books. Again, after a period of 100 years, in 1640, the first book was printed in the U. S., the socalled Bay Psalm Book, by Richard Mather.

Senior Department

Easter Lesson

Senior C. E. Topic for March 24, 1940.

MAIN TOPIC: Love Invincible: Lk. 24:46, 47; Mt. 28: 1-10.

I. Worship Service

1. Songs: "Love divine, all love excelling", "Low in the grave he lay".
2. Reading of main topic, and prayer
3. Singing of a number of songs, either by various groups, by the C. E., or a choir.
4. Offering for mission project.

II. Leaders Introduction

Easter, celebrating the resurrection of Jesus Christ, is usually thought of as a demonstartion of the deathlessness of personality. That is its primary significance. But it may also be looked upon as a manifestation of the overcoming power of love.

Love was the motivation of Jesus' life. Love made Him willing to go to the cross. It was a love so great that no power of this world could hold it entombed. The Easter morning miracle affirms the invincible power of love.

"God is love," said John. And the converse is true, "Love is of God." That is why love is invincible.

III. Suggested Topics for Short Talk

1. Love on the cross. Luke 23:39-43
2. The victory of love. I Cor. 15:53-57
3. The depth of God's love. Rom. 5:6-9
4. Human evidence of love. I John 4:7-12
5. The exalted Name. Phil. 2:5-11
6. Christ's love in action. Matt. 15:29-32

IV. For Discussion

1. What is the meaning of Easter?
2. Why do we believe in immortality?
3. What proof do we find in the history of the Church as to the fact that "Christ is risen from the dead"?
4. How does "the risen Christ" make our outlook on life different?

V. Facts for Study

Review the appearances of Jesus after his resurrection:

To the women at the tomb. Matt. 28:1-10

To Mary Magdalene. John 20:11-18

To Peter. Luke 24:34. I Cor. 15:5

To two disciples journeying to Emmaus. Luke 24:13-35

To ten disciples, Thomas being absent. Luke 24: 36-40; John 20; 19-23

To eleven disciples, Thomas being present. John 20: 26-29

To a number of disciples at the sea of Galilee. John 21:1-14

To more than five hundred followers. 1 Cor. 15:6

To James. I Cor. 15:7

To the disciples, just before the Ascension. Luke 24:50, 51; Acts 1:1-9

To Paul, near Damascus. Acts 9:1-9; I Cor. 15:8.

"Three Days Apart"

An unknown writer tells us that Calvary and Easter Day— "earth's blackest day, and whitest day"— were just three days apart. In reading the resurrection story one becomes keenly aware of this. Back of the open tomb was Calvary. Back of the sunrise and the astounding message of the angels was the midday darkness pierced by an anguished cry—"My God, my God, why hast thou forsaken me?"

Easter teaches us that life is ever lord of death. We watch bleak fields and shivering woodlands wrap themselves in snowy blankets while winter is abroad in the land. Then through stormy days and nights the earth swings steadily toward the sun, until there comes a morning when we catch a glint of green on bare boughs and sodden meadow lands. Soon there are rosy clouds of bloom in the orchards, and the gleam of unnumbered dandelions in the grass. "Spring is here!" we cry joyously. Against the gloom and chill of winter its brightness and warmth and bird song stand out in strong relief.

There was a time when the Lord of Life and Light yielded voluntarily to the power of death and darkness. For three days he rested in Joseph's garden tomb. Then the imprisoning stone and the seal of soverign Rome were swept aside, and he went forth to meet his disciples. He said, "Because I live, ye shall live also, and sent them out with this torch to kindle beacons of hope and faith in every land.

IV. Illustrations

Life and Light Thru Suffering

I read once of an artist who was desirous of painting the picture of the three crosses on Calvary. He painted first the face of the unrepentant thief; that was easy, for he had seen many men like that. Then he painted the face of the repentant thief upon whose face the light was breaking as he got a glimpse of the other world; that was harder, for he had never seen a face of just that kind. But after weeks and months of endeavor he was measurably satisfied. Then he painted the central cross and the central face. He tried day after day, week after week, month after month to paint that face, but failed. Then in despair he seized his brush and simply put upon that central cross one great burst of light. That is what is was—a great burst of light. There was the agony, and out of that comes the light that reaches down to you and me. —Selected.

VII. Food for Thought

"A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter day
Were just three days apart.

INTERMEDIATE DEPARTMENT

RESURRECTION AND ETERNAL LIFE

Intermediate C. E. Topic for March 24, 1940

For Daily Reading:

Mar. 18. Christ's words fulfilled. Mark 8:31-33.
Mar. 20. Salvation assured. 1 Cor. 15:12-20.
Mar. 20. Victory through the resurrection.
1 Cor. 15:54-57.
Mar. 21 "Yc shall live also." John 14:19.
Mar. 22 Believers' eternal life. John 11:25, 26.
Mar. 23. The saint's glorified body. Phil. 3:21.
Mar. 24. Topic. Luke 24:1-12, 33, 34.

Song "Christ Arose."
Scripture Reading Luke 24:1-12, 33, 34.
Prayer by Leader
Vocal Solo "In the Garden"

Prayer song "My Faith Looks Up To Thee"
Song "I Know That my Redeemer Liveth"
POEM

Because He Lives

Because He lives, I too, shall live;
  The same life quickens me
That held His spirit all secure
  Above the death-bound tree.

Because He lives, I cannot die.
  Death signifies no loss;
My soul shall know but spirit-change
  Because He knew the Cross.

Because He lives, Hiss Cross transmutes
  Death into life, for me;
And failure, fear, disease, and death,
  Love crowns with victory.

Adele Lathrop, F. H. Revell, Co.

Leader's talk:

"Easter is not Easter because Christ arose long ago, but because He still lives. Each Sunday commemorates His resurrection.

Since Christ died for us, we ought to live for Him. He needs our lives, for it was His plan that we take the gospel to all the world.

Because of the hope in eternal life which Christ gave to Christians, Easter should be a glad time for us. All things of life—sickness, hardship, poverty, persecution and death— are as nothing in the light of the Easter message."

Questions:

1. What hope does the resurrection of Jesus give to us?
2. What is the strongest proof of the resurrection?
3. What did Jesus mean when He said, "He that believeth shall never die"?
4. Do any of the other religious of the world have the hope that the Christian has?
5. Why is the springtime a proper setting for the Easter season?
6. Do we let material things, such as food and clothing, blot out the real meaning of Easter?
7. Give your idea of how Easter should be observed.

Easter Messages:

The Lord is risen indeed. Luke 24:34.

In Christ shall all things be made alive. 1 Cor. 15;22.

I know that my redeemer liveth. Job 19:25.

The dead in Christ shall rise first. 1 Thess. 4:16.

He that raised up the Lord Jesus shall raise us up also. 11Cor. 4:14.

I am the resurrection and the life. . . . whosoever liveth and believeth on me shall never die. John 11:25, 26.

Consecration Hymn "Jesus, Keep Me Near the Cross"

Offering

Benediction (Let each Intermediate quietly pray). For the close of this period of silence have the pianist play "The Old Rugged Cross".

(Helps for this topic were received from Nevada Miller Whitwell's book "Intermediate Expressional Service).

But now is Christ risen from the dead and become the first fruits of them that slept.—Bible.

JUNIOR DEPARTMENT

Program for March 24, 1940

(Easter Sunday)

JESUS' "I AM'S"

"I Am the Resurrection and the Life" John 11:25.

To the leaders.

Easter is the happiest, the most joyful day of all the year, for the Christian. Let us make it a day of joy for our Juniors, helping them to understand what "Easter" really means.

I have read that the Russian church had a beautiful Easter custom. Early in the morning of the Resurrection Day the children, who had been learning Easter songs during Lent, would hide in the branches of evergreen trees near the church. Then when the people came to the service the unseen children would break into joyous song. Perhaps our Juniors could gladden the heart of some shut-in with a glad song, and maybe a card of greeting or a flower on this Easter Day.

Another beautiful custom found in Eastern Europe was the salutation of friends and neighbors on Easter morning. We shall use this greeting as our "Call to Worship'.'

I. Worship Period

1. Prelude "Christ the Lord is Risen Today".
2. Call to Worship

Leader: "The Lord is risen."
Juniors: "The Lord is risen indeed!"
In Unison: Let us praise His Name."

3. Song in unison, standing, "Christ, the Lord is Risen Today" - Service Hymnal. No. 98.
4. Scripture reading. (Choose someone to read the scripture who will read it well.) John 20:1-8, 11-16;18.
5. Leader's Prayer.
6. Solo - "Low in the Grave He Lay" — Mennonite Hymn Book No. 121.
7. Poem:

"The Easter Life"

—Homera Hodgson

Sing aloud the glorious tidings—
"Christ is risen today"!
Far and wide the echoes answer,
"Death has lost its sway."

Sing till in the breeze the message
Sweeps around the earth—
Sing till clouds and hills and forests
Ring with holy mirth.

Christ is risen, death is conquered—
Tell it far and wide;
Sing aloud till all creation
Know the Crucified.

Sing aloud the Easter message;
Live the message, too!
By His grace let Easter's triumph
Show itself in you.

Let His power and wondrous glory
Fill your heart today;
Live an Easter life at Easter—
Live an Easter life alway.

8. Song in unison "Jesus the Very Thought of Thee" — Mennonite Hymn Book No. 93.

Study Period

Aim: To help our Juniors rejoice in Him, who is the "Resurrection and the Life".

1. Jesus said, "I am the resurrection and the life." Let us find the passage of scripture in which these words occur and read it. John, chapter eleven, verse one to forty-four.

2. Discuss:

"What does Jesus mean when He says, "I am the Resurrection and the Life"?

3. What does Jesus mean when He says "Because I live, ye shall live also"?

4. Song "I Know That My Redeemer Liveth"
Mennonite Hymn Book, No. 119.

5. Promises of life after death.

Make this Bible drill a little different when a Junior has found the verse called for he should quietly raise his hand, the first one to raise his hand receives a cut-out Easter Lily upon which the Chapter and verse is written. When all the passages have been found those who have more than one Easter Lily give to those who have none. Then each in turn find and read the passage given.

The cut-out Easter Lily may be used as a pin-on to take home.

John 11:25; John 11:26; John 5:21; John 6:40; John 12:25; John 14:6; John 14:19; John 5:28, 29; John 5:24; John 17:3; John 17:24; John 10: 27-29; John 10:10; John 6:47 John 5:25; I Cor. 15:55-57; I Cor. 6:14; I Cor. 15:51-52; Rom. 8:11; I Thess. 4: 14-17; Matt. 22:31, 32; Rev. 1:18.

6. In unison from memory or black board. John 11:25, 26.

7. Leader's heart talk

III. Missionary Minutes

1. There are two long letters in the March "Missionary News and Notes". Let several Juniors find items of interest from each one and bring them at this time.

3. A brief season of prayer for our missionaries

IV. Closing Moments

1. Sing, prayerfully "My Jesus I Love Thee."
2. Repeat verse for the month.—John 6:63b.
3. Pray prayer for the month.—Psalm 51:15.
4. Follow this by leader's closing prayer and close with prayer song, "Into My Heart."

—*A Fine Spirit Manifested.—Mrs. Martin Fast, Alsen, North Dakota,* has been reported as church correspondent. She writes that she has received envelopes and cards, but cannot write English. However, she will try to interest one of their young people in the task. "It is too bad," she says, "that so few read our conference papers. If they did, they would become more interested in our missions and other conference activities."

—"REVIVAL—Such services are conducted for the reviving of God's children who have become indifferent in the things of God, and not for the salvation of souls. One can revive only those who have life. Unsaved people need to be awakened from the dead. However, unsaved folks are always invited to Christ. Such services are not conducted to bring members into our church, but into the True Church, and for the spiritual help they may be to all people of the commpnity." —*Bulletin, East Swamp.*

HAS THE CHURCH FAILED?

In its January number the magazine FORTUNE brought an article which contains some pointed charges against the Church and its ministry. Since this article gives us food for serious thought we shall here give some extracts from it:

"But while his (namely the American's) original debt to the Church is thus profound and utterly without price, it cannot be said that for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. . . .

"We have, therefore, the peculiar spectacle of a nation which, to some extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the Church have been absorbed into its culture or ethos; but it fails to believe because it is no longer effectively taught. The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled."

How thoughtful the inference that the real Christian dynamic is not practice but teaching! And do we not find considerable truth in the statement: "We have, therefore, the peculiar spectacle of a nation which practices Christianity without actively believing it?"

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the experience of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen are utterly lost. Without it we are no more capable of saving the world than we are of creating it in the first place."

The answer to what this voice is to be, the Moody Monthly thinks was given a hundred years ago by the great French preacher Adolphe Monod, in the following passage:

"I declare to you . . . that all the discussions which in later years have been raised upon the inspiration and divine authority of the Word of God . . . have only confirmed me . . . in the unalterable conviction that when Scripture speaks God speaks; when it proclaims His will, the way of salvation, the grand doctrine of sin and pardon, of the Father, the Son, and the Holy Spirit, what it tells us is not less assuredly true and absolutely true, than if at this moment the heavens were to open over our heads and the voice of God should thunder as of old on Sinai, telling us the same things."

Better Peace Possibilties Now than After the War

"The fact that the present stalemate is likely to continue indefinitely is beginning to dawn upon observers everywhere, despite the propaganda of both sides. Germany's active front is a little strip of coastline between Holland and Denmark. Thes Western Front is closed, dead, and apparently likely to remain so. Germany has no Eastern Front in this war and her eastern and southern gates are open to supplies from all the world. This situation is far more favorable than that of 1914-18, when it took four years and a half to bring about her surrender, which even then might not have come if it had not been for the inducements offered by President Wilson's Fourteen Points. The common prediction of a five-year war, which assumes an ultimate Allied victory, is probably not unduly pessimistic. But who can foretell what the state of Europe will be five years from now? The common purpose of the belligerents is to lower the living standards of their enemies, to the starvation point if possible. If the effort succeeds on either side, revolution will be prevented only by a harsher dictatorship. Hatred is bound to increase with the war. To pretend that this is the way to a peace filled with sweetness and light is fanciful. Already the French are sharpening their knives for the carving up of Germany into ineffective pieces which, they hope, will never unite again. Britain's new War Minister, Oliver Stanley, struck a similar note in his first speech when he said that Britain's war aim is to strip from the German people forever "under this regime or any other regime, the power to make war." Since presumably it is assumed that Britain and France will retain this power, as they did after Versailles, the hopelessness of the "peace" that would follow victory is all too clear. There is only one conclusion possible from this situation. It is that a better peace can be made now than could be made after victory for the Allies. That a better peace would follow a victory for Hitler, no one would maintain. What we all want is a just and lasting peace. The object of these exploratory moves is to find out if such a peace is possible now through neutral mediation. —*Peace Action.*

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CORRESPONDENCE

GRACE MENN. CHURCH, PANDORA, OHIO

At our annual business meeting on Jan. 1, I was given the responsibility to write to the church paper.

January 13 and 21 Missionary J. J. Thiessen brought the messages. At the latter service Harold Thiessen furnished special music on the violin accompanied on the piano by his sister.—Feb. 1, Rev. Whitmer returned from Columbus where he had been in attendance at the Ohio Pastors Convention.—During the week of Feb. 11-16, some of our church members availed themselves of the annual Bible lectures at Bluffton College.—The choir is rehearsing, "Olivet to Calvary," by Maunder, one-half to be sung March 10 and the other half March 17. "The Seven Last Words" by Dubois is to be sung on Easter.—Mrs. J. J. Thiessen was speaker at the World's Day of Prayer for Women at the Missionary Church.—Feb. 11, Dr. H. A. Fast reported on his South American trip, illustrating it by moving pictures.

Feb. 14, Rev. and Mrs. P. E. Whitmer became grandparents. A son Richard was born to Mr. and Mrs. Dana Whitmer at Columbus, Ohio.

Feb. 18, Robert Sommer, student at Bluffton College, brought the message. Our annual Pre-Easter services are scheduled for Mar. 10-17. Dr. E. G. Kaufman of Bethel College is to be the speaker.

Mrs. Selma C. Sommer, Corr.

* * *

BETHANY CHURCH, QUAKERTOWN, PA.

The Bethany Church has been conducting a series of pre-Easter services, from Feb. 25 to March 1, with Rev. Freeman Swartz of the Eden Mennonite Church, Schwenksville, Pa., as speaker. He based his meditations on the Book of Romans. The topics follow: Sunday, Feb. 25, "The Revelation of God's Righteousness," 1:17-20; Tuesday, Feb. 27, "How God Can Righteously Forgive Sins," 3:19-26; Wednesday, Feb. 28, "The Titanic Struggle of Good and Evil," 7:13-25; Thursday, Feb. 29, "The Transforming Power of God's Righteousness," 12:1-2; Friday, March 1, "The Great Christian Bond," 16:1-24.

—*Correspondent.*

* * *

EBENEZER CHURCH, GOTEBO, OKLA. 2-18-40

We regret very much that we are left without a regular minister for 1940. Rev. Henry Hege who has been our preacher for the past eight and one-half years, moved to Corn, Okla., where he is employed as teacher in the high school, and is serving the Bergtal Church near there. He labored hard and sacrificed much for our church while here.

Several other members have also moved, but if God sees fit we want to build up new hope and carry on Sunday School and preaching services. Every member has pledged a given amount to repair the old church and try to secure a permanent shepherd for our church. But, unless God sets His blessing on this undertaking, we will fail. May He give us a revival which we need so badly.—We are very thankful to the different ministers and missionaries who have visited in our church and given us messages of inspiration.

Death has come into our midst and has taken two of our oldest members. In spring Mrs. Abraham Beier and in November Mrs. Foth, a devout Christain past 92 years. In her early life she had memorized much of the Bible and during her last few months, when her memory was practically void to all else, she would recite chapters of the Scriptures. Mrs. Foth was the mother of Elizabeth Foth, Missionary in Brooklyn, N. Y.

The great drouth has affected this section of the country very much. Wheat is beginning to come up after the snows in January.—*Mrs. Oscar Schmidt, Cor.*

* * *

MENNONITE CHURCH, SHAFTER, CALIF.

We have been having a series of meetings in our church the past two weeks conducted by the blind evangelist, Rev. J. J. Esau, formerly of Mt. Lake, Minn. The meetings have been well attended and the Lord blessed us through his ministry. Some of the subject he treated were, "The Christian's Walk with God"—"Bearing the Marks of the Lord Jesus"—"The Bible, the Inexhaustable Treasure"—"The Christian Church and Her Mission"—"The Rich Young Ruler" and "What Prospects Do We Have for This World?"

A group of young men and women from the six different churches in California met here in our church recently and made out a program for the S. S. and C. E. conventions, to be held on April 12-14, in the Paso Robles Church. May the Lord richly bless that convention. In the three months we have been here, my wife and I have visited about 70 families where we had the privilege of reading God's Word and pray together.

The weather has been nice lately. Many are planting potatoes, some as many as 700 acres. Nick Neufeld has $5000.00 worth of seed potatoes, ready to be planted soon. Everything is green, grain is 6 to 10 inches high and so is the alfalfa. Here within a mile of Shafter is a Government Migrant Camp with about 1000 migrants. A Rev. Mr. Pietsch is working amongst them. He would like to have some young couple or brother to take it over, as he wants to go into other government camps.

Well, Miss Donna Goershing is our correspondent for THE MENNONITE so I will leave something for her to write. We like THE MENNONITE and I think it should be in every home. Yours for the Master,

—*J. P. Glanzer, Pastor.*

IN MEMORIAM

MARIE CLAASSEN, *daughter of John J. and Catharine Penner Claassen,* was born Feb. 10, 1904, in Jefferson County, Nebraska. She received her education in the rural school and in the church Bible School taught at that time by the late teacher and Rev. J. K. Penner. Upon her confession of her faith she was baptized May 15, 1921, by Elder Franz Albrecht and became a member of the First Mennonite Church of Beatrice, Nebraska. Her father and two brothers preceded her in death.—She has been in failing health for the last eight years.—After taking seriously sick January 1, she was taken to the Mennonite Hospital, where she willingly answered her Master's call, in whom she had put her faith and trust, the following morning.

She is survived by her mother, 5 sisters, 3 brothers, 2 sisters-in-law, 2 brothers-in-law, 11 nieces and many relatives and friends.—Funeral services were held at the home by Rev. Cornelius Penner and her uncle Rev. Albert Claassen, Freeman, S. D. A men's octette sang several songs in the home and the church. Rev. Albert Claassen and Elder Franz Albrecht spoke messages of comfort in the church.

* * *

DR. PAUL EWERT, *son of Professor H. H. Ewert,* died suddenly due to heart attack at his home in Golden, B. C., on Sunday night, February 4, 1940. At the age of 56 years, 5 months and 9 days. Funeral took place at Golden, B. C., Wednesday, February 7th. He was born at Newton, Kansas, August 23, 1883. In 1891, at the age of 8 years, he came with his parents to Gretna, Manitoba. Here he attended public school and the Mennonite Collegiate Institute. Later on he attended Bethel College at Newton, Kansas, where he had been born, and then the college at Oberlin, Ohio, where he took his M. A.—After that he studied medicine at McGill University, Montreal, where he graduated in 1912. Whereupon he spent one year as interne in Vancouver General Hospital, and then came to Golden, B. C., where he has been ever since, in the practice of his profession, with the exception of about one year, when he was overseas in England, with the Army Medical Corps, during the war.

On October 4th, 1921, he married Miss Anne Beattie.—Two sons were born to them, Vaughan and Carl.—Besides his dear wife and the two sons there are his three brothers, Dr. Carl Ewert of Prince George, B. C., Dr. William Ewert of Altona, Manitoba, and Professor Alfred Ewert of Oxford, England, and one sister, Elma Ewert, a graduate nurse, at present at Port Chester in the state of New York, and many other relatives and friends to mourn his sudden passing.—The undersigned is an uncle of the deceased.

—*Benjamin Ewert*

CORNELIUS S. FRIESEN, *son of John and Maria Sherling Friesen,* was born at Mariental, South Russia, September 12, 1857. He passed away suddenly while seated in a rocking chair at the home of his children, Mr. and Mrs. John E. Stucky, in Alta Township, on January 13, at the age of 82 years, 4 months and one day.

At the age of 17, 1874, he, with many other relatives and friends, came to this country and settled at Halstead. He lived in Harvey and Reno counties ever since. In 1878 he was baptized upon confession of his faith and united with the Bethel Mennonite Church at Inman. Later he transferred his membership to the Hebron Mennonite Church at Buhler.

On May 25, 1882, he was married to Maria Epp. For almost 49 years they shared the experiences of life. On May 17, 1931, death entered the home and took his wife from him. Six daughters and five sons were born to them; two of the daughters, Helen and Martha, departed this life before the father.—He is survived by the following children: Mary, Mrs. Jacob B. Stucky of Moundridge; Frank of Burrton; Elizabeth, Mrs. Julius Base of Hutchinson; Katie, Mrs. John E. Stucky of Moundridge; Curt of Hutchinson; John of Halstead; Susie, Mrs. Aaron Ratzlaff of Horton, Abe of Moundridge, and David of Hutchinson; also three brothers, Abraham S. of the Bethel Home for the Aged, Newton; Klass N. of Burrton, and Peter S., Paxton, Nebr.; 34 grandchildren, 9 great-grandchildren, and many other relatives and friends.

Funeral services, held at the Mennonite Church, were conducted by the Reverends D. C. Wedel and P. P. Wedel.

* * *

HELENE ZIMMERMAN, *daughter of Johannes and Marie Wiebe von Riesen,* was born August 24, 1861, at Tralau, near Marienburg, West Prussia. She received her first education in Traulau. Since the Mennonites could no more receive exemption from military training, her parents moved to Russia in 1870. In only a few years this privilege was also denied them there and they moved back to Prussia, and in 1876 they migrated, with a group of relatives and friends, to America.

She was baptized upon her confession of faith by Elder Leonard Suderman.—On Nov. 3, 1881, she was married to Johannes Andreas Zimmerman. This union lasted 33 years, when her husband preceded her in death. Seven children blessed the couple, one of whom passed away in infancy.

On Dec. 25, 1936, she fell and broke her hip. She spent 3 months in the Mennonite Hospital and then went to her home to recuperate. Her strength failing the last three months, it became her greatest desire to "go home." She was called to her eternal home Jan. 8, at the age of 78 years, 4 months and 15 days.

She leaves to mourn her departure 2 sons, 4 daughters, 2 daughters-in-law, 4 sons-in-law, 11 grandchildren. Funeral services were held at the home by Rev. J. B. Epp and from the First Mennonite Church, of which she was a member, by Rev. Franz Albrecht and Rev. C. Penner.

MARIA SCHRAG, *daughter of Jacob and Maria Graber,* was born Feb. 20, 1874, in Russia. She died Feb. 10, 1940, in her home near Marion, South Dakota, at the age of 65 years, 11 months, and 20 days. In the year 1882, the family moved to America, making their home on a farm near Marion, S. Dakota. Her educational advantages were few, however, she knew how to use her meager training in practical life to the best of results.

March 30th she was baptized by Rev. Joseph Kaufman and received into the Zion congregation. Later she united with the Salem-Zion Church of which she remained a faithful member to the end of her days. —On Oct. 31, 1890, she was married to her surviving husband with whom she faithfully shared the joys and sorrows of married life for 49 years, 3 months and 9 days. They engaged in farming and remained active therein until her departure. Amid the hardships of their life an accident stands out, when in Nov. 1904 she was run over by a run-away team in their farmyard. A leg fracture and other injuries laid her up for many months. She recovered but retained much suffering therefrom the rest of her life.—The union was blest with 14 children, 9 daughters and 5 sons, of whom 2 sons and 2 daughters died in early childhood.

During the spring of 1939, she began to suffer from weariness and failing strength. A thorough examination revealed that cancer of the lungs had set in. All medical aid failed. She rarely complained of much pain, though this at times was pronounced. On Feb. 10, in the afternoon she was permitted to depart this life without a struggle. Having committed her life into the hands of her Savior, she looked forward patiently to the meeting with her Lord, knowing that He had prepared her a better and abiding home in heaven.

Her departure leaves to mourn her sorrowing husband, 7 daughters, 3 sons, 7 sons-in-law, one daughter-in-law, 18 grandchildren, 5 brothers, 2 sisters, and many other relatives and friends.

Funeral services were conducted by Rev. A. P. Waltner, Rev. John J. Schrag, and her pastor, H. A. Claassen, Feb. 12th. A men's quartette sang in the home, the church and the cemetary.

SUNDAY SCHOOL LESSON

(Concluded from page 7)

triumphed through the sacrifice of himself. He paid the price necessary for our salvation. The real victor today is the one who steadfastly gives his supreme allegiance to Christ even though it may involve much sacrifice. Many a martyr has triumphed through the laying down of his life while living up to his convictions. Through the greatest sacrifice ever made, the redemption of a lost world was achieved.

« « JOTTINGS » »

—*First Menn. Church, Hillsboro, Kansas.* — The Kansas District Y. W. C. A. and Girl Reserve Conference convened in Hillsboro, Jan. 26-28. 328 delegates representing 43 communities were present. The Conference voted to go on record as being actively interested in preserving peace by thinking, speaking, and praying peace.—On Feb. 12th, the 64th birthday of Missionary P. W. Penner was appropriately observed by a large group of friends from the Brudertal and our churches. A program of unusual interest preceded a delicious supper in the church basement. Mr. and Mrs. Penner were remembered with monetary gifts from their many friends.—Our church choir with other singers is preparing the Easter cantata, "Hosanna" by Nolte, for rendition on Easter Sunday.—Dr. Hess of McPherson College spoke here at a union peace meeting, Feb. 25, on the subject, "The Seven Thousand Who Have not Bowed Their Knees to Mars." It was his experiences as a conscientious objector and prisoner during the World War. The address was so penetrating and so challenging, it compelled one to pray, "Lord, make us equal to the testings ahead, if another war comes." *Corr.*

—*West Swamp Church, Quakertown, Pa.*—We are in the midst of a Bible Study Course, by studying the book, "Through the Bible." The meetings are well attended. Before the Bible Study, each week, a class of 21 catechumens are getting instruction and will be ready to join the church later in spring. We are planing Pre-Easter Services, for March 11-17, with Missionary John Thiessen as speaker. We trust they will be well attended. —*Corr.*

—"*The Second Mennonite Church, Beatrice, Nebr.,* has, by unanimous vote, extended the call to Rev. R. Weinbrenner for a period of 3 years. The congregation greatly appreciates the services he and Mrs. Weinbrenner are rendering. May God richly bless them in His service." *W. C. A. Corr.*

—NUGGETS FROM A MEDITATION ON GIVING *by Dr. J. H. Langenwalter.*—As one looks at life in this Universe, one is deeply impressed with God's orderly arrangement of giving. There is the giving of life that there may be life all around us. There is the giving of self that other selves may have a better chance everywhere.—It is not a question whether one will give, but of how and what.—We can give in an orderly, systematic, business-like and honorable way, or we can do it aimlessly. The former manner leads to an increased appreciation of giving, the latter to an unsatisfied attitude.—The Tithing System of the O. T. taught and practiced by the Children of Israel has valuable lessons for us today, though under vastly different conditions.—All giving has to do with what we have and with what we are.—We all give . . . willingly or unwillingly. In the end we either give or lose what we have and what we are. —*Bulletin*

—*First Menn. Church, Halstead, Kans.* — The World's Day of Prayer was observed in a union meeting of the local churches, at the Presbyterian church. The three devotional periods at 9, 10, 11 o'clock were conducted by a leader of each of the churches. The thought *that our praying group was a link in a prayer chain encircling the globe,* made the morning an inspiration and a blessing. In the afternoon Mrs. Hart of Wichita who has traveled extensively in the interest of missions gave an interesting address to a large audience, and brought us a blessing. An offering was taken for the fields supported through the World's Day of Prayer.—The Men's Bible Class presented the church a new pulpit Bible.—The redidication of the church building which was somewhat damaged by fire weeks ago took place Sunday, Feb. 26.

—*From Rev. Edmund Miller, Lind, Washington.*—"We are happily settled in our parsonage, and in our work. The spirit of cooperation, friendliness and generosity is easily discerned among this group. We are looking forward to a blessed time. During the Lenten season we are delivering seven sermons, presenting the suffering and victorious Christ, as follows: "Christ in Gethsemane."—"Christ on Trial before Pilate."—"Christ Traveling the Calvary Road."—"The Forsaken Christ."—"The Thirsting Christ."—"Christ's Cry of Victory." — "Christ's Last Word from the Cross."

—*Rev. P. J. Boehr of Richlandtown, Pa.* on his return from the funeral of his father, at Henderson, Nebraska, visited his son Richard at the Moody Bible Institute, Chicago. Next he stopped off at Berne, Ind., to visit relatives and friends, then proceeded to Bluffton, Ohio, to spend the week-end with his son John, student at Bluffton College. The Boehrs are scheduled to return to the China mission field this year. —*Berne Witness.*

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VOLUME LV NORTH NEWTON, KANSAS, MARCH 12, 1940 NUMBER 11

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FOREIGN MISSIONS

REMARKS ON THE ANNUAL MEETING OF THE BOARD OF FOREIGN MISSIONS

From February 20-22 the Board of Foreign Missions held its annual meeting at Newton, Kansas. For three days we labored to arrange the mission work for another year; but as we worked and faced the many problems connected with the work we also enjoyed blessed fellowship. To hear of the results from the fields is always a source of joy and inspiration. It is encouraging to know that the past year too has yielded precious fruit in souls saved through Christ the crucified and risen One. It is soul distressing, on the other hand, to see needs and to be unable to supply them.

Urgent appeals came from India and China for an increase in the number of mission workers. Our China Worker's Conference requested that P. J. Boehrs, Miss Marie J. Regier and S. J. Goerings might be sent to the field this year, as well as W. C. Voths. From the India Worker's Conference came the plea that P. W. Penners and J. J. Thiessens be returned and that a new couple be sent. Both of the fields also requested the sending of a doctor, a nurse and a teacher. How gladly we would have complied with each one of these requests. All the missionaries are ready and anxious to return to the field. We also have the candidates who are ready to go out, with exception of the doctors, so that we could meet most of the requests for new workers, if only the necessary funds were available.

Realizing that funds would not permit sending out so many people, the Board asked itself, "Whom shall we send of those asked for?" "Who shall be detained for another year?" "Already two years ago and then again last year a new couple received the definite promise that they would be sent out this year. Dare we disappoint them?" Like mountains these questions confronted the Board.

After much prayerful consideration it was decided to send out P. J. Boehrs, Miss Marie J. Regier and a new couple to China; P. W. Penners are to return to India, and a new couple also is to be sent. Another new couple is to go to Montana to study the Cheyenne language. Whether they shall be stationed in Montana or Oklahoma will be decided when they have studied the language.

Can we undertake all this? It will require at least $75,000 to carry out our mission program for this year. Would that all the members of our General Conference Churches might be so loyal to our own mission cause that all their mission contributions would be directed to our treasury. Our foreign mission field is the child of our Conference, our child. Shall our children not come first? If there would be such loyalty we could undertake to send out all workers that have been requested and have a balance in the treasury at the end of the year. It is lack of funds that forces the Board to limit the number to be sent out this year.

It is necessary to make application for passage on the boats early. The Board therefore has ordered the immediate booking for the passage of the above mentioned five persons for China and four workers for India. What if funds to pay this passage should not be at hand when they are to sail? In the Board meeting we said one to another, "Ours is a FAITH MISSION. Let us venture forth in faith also in this matter and pray the Lord to provide." We plead with our constituency to join our prayers that the Lord might provide in such a way that it will be possible to send the workers and to carry on our whole mission enterprise to the salvation of many precious souls.

P. P. Wedel, President Board of Foreign Missions

REPORT OF THE FOREIGN MISSION BOARD MEETING

held in the Kansas State Bank committee room, Newton, Kansas, Feb. 20-22, 1940

For the opening of the session the president of the Board read, Rom 10:11-15, with some remarks on the passage as it throws light on our work. Then followed a brief season of prayer.

All Board members were present: P. P. Wedel, A. E. Kreider, M. Horsch, H. G. Nyce, A. P. Waltner, J. E. Regier, and P. H. Richert. The Field Secretary, H. A. Fast, and the officers of the Women's Societies Association were also present, namely: Mrs. R. A. Goerz, Mrs. Frieda Regier Entz, Mrs. J. E. Kaufman and Miss Elizabeth Voran. The missionaries P. W. Penners and W. C. Voths were called in when their fields were discussed.

Missionary R. Petter sent the following telegram: "My natal day greetings. Rev. 15:3-4." In reply it was decided:

1. **Resolved** to send Brother Petter "a letter of acknowledgement and thanks with best wishes for the years to come."—Another greeting was sent as follows:

2. **Resolved** to send "our best wishes for a speedy recovery to Dr. P. R. Schroeder." (He is the father of one of our new missionaries in India, Mrs. Orlando Waltner.)

The first report read was that by the treasurer, J. E. Regier. The following is a brief summary of his report:

Receipts:		
Balance in Bank, Jan. 1, 1939		$ 1,323.79
General Fund	$63,582.18	
Special Support	6,591.41	
Interest and Rent	2,127.62	
Pension	233.59	
Small accounts	35.10	
Auto Accounts	729.30	
China Relief	432.82	
Sundries	1,589.77	75,309.79
		$76,633.76
Disbursements	$75,519.87	
Other Expenses	1,000.00	76,519.87
Balance in Bank, Jan. 1, 1940		$ 113.98

4. **Resolved** to give the treasurer a vote of thanks for his efficient service, which he does gratis.

5. **Resolved** to send also Mr. D. W. Friesen, Assistant Treasurer for Canada, a vote of thanks for his good services.

ARIZONA

6. **Resolved** to reply to Brother Suderman's report about more room for some of his meetings, that no solicitation should be done until the Board takes further action on the matter.

7.**Resolved** to accept the following budgets for Arizona:

Moencopi		**Hotevilla**	
Fuel	$50.00	Fuel	$30.00
Repairs	5.00	Mission Fence	15.00
Lamp	8.00	Blackboard	8.00
	$63.00		$53.00

Oraibi	
Interpreter	$180.00
Blackboard	8.00
	$188.00

8. **Resolved,** in view of the need of the church in Oraibi for more space for Sunday School purposes, etc., that a plan be worked out during the present year, awaiting final action at the next annual meeting of the board.

MONTANA

Lame Deer—Native Helpers	$380.00
Busby—Budget	$100.00
Ashland—Native Helpers	$100.00
Budget	$175.00
Total	$755.00

10. **Resolved,** that we do not see our way clear to continue the support of two single lady helpers on this field, and we ask Miss Marie Buller to move to Ashland to take Miss Gibbs' place under the same arrangement as those under which she works at Lame Deer.

11. **Resolved,** to send the new couple, Bro. and Sister Arthur Friesen, to Busby for language study.

12. **Resolved,** to specify to our native workers in Montana under what conditions they can be ordained, namely some such way as this:

1. Have a thorough and systematic Bible training
2. Have the promise of their partial (financial) support by the Cheyenne church there.
3. Be willing to occupy or stay at any of the other stations, to which the Mission Board might assign them.
4. Would be ready to be such helpers or ministers with only a certain small compensation from the Mission (as is the case with the Nez Perces ministers, who get or got some $150.00 from their Board and the rest from their congregations.)

OKLAHOMA

13. **Resolved**, to ask Bro. P. P. Wedel, together with the Oklahoma missionaries, to investigate the opportunity to get a house in Canton for our missionaries in exchange for a piece of mission land.

14. **Resolved**, to accept the following budgets for Oklahoma:

Cantonment District (Canton, Fonda, Longdale)
Budget—$300.00; Native Helpers—$600.00
Clinton, Hammon, and Thomas
Budget—$300.00; Native Helpers—$800.00

15. **Resolved,** to ask Brother Ediger to attend the Regional Conference (Indian).

CHINA

16. **Resolved,** to allow the following budget for:

Evangelistic	Mex. 16,396
Educational	9,200
Medical (School of Nursing, Hospital)	15,200
Property Committee	900
Travel	1,150
Special Allowances to native helpers	7,000
School (Hua Mei)	3,500
Total Mex.	53,346
U. S.	$5,336.00

17. **Resolved,** to return Sister Marie J. Regier and Brother and Sister P. J. Boehr to China this fall.

18. **Resolved,** to retain Brother and Sister W. C. Voth another year in the home field for deputation work in the churches.

19. **Resolved,** that our Executive Committee refer the Kuhlmann request to the Executive Committee of the General Conference.

20. **Resolved,** to send Brother and Sister Wuethrich to China this coming fall.

21. **Resolved,** to send copies of the Kuhlman correspondence to our missionaries in China for their reaction to the same.

22. **Resolved,** that we are sorry not to be able to send Brother and Sister Goering back to China this year, but we hope to do so next year.

INDIA

23. **Resolved,** to postpone the building of the new bungalow asked for.

24. **Resolved,** to return to India this coming fall Brother and Sister P. W. Penner.

25. **Resolved,** to turn over to the Women's Association and the Young People's Association the request from India for Rs. 9000 (U. S. about $2800.00) to cover it by special gifts. (This is for the Boy's Middle school, that has to be moved on account of flood danger.)

26. **Resolved,** to accept the India budget to the extent of 16,500.00, the same as last year (instead of the over 20,000.00 asked for).

27. **Resolved,** in reply to India's request for an inspector, that under present war conditions the Board does not consider this the proper time to send a representative of the Board to the mission fields.

28. **Resolved,** to send Brother and Sister Harold Ratzlaff to India next fall.

29. **Resolved,** to retain Brother and Sister John Thiessen in the home land for deputation work another year.

30. **Resolved,** to leave it to the Women's Association to take up the solicitation for the $240.00 asked for by Dr. Dester for a native doctor's house and salary.

31. **Resolved,** to pay Brother and Sister Wiens half salary next year.

32. **Resolved,** that we suggest to sister Alida Schrag that another year of practical nursing in the home land may be advisable. We hope to send her to India next year.

GENERAL

33. **Resolved,** that the Board talk over with our Medical Advisor, Dr. R. S. Haury, the advisability of greater scope and thoroughness in the examination of our mission candidates.

34. **Resolved,** that either a Board member, or Brother J. Thiessen (if he is not too far west at the time) attend the F. M. Conference next June.

35. **Resolved,** in view of the fact that the pension plan provides for a possible deduction from the pension payments by considering all the other income of the pensioner (rent, interest, wages) besides the pension, the Board decides to split such other income into half by retaining one half of it in the treasury. (This deduction is based on the following provision in the pension plan: "If the pensioner has other income either in his own name or his wife's name, or received by his children during their minority, he is in honor bound to state its amount to the Board, so that the Board may decide whether any deductions should be made from the pension. Failure to make such a statement forfeits his standing as a pensioned missionary.") Since this is our first step in the application of the pension plan, it is open to later revision as far as its interpretation is concerned.

36. **Resolved,** to publish in our papers that our regulations require a full college course by missionaries, besides the necessary Bible knowledge, before they can be sent out.

37. **Resolved,** to print some additional information

3. **Resolved** to accept the treasurer's report.

for our missionaries about details not contained in our rules.

38. **Resolved,** to refer Bro. J. B. Epp's letter to our Relief Committee.

39. **Resolved,** to accept the total budget for this year (1940), namely, $74,993.60. (This is based on last year's income, which was $75,000.00. If we had allowed all the needs asked for by the missionaries, it would have been almost $85,000.00. Should more come in than this allowed budget, there would be immediate use for it for needed buildings, etc.)

40. **Resolved,** to thank all our mission friends, churches, S. E. Societies, S. Schools, and especially the Women's Association for their faithful and sacrificial support of our work. We are glad for the increasing number of readers of the "News and Notes," issued by the Women's societies. While the gifts per church member are smaller than before the depression, they are still three times larger than the average for all denominations, which is about 75 cents. The average in our conference is about $2.50. In the best years it used to be over $5.00.

41. **Resolved,** to thank our mission workers for their faithful planting and watering, and the Lord for giving the increase, so that during 1939, 503 souls could be added to the church by baptism.

42. **Resolved,** to thank the officials of the Kansas State Bank for the use of their fine committee room for our sessions, and Brother C. F. Claassen for his kind entertainment.

43. **Resolved,** to thank the Lord for his guiding and protecting hand over our work, so that even in China the work could go on, and no missionaries lost their lives, and even two new workers could be sent there, as also to India, besides the four that could be returned, and the two that could be sent to Oklahoma as successors to Brother and sister Linscheid.

44. **Resolved** to adjourn. Brother Horsch led in the closing prayer.

P. P. Wedel, President, P. H. Richert, Secretary

ARIZONA

Statistics

Number enrolled in Sunday School	115
Average attendance in 1939	62
Number of funerals	5
Active Christians	26
(A number have backslidden)	
Number of conversions	0
Offerings	$47.18
Dispensed for S. S. literature, light and heat	$49.85
Number of regular services per week	8

Mary Honaptsi

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." John 17:24a.

Three years ago Mary Honaptsi asked the Lord Jesus to come to live in her heart, and on Sunday morning, July 31st, of last Summer, the Lord called her into His glorious presence.

Here in Northern Arizona live two Indian tribes. The Hopi Indian lives in villages and the Navajo, being more nomadic, lives in mud huts, called hogans. A hundred years or so ago these two tribes were constantly at war with each other. Mary's mother, a Hopi girl, was in those days stolen and taken along by the Navajos. She grew up amongst them and in due time married a Navajo. Soon the relationship between the two tribes became more friendly and the Navajos came to the trading post at Oraibi to trade. Thus the Hopi woman saw her own people occasionally. A son and a daughter were born. Mary was the third child. But when she was born her mother died. The Navajos had no way to raise this little motherless infant so they brought her, together with her sister, to the Hopi relatives. Later on the older sister returned to the Navajo people, while Mary stayed and grew up with the Hopis. She married a Hopi Indian and they raised five daughters. She was already an old widow when we came here eight years ago. Her daughters each have their own good sized families.

Mary Honaptsi, Oraibi, Arizona

The Lord has in these years dealt very graciously with her and her daughters. Nancy, a Christian, preceeded her in death; Laura was saved on the Sunday before Christmas and Alice with her husband Tom, on Christmas day, four years ago. Then in the following summer Mary, the mother became a Christian. Her need and desire for salvation was awakened by her saved daughters' testimonies and by the Word she heard in the sewing classes. Her conversion was very sweet with a childlike faith. She was baptized on a Sunday evening together with one of her granddaughters, Daisy, who also was saved during that time. Mary's answers to the questions preceeding baptism were not only "yes" but a little testimony for each with a beaming gladness on her face. The grandmother stayed at Tom's home. When they came home that evening the grandmother looked around and said, "Where are the others?"

"Which others?" they asked.

"Why, those that came with us."

They said, "We are all here, nobody else came home with us."

Then Mary explained, "Yes, there were three people, all dressed in white, who came home with us; one to my right, one to my left and one behind me."

Then they realized that the Lord must have opened her eyes to see three angels guarding her. They all rejoiced for such divine approval.

Some months later her only unsaved daughter, Rhoda, was saved. During the baptismal services the mother's face was one revealing a joy divine. After the service she was asked, "Mary, how do you feel now that you and all your daughters are saved?" With a beaming face she said, "I'm so happy. I'm so happy."

This aged lady was a woman of few words. But her life these three years has been a living testimony. She never failed the Lord at the assembling together. Even on Sunday nights, at the English preaching service, she was usually there, though she did not understand any English. But the name of "Jesus" was sweet to her and she enjoyed hearing the singing. During the interpreted services she would be such a blessing to us for she helped us speak the mysteries of Christ by her eager listening.

She was ill only a few months, not really ill but feeble from old age and from rheumatism. A few days before her death, as we visited with her and spoke of the glory of Jesus Christ and how He wished for us to come and see Him, she said, "I'm thinking about it all the time." On Saturday afternoon on July 30, she had lifted her arms as though in ecstacy of seeing some one and then had repeatedly spoken about "King Jesus." She changed so that they thought she would die soon. Mr. Suderman and Mr. Kliewer stayed with her till after midnight. Whenever they sang she moved her lips singing in her soul. She ate a little breakfast in the morning and the Lord called her to Himself at about eight o'clock. As she went she said, "I believe it all now."

In the afternoon was the funeral service. It was warm, but it was a blessed service. Throughout there was the note of a happy and glorious entering into heaven. There were sobs on the part of the daughters and granchildren but not anything of the wailing and loud weeping of the heathen. Even as her lifeless form lay in the sateen covered hand made coffin her face bore traces of a glorious meeting with Jesus Christ.

OKLAHOMA

STATISTICAL REPORT

Oklahoma Field 1939

Missionaries: Rev. and Mrs. Benno Toews, Canton, Okla.; Rev. and Mrs. J. B. Ediger, Clinton, Okla.

Congregations: Canton, Longdale, Fonda, Cantonment, in charge of Missionaries Toews; Clinton, Hammon, Thomas, in charge of Missionaries Ediger.

Organized: Canton, 10-28-97; Longdale, Fonda, and Cantonment, 5-22-98; Clinton, 2-19-99; Hammon, 2-11-06; Thomas, 11-11-28.

Total Members Admitted: Canton, 206; L. F. & C., 255; Clinton, 157; Hammon, 95; Thomas, 53. Total, 766.

Total members died or transferred: Canton, 104; L. F. & C., 140; Clinton, 88; Hammon, 34; Thomas, 8. Total, 374.

1939

Members Admitted: Canton, 20; L. F. & C., 14; Clinton, 18; Hammon, 14; Thomas, 21. Total 78.

Members died, etc.: Canton, 9; L. F. & C., 4; Clinton, 3; Hammon, 2; Thomas, 3. Total, 21.

Membership, 12-31-39: Canton, 102; L. F. & C., 115; Clinton, 69; Hammon, 61; Thomas, 45. Total, 392.

Average attendance Sunday services: Canton, 41; Longdale, 21; Fonda, 16; Cantonment, 14; Clinton, 37; Hammon, 28; Thomas, 32. Total 189.

Collections: Canton, $14.81; Longdale, $3.95; Fonda, $8.39; Cantonment, $3.10; Clinton, $20.62; Hammon, $17.23; Thomas, $12.73. Total, $80.83.

Benno Toews, President,
J. B. Ediger, Secretary.

MONTANA

Data with Regard to Montana Cheyenne Mission Field

Number of living Indians, Jan. 1, 1940, 1606.

Neither increase nor decrease in number during the year 1939.

First visit to Northern Cheyenne reservation by Missionary Rodolphe Petter with view that field be taken up by our General Conference, 1899.

Second visit of Missionary Petter, 1901.

Third visit of Missionary Petter, 1903.

Busby station established by Missionary Linscheid, 1904.

Lame Deer chapel built in 1908.

Birney station begun in 1910.

Ashland chapel dedicated November, 1919.

Lame Deer Station

Native helpers at Lame Deer: Ernest King, Milton Whitman.

Cheyenne services at Lame Deer chapel every Sunday during the year.

Mixed Sunday School every Sunday during the year, five classes, one of which is an adult English Bible class attended by government employees, public school teachers, trades people and a few English speaking Indians.

Cheyenne prayer meeting each week during year, average attendance, 55 plus.

Collections during the year, $62.20. This took care of fuel, light, Sunday School supplies, cleaning of chapel, etc.

Accessions by baptism during the year 1939, 5. (Of these one was a white lady who teaches in the Lame Deer public school.)

Candidates for baptism at beginning of the year 1940, 5.

Funerals, weddings, hospital visitations, camp visitation during the year.

Weekly native workers' Bible class for training native evangelists. Cheyenne reading classes, also work with individuals.

Birney Mission Station

This station is served mostly by Frank Littlewolf since the year Rev. Pankratz left. Frank comes for the week ends, does some camp visiting, assists in funerals, gives baptismal instruction and conducts the Sunday morning service. He usually goes on horseback. Sometimes he is accompanied by his family. He reads the Cheyenne Scriptures fluently and gives its message faithfully. There are three candidates for baptism. Some petty thieving about the premises would indicate that the large sunny mission dwelling should have occupants. The day school teacher has begged for such occupants for many years, as he thinks it would be wholesome for the station to have missionaries there permanently. A nucleus of Indians comes faithfully to the Sunday morning services throughout the year. The general verdict of the Birney Indians is, es'-nhaheo, "They are still wild." The sacred tent of the Northern Cheyenne Indians is located there in the care of a keeper, exerting a strong influence in the entire community. Regular Sunday morning services have been conducted throughout the year, with the help whenever possible of native preachers sent over from Lame Deer. Martin Twobulls, member of the Ashland church has assisted at times. Weekly prayer meetings have been encouraging in attendance and interest. Every effort is made to attract the young people and children to the home. Thus the confidence of old and young has been won by most faithful and untiring efforts. The deadly influence of a most ungodly environment has long classed Ashland as our hardest field.

Submitted by Mrs. Rodolphe Petter

Busby Station

Busby, services on Sundays and during week. Upper Rosebud, services occasionally.

Native helpers: Chas. Yellowrobe. Used only occasionally. Mr. Fightingbear, who lived in our district for a while helped out a few times. He is from Lame Deer.

Number of members added, two.

Number of members died, two.

Number of living members on record, 105.

Average attendance at church services, 36.6; average attendance at Sunday School, 32; total, 68.6.

Collections S. S., $32.13; Others as Easter, Thanksgiving, etc., $15.35; Total, $47.48.

Budget estimate for 1940 ________________$100.00

Estimated value of Mission property:

Church	$1000.00
Dwelling House (Frame)	1500.00
Log House (Four rooms with back porch)	850.00
Barn, Garage, chicken-house	200.00
Outstation Building	30.00
Total estimate	$3580.00

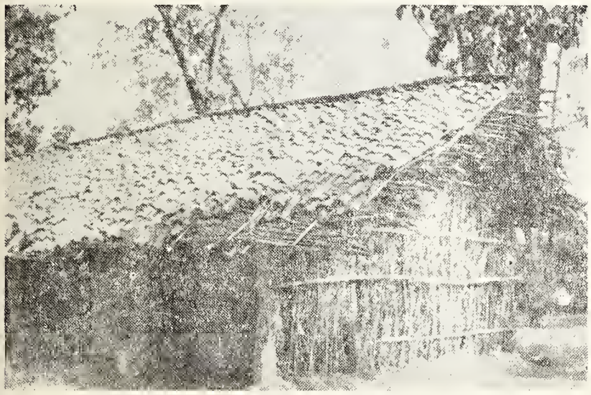
The Outstation building has not yet been moved, as the road up the river has not yet been built. We have not yet fully decided how to work the Upper Rosebud, as more folks have moved away from there.

During the past year we held the following extra meetings:

Prayer meetings	34
Funerals (3 were at Lame Deer)	13
Marriages performed	10
Special Meetings with Boarding School children	70
Evenings on which Stereopticon slides were shown	17
Sessions with Women Sewing Classes	22
Cheyenne Language Reading classes	9
Special meetings as Anniversary, and others	24

Respectfully submitted, Alfred Habegger

INDIA



First School House, Basna, India

BLESSINGS OF SCHOOL WORK AT BASNA

By Mrs. Dr. H. E. Dester

About 325 million illiterate people which is one third of the entire world's illiterates, live in India. Only 8 per cent of India's population can read and write. Among the Christian community, 28 per cent are literate. Before the recent mass movements this had been up to 34 per cent. Of our own Mennonite field the majority of illiterates live in our Basna area, because the majority of our Christians are of the mass movement.

"A Literate Church for Christ" has been the aim of the Primary School at Basna station ever since its beginnings. Phuljhar area of which Basna station is the center has almost 50 villages in which Christians live. Naturally the children of these homes can not all be provided with school opportunities in their villages. A few live near to government supported schools but can not always attend these. So a central boarding school was opened that our children might be given a Christian education.

Many of these newly baptized, illiterate people feared to send their children away from home, the children themselves clinging to mother's apron strings, (only here it was a sarie). Very often they would run home again after they had been persuaded to come. Food, clothing, bedding, shelter, books, etc., all was given gratis, just to induce them to come. In the early days we were glad to admit any who were willing to come, just to get the folks to value an education.

The first teachers were our own boys who had learned to write. Methods, psychology, games and the like were all foreign to them. The first school house and boarding were mud and stick walls with grass or tile roof, as picture inclosed. When it rained, as it can in India, these roofs leaked like sieves. But, as our school took shape and form and more came and older experienced teachers were employed, our work was good enough to receive Government recognition. The Government Inspector came to examine it, to give examinations and to make recommendations. At present our entire staff is of our own local boys and girls who have been educated in our own schools and trained in our Normal School in Birra. They know and love the children and are doing a very creditable work.

All the old mud and stick houses have been replaced by better larger buildings of burnt brick laid in mud with tin roofs. The walls are hung full of the master's hand made reading, arithmetic, health and cleanliness charts, and pictures of interest to children. The children sit on home woven cocoanut mats laid on the mud floors. From the very beginning much stress was laid on hand and industrial projects. These children must go back to their homes with a primary education but not weaned away from home industries. Many never go as far as our fourth grade, but they become a great help in their village church service. They have learned to sing, they know Bible stories and Scripture portions and have learned DISCIPLINE.

The main projects taught here are hand sewing, gardening, marketing, rope making, nawar tape weaving, and the making of brooms and baskets. Indian Congress is stressing these cottage industries very much for which we are truly thankful. Cotton work and cloth weaving were rather expensive and as our primary children now are rather small this project was dropped until the fifth grade. The children in the boarding do all their water carrying, their sweeping, washing of clothes and the larger ones the cooking of food. The early morning period is taken up in supervised games and drill.

But time has changed matters. We no longer have to coax children to come. In fact we have had to refuse some. Formerly parents had to be persuaded to send the children, now we often must say, "No your child is too young, wait a year or two." Or, "Your child does not show any possibilities to go on, we cannot admit it next year." Not always so easy to say but often very necessary. No clothes are given gratis, all must pay, not the full cost of production, as all are made locally by the children and often not too well sewn. Fees are paid by the parents according to their earnings.

We have had village schools for several years in such centers where we had enough children to demand one. During the depression these were closed. Now we have opened three such again, where twenty to thirty children attend. But we need many more and good local trained masters who know both the Orriya and Hindi language. Hindi is the government language of our district, although most of the villagers talk only the Orriya. Our plans for next year are to open a few central boarding schools right out in the villages. Many villages are only one to two miles apart and the children could easily walk to school on Monday, stay for a week, and return home Friday evening. We plan to have a trained master with one helper in each center, who will also serve as their house father. The children are to bring their own rice for the week. We will help with the wood and oil. That will keep the child closer home, so he can be a help in the singing and the Sunday services. Also it will reduce expenses greatly for us. We can not possibly take all these children here into our local boarding and feed them for ten months of the year. We will need funds for the roofs of these new school houses. The Christians in many of the villages can put up the walls.

Last June the boys from the four other stations came to Basna to read in the fifth and sixth classes which had been moved from Birra to Basna. That brought 25 boys from these stations and twenty-five local children into our Middle school. Of our local children 9 come from villages and stay in our boarding. If finances permit, next year, the seventh and eighth grades will also be moved here. At present we have 72 boys and 28 girls in our boardings. To feed all these young growing children three times daily is no small task. They can consume mounds of rice! At our Christmas school meal we had two hundred and ten children present.—Not all the industrial projects could be moved from Birra, but we have three departments, hand sewing, nawar tape weaving, and garden work. All the Middle school children work at one of these for two hours daily. The masters help me in the supervising of this work but they do not have their heart in it as they do in the regular school work. Next year we hope to have other arrangements.

We see many results which encourage us very much. Of course every story has its two sides. Recently we admitted into our Primary school and boarding, three children from a village where a few families were brave enough to come out and take baptism in face of much opposition and ridicule. When the children returned home for a few days vacation they had shown such a change, their songs and Bible knowledge were such a surprise that those who ridiculed changed face about and said, "If Christianity can do that for them it must be quite alright."

Yours for a Literate Christian Church in India,

Basna, C. P. India,
January 9, 1940.

Very Sincerely,
Mrs. H. E. Dester.

The only way to be loved is to be and act lovely, to possess and manifest kindness, benevolence, tenderness: to be free from selfishness, and to be alive to the welfare of others.—Jay.

New School House, Basna, India

The disposition to give a cup of cold water to a needy one is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God. — Howell's.

STATISTICAL REPORT OF WORK IN INDIA

I. Composite Report

Area of field, 4,615 square miles. Number of villages, 2870. Number of population, 945,000. Number of villages in which there are Christians, 92.

II. Workers

	Men	Women	Total
A. Missionaries	11	15	26
B. Indian co-workers:			
a. Evangelistic	38	16	
b. Educational	30	19	
c. Medical	31	13	
d. Institutional	2	4	
e. Industrial	5	2	
	106	54	160
			186

III. Christian Community

A. No. of Organized churches		21
B. No. of Baptized church members (215 baptisms 1939)	2,029	
C. No. of unbaptized children	1,523	
D. No. of other Missions	54	3606

IV. Mission and Church Activities

A. No. of Evangelistic Outstations	30
B. B. No. of Educational Outstations	4
Total Enrollment	110
C. No. of Primary Schools on Mission Stations	7
D. No. of Middle Schools on the Mission Stations	2
Total Enrollment	150
E. Sunday Schools	
a. No. of schools	15
b. No. of officers and teachers	118
c. No. of scholars	1472
F. No. of C. E. Societies—8; Enrollment app.	500
b. Women's Societies—3; Enroll. app.	100
c. No. of Bands of witnesses	3
d. No. of Prayer meetings	8
e. Bible course classes at all stations as usual	
G. No. of Orphanages, 2. Boys—21; Girls—10	22
H. No. of Boardings, 4. Boys—138· Girls—116	254
I. No. of Leper Homes,1; Christians 327, Non-Christians, 231	558
a. No. taking treatments (Practically all)	
b. No. declared relatively cured in 1939	21
c. No. declared relatively cured in total	172
d. Children, Untainted Boys, 18; Girls, 27	45
J. Medical work: a. No. of Dispensaries	4
b. No. of Hospitals	2
c. No. of patients registered	14927
d. No. of inpatients registered	1657
e. No. of major operations	192
f. No. of minor operations	712
g. Income	Rs. 9302
K. Widows—a. No. of Widows supported by Mis.	11
b. No. of widows supported by Church	4
c. No. of widows self-supported	3[illegible]
d. Total No. of widows	45

L. A certain amount of Industrial work is carried on at four stations

M. Financial Records:

a. Monthly church dues received	Rs. 2257-7-0
b. Sunday Offerings received	903-7-0
c. Special Offerings received	825-5-3
d. Sunday School offerings received	326-8-6
e. Gospel sales	75-1-3
f. Educational fees	1242-8-9
g. Medical income	9347-8-9
h. Institutional	548-10-0
Grand Total	15526-8-6

Remarks

The church membership total shows very little increase (2013—1938; 2029—1939), yet there have been many baptisms (215) especially in the Basna area (158). On the other hand the Leper Home church shows a considerable decrease due to many deaths and abscondings. Mauhadih reduced its membership

GROUP OF OPERATED PATIENTS

(First from left is Ramsai)

by elimination from the church rolls of a number of persons which have not been heard from for a long time.

In the Basna area a new congregation has been organized; three ministers have been ordained; and a substantial growth in the Christian community is to be noted. Korba statistics show that the revival there has cleansed the church, has increased Sunday School and C. E. attendance, and has created a new interest in the Witness Band. In addition to the weekly prayer meeting daily prayer meetings were necessary to meet the needs.

Medical work shows substantial growth in every way.

At several stations the congregations are taking more responsibility for widows and orphans. This is as it should be. Barring famine or other similar disasters, the Mission orphans and widow budgets should be decreased. The Bible course continues to be well attended and is one of the great assets of our whole mission effort. The medical income is quite an appreciable sum. Both our hospitals ask for practically no budget money for drugs. Their income is sufficient to cover this item. (signed) F. J. Isaac

CHINA

"THE TIME OF OUR LIVES"

We here in China are having "the time of our lives"! Doors were never more widely open, nor the opportunities for service as many and varied. One of our Chinese leaders said recently at the reception for our newly arrived missionaries: "Formerly there was less work and there were more missionaries. Now there is more work and there are fewer missionaries."

Mission work has taken on greater proportions, such as—Hua Mei Primary and High School formerly had 100 plus students. Now they have a total of 426. The Bible School had 9 in 1926, now they have 86. The School of Nursing started with 10 students in 1930, now we have 25 and expect to enter a class of 10 more in 1940. Hospital in-patients numbered 96 in 1929, this year 960 (in ten years). Daily clinic used to serve 30 to 60 patients, now we register 120 in one afternoon. Maternity patients numbered 10 in several years, now we have had 50 since last year in July. Since my special course in maternity nursing in Seattle, these mothers are my special charge. September 29th was a red-letter day—three babies were born in one day at the following hours: 3:30 a. m. a baby girl, 3:00 p. m. a girl, and 5:45 p. m. a baby boy.

Out in the villages and here in the institutions there is a new large demand for songbooks, Bibles and Scripture portions. The Bible Societies cannot fill the orders fast enough, even though they turn them out one every two seconds!

Crops have been good this year and most of our field is quite well supplied, only in several sections floods have destroyed all the people had hoped to harvest for their living. There will be need for relief of suffering. Taxes are heavy. They consume about all that the people could otherwise use for better living conditions.

The conflict is still on, even in some one or other part of our field. We have frequent opportunity to relieve suffering near the front lines. We can at times hear the distant cannon roar.

A view of the whole world, Occidental and Oriental civilized and less civilized, makes one pray more and more for the rule of the Prince of Peace. This is a quotation of what I read just lately:

"If Jesus came back to earth to spend Christmas among us, He would be practical. He would be the leader the whole world is awaiting. He would use the same weapons He used of old—faith and love and prayer. And with these alone He would conquer. Armament squabbles, peace conferences, means test committees, they would all be swept away by the rising tide of peace and prosperity. There would be no place nor need for them in a world guided by love."—From "Miracles of Faith" by John Maillard.

The year 1940 has large plans awaiting it—more buildings for the hospital, a new site and building for the Bible School, extended work everywhere, so continue to pray as you have done, give as the Lord prospers you, and send those who can come to help in the front lines!

Yours for Him, lovingly, Elisabeth D. Goertz.

China Mennonite Church Statistics—August, 1939

23 churches in the missionfield
15 of these have also Sunday afternoon meetings
2118 people attend the Sunday morning services on an average.
92 on an average in each church
20 churches have all-week programs
11 churches have Bible classes during the week
12 churches have reading classes.
9 churches have C. E. meetings
4 churches have Junior C. E. meetings
566 is the total enrollment of the C. E. societies
63 would be the average society membership.
11 Sunday Schools are divided into classes.
77 Sunday School classes in all the churches.
7 Sunday Schools have teachers' meetings.
16 churches have women's meetings on Fridays.
21 churches have midweek prayer-meetings.
$6.30 is the average church collection on each Sunday for all the churches.
$.65 is the average member contribution for annual church fees.
87 officers and helpers in the churches have no salary.
3 officers and workers on an average in the churches have no salary.
39 out post preaching places besides the churches
12 churches have preaching places.
10 preaching bands in all the churches (volunteer)
1210 faithful church-members in all.
52 on an average to each church
17 churches have preachers visiting church-members.
197 such visits during the year.
11 visits on an average for each church.
867 church-members can read the New Testament.
37 on an average in each church can read
204 church-members have home (family) devotions.
10 on an average in each church have family devotions.
4 churches have no family devotions at all.
940 church-members have Bibles.
753 church-members have song books.
2 churches have no song books (that is Goodrich or Universal)

The methods for establishing Christian homes are: Prayer, exhortation, family devotions, etc.

7 churches have missionary societies for women.

3 churches have annual memorial services.

6 churches have annual harvest-festivals. Generally after wheat-harvest they bring products and money.

11 Churches have Sunday Schools.

1142 is the total Sunday School enrollment.

10 Sunday Schools have S. S. supplies sent them by the Sunday School Union. These supplies are limited to leaflets and scrolls.

$2.56 is the total Sunday School offering, on an average for each Sunday.

7 Sunday Schools regularly take up collections.

52 volunteer teachers in the Sunday School (not on salary) All Sunday Schools have some volunteer and unsalaried teachers.

6 Sunday Schools report cradle rolls. But it seems a question, whether they fully understand, what is meant by the question.

203 were baptized in 1939.

Below is a tabulated summary of the number of admission of in-patients and days of care rendered by the Hospital.

Admissions

	Men	Women	Children	Total
Surgical	262	64	6	312
Medical	244	158	62	464
Others	67	97	9	173
Total	573	319	77	969

Patient -days

	Men	Women	Children	Total
Surgical	7747	1031	388	9166
Medical	2226	1362	770	4358
Others	911	1074	56	2041
Total	10880	3477	1214	15571

Thus the total for 1939 was 969 Patients with 15,571 Patient-days.

Cases treated in Out-Patient Department

Men		**Children**	
Total new cases	4032	Total new cases	1158
Return visits	5706	Return visits	2566
Total visits	9738	Total visits	3724
Women		Total new cases	6933
Total new cases	1743	Total return visits	10788
Return visits	2516		
Total visits	4259	Total all visits	17721

PEACE COMMITTEE TREASURY IN DISTRESS

Prof. Lukas J. Horsch, treasurer of the General Conference Peace Committee, reports that **their treasury is totally empty,** and that they sorely need some funds to carry on the task that the Conference has delegated them to do. This is summarized in the following conference resolutions:

"The Peace Committee shall, in accord with the directions of the Conference, concern itself with the promotion of the cause of Peace as taught and commanded by Jesus, our Lord, and his apostles, etc." Res. 94, 1933. "In the promotional work the Peace Committee is herewith authorized to organize study courses, stimulate the writing and publication of peace literature, arrange for lecture courses, seek cooperation with Peace Societies within our Conference, court coordination with Christian Peace groups beyond our own organization, and utilize any other opportunity to promote the cause of Christian Peace." Res. 95, 1938.

The Committee is honestly trying to promote Christian Peace and to disseminate informational Peace literature, but its efforts are seriously crippled by the lack of funds. Should not every church heed this call and do a little to help this worthy cause along. Send all gifts to: L. J. Horsch, Upland, California.

—The Editor.

HOME MISSIONS

HOME MISSION BOARD MEETING

Matt. 25:21. Can the Lord say this to me?

The Annual Meeting of the Home Mission Board was held in the Y.M.C.A. Hotel, Wabash Avenue, Chicago, Feb. 15 and 16, 1940. The Lord granted health and other circumstances that every member of the Board could be present. Dr. H. A. Fast, Field Secretary of the General Conference, was also invited and was able to be present with us for the entire session.

The many problems and questions that confronted the Board could be considered and we feel the Lord gave grace that they could be solved at least in a measure. **The slowly diminishing monthly income was a matter of keen concern, especialy in view of the growing work.** True some of the loans made in 1937 and early in 1938 have been repaid, but there have been many places that have made inquiry for financial aid. A few of the most needy instances could be helped, some will have to wait until others are able to repay their loans.

The Board **is truly grateful** to God for the feeling that in general the work has been developing and growth has been noted in many of our Home Mission stations. The many Home Mission workers in Canada have labored faithfully and in a spirit of sacrifice, for the ingathering of precious souls and for the nurture of those already in the fold of Christ.

The appeals and reports from South American Mennonites, were carefully considered and some aid was extended in places and instances of strategic importance. We trust that all our Mission friends will remember to do something about the special appeal made in the Bundesbote of Feb. 13th, when Rev. J. M. Regier, Chairman of the Board, made an appeal for the new work to be opened up at Asuncion, Paraguay. Send special gifts properly marked to Rev. J. J. Plenert, 429 Knorr St., Philadelphia, Pa., Treasurer. This work is to require between 400 and 500 dollars for a year.

It was encouraging to note how quickly our Brethren in Canada responded with larger gifts where they had the first fair harvest in many years. In some places they have to wait even longer for the first one. Still they labor and toil on in faith and hope that in due time the Lord might see fit to grant a fairly good return for their labors.

In the Sunday School lesson of Feb. 25th we had the topic: "Stewardship". Ability and opportunity constitute an obligation. Opportunities for work are many. Are we all good stewards? May the Lord guide and bless each Mission friend, and may many more join the noble ranks of those who give and pray for the work regularly.

Very sincerely, A. J. Neuenschwander, Secretary

Sardis, British Columbia, December 9, 1939

Yesterday I received the letter and check for $20.00 for November. Many thanks for this help. Although our home is in Saskatchewan, and we had to come here on account of my wife's health, I am trying to help in the work here. Because of my wife's condition, I did not undertake any long trips to churches. I was in Vancouver two days attending the Sunday School worker's conference and training. On this occasion I delivered messages on Israel's History. Twice I have been in Yarrow and tomorrow I am to go there again to bring them a message from the Word. Yarrow is so near that one can serve easily from here. At other times I help here in Sardis. On Tuesday evenings I give Bible Studies and preach on Sunday evenings.

Church work is being carried on very actively here. Rev. D. Hausknecht is conducting a Bible School with the young people in the winter, three evenings each week. Almost 30 young people, practically everyone that resides at home is in the Bible School. Rev. Warkentin is assisting in the German School on Saturdays and is active in the Sunday School. He has charge of the Church here and preaches at regular worship services. He does as much as he can, but has to do other work to help care for his family. Last Sunday Rev. N. W. Bahnmann was here for Holy Communion, other times he is working elsewhere. He is directing the Bible School at Coglan, and visits in many other groups in British Columbia.

I find a real interest here for religious help and instruction. Worship services are well attended, and my Bible Studies receive a large hearing. One is at a loss at times to know how to make arrangements, since the Church is in use every evening. Then we hold some of our meetings in private homes.

We are hoping that the climate here will contribute to my wife's improvement. In Saskatchewan the climate is harder on a person afflicted as she is. Her wind-pipe is affected and air here seems to be much better for her. She had been suffering with asthma and hence the moister air is a help to her. But as the Lord leads, will be accepted by us. My home church lies heavily on my heart. We hope all will continue to go well. It would be very difficult for me to be far away from my church in critical times. Oh, that peace might soon be established. Still the Lord is in command.

My wife and I send cordial greetings to all friends.
Sincerely, J. J. Klassen.

MENNONITE BIBLE MISSION CHICAGO

Mr. and Mrs. Arthur Friesen, students, Bethany Seminary, Chicago, are volunteer workers in this Mission church. This letter is from him:

3425 Van Buren, Chicago, Ill., Jan. 8, 1904

Members of the Home Mission Board and Mission Friends:

Rev. John T. Neufeld asked me to write a report of the work at the Mennonite Bible Mission, especially for the Christmas and the New Year season. Mrs. Friesen and I are grateful that we have the privilege of helping in the work and observing Mr. Neufeld in his labors. We find here a very fine, friendly, sincere Christian spirit and we greatly enjoy the fellowship with the people.

Mr. Neufeld is not a forceful speaker, but it seems that he thoroughly understands the people, and what has especially impressed me is the way he uses their customs to present the gospel to them. He is always ready and willing to let others help in what ever way they can and thus the people feel that they have a real part in the work. The young people seem to be very sincere. They take an active part in all phases of the mission work, and are quite regular in attending both the morning and evening services on Sunday.

On Christmas eve the Sunday School classes from the intermediate group presented a pageant of the Christmas story. It was an inspiration to all who were there to see it. On Christmas morning the lower classes gave us their program of songs and recitations. This too was uplifting and a joy to listen to. On Christmas eve the young people of the Mission went caroling through the community. It was the largest group of any years and I think it brought cheer and was a sign of goodwill. Rev. Neufeld accompanied the group.

The New Year's Eve watch service was another feature of this season. Each familv present brought some part of the service, either song, poetry, instrumental music, story, etc. The story of "The Other Wise Men" was read during the showing of slides depicting the story. Each family had also brought some refreshments which were all spread out together and served to those present in a very delightful fellowship hour. We were dismissed early enough so that everyone could get home in the old year before the New Year with its noise and merry-making was upon us.

A new class in catechetical instruction is to begin presently. We pray that a good number may avail themselves of this step of learning about the Savior and to accept him as their own.

The church is filling a very definite need in the community. It is a beacon light sending forth rays of goodwill, peace, love and helpfulness. Rev. Neufeld is often called upon to conduct funerals of people who are outside the church and uses this opportunity of presenting the gospel, as well as when he visits the sick. Would that more people, especially men, make use of the church. I think that Rev. Neufeld is doing a very fine piece of work. To me, as an observer and helper, he is a great inspiration in his sincerity, faith, and sacrifice, giving everything and doing the best he can. The work of the Home Mission Board is very worthwhile and is greatly appreciated.

We pray that God may richly bless the work.
Sincerely, Arthur Friesen.

Wymark, Sask., Jan. 25, 1940

Home Mission Board, Rosthern, Sask.

Dear Brethren: Greetings in His name!

There is nothing of importance to report, due to the general inactivity during cold Saskatchewan weather. All stations have been served as faithfully as possible. Only one service was missed due to the fact that the worker had car trouble on the way. The services were usually well attended, except during the busy harvest season or unusually cold weather. As a rule the people show a hunger for the Bread of Life, but one meets some whose interest and attitude is discouraging. However, we can pray for such and faithfully scatter the seed of God's Word, trusting His promise that His Word shall not return void.

We are just now entering the most difficult period for the workers. Some roads are impassable and all of us have poor cars. However, the Lord knows that, and we trust Him to make it possible for us to get to the different stations on time. Thus far we have had no special meetings this winter. It is very necessary that these should be held in order to raise the spiritual temperature during these dark, chaotic days of stress, strain, coldness and unrest. It is also necessary in order to gather in the lost, hungry and weary ones or at least, by God's grace, invite them tenderly, yet earnestly, to come. Last winter we had such a wonderful harvest. Praise His holy name! As you know, I am busy in school and Br. Epp and Br. Doerksen are busy in the Bible School in Swift Current. Therefore, it is not possible for us to conduct special meetings. Could any member of the Board suggest to us some person, whom we could invite to help us?

I am very much burdened about all those scattered families in the country who are too far from any point where meetings are held. They are poor, have no means of transportation and need spiritual help very much. They should be visited, encouraged, invited and helped by prayer and every other possible means. My heart just bleeds when I think of them daily. They are starving spiritually and are truly as sheep without a shepherd. I could relate some pathetic experiences. A young lady came to us some time ago, with her two small children, and asked us to help her find her husband, who had left home and threatened suicide. Some phoning was done, and a police search resulted in finding him in a neighboring town. The lady had walked nearly 8 miles in deep snow with her two children. She was weak, sickly, having just recovered somewhat from a severe illness, a living skeleton, and ready to collapse. We took her home, gave them what we could, prayed with her and her husband, and tried in every way to help them get a new hold on life by looking to Jesus, who is the Way, the Truth and the Life.

Just one more incident. We were asked by a weeping woman, recently, to take her 25 miles to the hospital or doctor in Swift Current, because her husband had left her and she did not know where to find him. We gladly complied with her request. Since that time her husband returned. We have prayed with them, and tried to help them as those mentioned above. Both voiced their desire to commit their lives to Jesus and to seek in Him, strength for the struggle of life. The wife has been in the hospital several times. A few days ago they asked to be accepted as members in the church. (They are baptized.) This has not been done yet. We are waiting to see how their testimony will verify itself in conduct. They need much help spiritually and materially.

Many more similar instances could be reported. An elderly lady stayed behind after a meeting, asking prayer for herself and for the salvation of her husband, a drunkard. She said, she could not endure it any longer.

We have our little group prayer meeting every Monday evening. We are constantly holding these scattered ones up to the Throne of Grace in prayer and we know the Lord hears and helps. Praised be His name! Oh, how I wish I could devote my full time to go from home to home, seeking to help these needy ones by God's grace! My experience is, that this is the greatest need and results in most fruit, because "man's extremity is God's opportunity."

Every Friday I am giving four young men Catechism instruction. They wish to follow the Lord in baptism in spring, when Bible school closes in Swift Current. Pray with us, for these needy ones. We know the Lord is able "to do exceeding adundantly above all that we ask or think." Praised be His saving and keeping power. With Christian regards,

Yours for the salvation of sinners, V. E. Nickel

East Freedom, Pa., Jan. 6, 1940

The Home Mission Board Gen. Conference,
Dear Brothers:

I suppose that you are wondering about my report, or rather reports since I did not send any for the third quarter. Well I shall try to give you a six months report.

During the **third quarter** it was warm weather, and things were going pretty well, only July and August are picnic and family reunion months, and these sometimes reduce our attendance. However, we think it was fair all things considered. The average attendance for the third quarter was 52 in Sunday School and morning church service. And the average offering was $2.41.

Our Young People had regular services during the quarter. I wonder sometimes if other churches are like ours in this service. There seem to be a few whom one can depend on to carry on the work in the Y. P. meeting, the balance attending like silent partners. If you have any remedy for this I should like to know it. The offering in these meetings goes into the Y. P. treasury and they use it for the work of the church wherever needed. It never amounts to much. However, in the course of a year it helps.

The evening service during the third quarter was well attended, but here again we have another problem. We minister to two different groups, one in the morning and the other in the evening, there being few that attend both services. I have made mention of this but it seems to do no good. It seems that they think once a week is enough to go to church. And so it goes, we work, pray and preach, and pray some more and try to be helpful to all and our prayer is that God would use us in this place that when we are gone we may have done something that would serve to advance the Cause.

Now concerning the last quarter of the year 1939. The average attendance was 54, and the offering was $2.69, this is a slight increase over the third quarter. The morning worship, the Y. P. Meeting and the evening worship are about the same as usual, but again due to bad roads, and, I don't know maybe a slowing up in spiritual things, we are again obliged to close our midweek service for a little while. The past few weeks it has been very cold and rough here in these hills and some have far to come over dirt roads that are often drifted, so we closed the midweek services for a while. (Do all of our regular churches conduct mid-week services all year? A.J.N.) We hope to start again as soon as conditions are a little better. One thing that hinders us is the fact that when children travel 8 and 10 miles to high school and have their studying to do in the evening, and do not get home until 5:30 or 6:00 o'clock, then to ask them to come from one to six miles to Bible study, well, you can imagine how hard that would be, when they often must walk, at least a good part of them must.

During the last quarter of the year it seems that there were a lot of things crowded in, outstanding was that never to be forgotten trip to Kansas. I have often wondered if I have done any good, and if I would be permitted to go again, there is only one thing in my church work that did me more good than that trip, and that is to be permitted to show some soul the way to Christ. I am still at a loss to know why "I" the least of all the workers in the employ of the Home Mission Board was chosen to go, but again thanks to the Board for the privilege and my prayer has been that God would bless the effort.

Shortly after coming home, the Lord saw fit to call my mother from this life. Now I, like many others, have neither father or mother.

About this same time I was elected to serve as president of the Eighth Sunday School District of Blair county, Pa. This means extra work. Then at the October meeting of the Blair county ministers meeting, while I was in Kansas, I was elected as Vice President of that organization. There are 147 ministers in Blair county, not all however belong to the organization but the greater part do. I pray that God will give me strength to do the work that is mine to do, since there is no other that can do what he has for me.

In the last quarter we removed the balance of the ground in the church basement making a larger furnace room and coal bin, also we are planning to make a room for mothers to take their children when they get fussy in church. Also we needed to take down both furnaces in the home and the church and have them cleaned, the furnace man wanted $15.00 for the job and we did it ourselves and saved that money.

Last Sunday being the last Sunday in the old year, I spoke on six persons in the Bible who had their own way, and in the evening I intended speaking on the subject six persons who let God have his way. Sunday afternoon I felt I should change that and speak on the last message of the Bible, the invitation to sinners to come, and the warning that Jesus will come quickly, this I did. I gave the invitation. A young couple that recently lost their little one in death, were in the audience. They sat there with bowed head and after the service the husband came to me and said that they were both going to come forward and accept Christ as their Savior, but they want to go home and talk it over and decide if they both want to join our church or if they both want to join her church. Our prayer is that God may lead in both their decisions.

I report this incident to give you a better idea of what is going on here at Smith Corner. We have many here that should be called after Paul's helper Demas, for many have in time past forsaken us for the pleasures of this world. However it seems that when one goes another comes, and by the grace of God the work here goes on, thanks to God, the

Home Mission Board, and the good folks who continue to contribute.

Concerning finances, we closed the year with a small balance in the treasury. We were able to meet all our bills as they come, and buy one dozen small chairs for our little folks in Sunday School. Also we sent to Rev. Toews one box of used clothing weighing 120 pounds, this cost us $5.80 freight. We have a box for the home for the aged at Fredrick and will ship it as soon as the weather gets a little warmer so it will not freeze.

Yours sincerely, John S. Raugh

ALBERTA COMMUNITY CHURCH

Portland, Oregon

In a final report, issued by Rev. and Mrs. Edmund Miller, before they left for their new field, we glean the following facts and figures:

The Sunday School

Collections in 1937	$ 90.32
Collections in 1938	146.69
Collections in 1939	196.09
Average collections per Sunday in 1937	1.73
Average collections per Sunday for 1938	2.82
Average collections per Sunday for 1940	3.70
Average attendance per Sunday for 1937	36
Average attendance per Sunday for 1938	56
Average attendance per Sunday for 1939	70

The Church

Church Membership, 1937		30
Church Membership, 1938		36
Church Membership, 1939		39
(Lost 3, gained 6)		
Church Offering 1937		$147.23
Church Offering 1938	$388.83	
Gifts, Members 1938	112.71	502.54
Church Offering 1939	444.45	
Gifts, Members 1939	145.25	589.70

Naturally one cannot get a full and complete picture from figures and statistics. Still, we believe that we all catch a spirit of devotion and consecration to the Cause of Christ. It is to be noted that growth is manifested in every field, the Sunday School, in the gifts and also in the Church membership which is usually the last phase to manifest much change.

At present the Church at Portland through its Special Committee is looking around for a Minister. The Committee and the Home Mission Board are actively cooperating. The special prayers of God's people are earnestly sought that the Lord's choice might be found for Alberta Community Church.

Winton, Calif., Jan. 10, 1940

The Evangelization Committee of the Pacific District Conference and the Home Mission Board of the General Conference.*

Greetings in the Name of our Lord!

It has been a long time since you heard from the work here and no doubt you have been wondering just what has happened at Winton. I am attaching hereto a numerical report which will speak for itself. The work here at Winton becomes somewhat discouraging at times but, then again, the people are so very sympathetic and devoted to us that we really must feel unworthy of their esteem. This report covers a period of five months. I waited with this in order that my quarterly reports would coincide with the quarters of the year hereafter.

Shortly after our return to the work here, from the Mennonite Young People's Retreat at Lake Sequoia, which had a profound effect upon the life of a young man, we seemed to notice a distant attitude of the Presbyterian group toward us. We could not account for the change and things began to look pretty blue. Then our Sunday School Superintendent told me what the trouble was. There seemed to be some misunderstanding between the Presbyterians and Mr. A. E. Heppner regarding my coming here. The Presbyterians seemed to have the impression that I had been engaged to come here for work in the fruit season and during this time I was to have a Sunday try-out service, and if they liked me they would issue a call. However, I came bag and baggage to stay six months. Well the Presbyterians thought we were trying to pull a fast one on them and so the matter of my coming got to be a sort of "thorn in the flesh." In the mean time the people had learned to know and love us and felt sure that if there was any underhanded work done, that I was perfectly innocent in the affair. I told the superintendent so when she spoke to me about the matter. Well, I immediately conferred with Mr. Heppner and he too claimed innocence and said he had made arrangements with the proper authorities. These "proper authorities" later confirmed his statement. The whole thing came about because the proper authorities had not called a congregational meeting and laid the matter before the constituents, which of course would be contrary to Presbyterian ways of doing things. After considerable explanation back and forth, everything was straightened out peaceably. Then I got a call to come to Shafter, California, for a trial service. When I announced this fact to the congregation they immediately began to request me to remain here. "We need you," "The community needs you," "We don't want you to go," were the expressions heard. Right then the attitude of the group changed and there is a feeling of greater brotherly love here now than there had been before.

Church at Winton, California

During the time between Aug. 1st and Dec. 31st we were visited by Missionaries John Thiessens and P. W. Penners. These meetings were well attended, not only by our own members but by members of the various churches in the community.

The spirit of unity in the community is growing We had Union Thanksgiving Services in which all the churches cooperated, with the exception of the Holdeman branch, although several of their members ventured to be present. Several of the churches tried to have revival services but with little success. I think the cause is that every year each church has tried to carry on services of this kind until people are tired of them.

There is a spirit of indifference here that will gradually have to be broken down. It cannot be done in a few months but I believe that eventually it will come to pass. Several of our families have moved back to Oklahoma.

On December 1, the Presbyterian Group notified us that they were going to have the Manse vacated and we would then be permitted to occupy it, rent free. We feel that this move was brought about by the feeling that they were not doing enough toward the work. We are now gradually getting settled right near the church building. The building consists of kitchen, dining room, large living room, Pastor's study, large bed room, screen porch and bath. This gives us a splendid dwelling place with running water in the house. We appreciate these added conveniences.

Sincerely, Dillman B. and Bertha A. Hess

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*Note that two groups are in this field cooperating.

ALTOONA MISSION

Dear Mission Friends:

Greetings in the precious name of Jesus.

Although the year 1939 has been a little discouraging at times, yet we could see the blessings of the Lord resting upon the work and therefore encouraging us to press on. How we praise Him for the strength He has given us. And as we are entering into the New Year of 1940, we are looking forward to many more blessings and trust that we will ever be faithful unto Him who has called us into His Service.

Since we sent in our last report the work has been going on quite well. The winter months always bring on extra duties. The Bible study for the boys and girls was started again this fall. The attendance kept up real well until the holidays when it fell off some. We have an hour of Bible study then an hour of sewing with the girls and wood work with the boys. We have also been kept busy with the clothes that had been sent in for the poor. The girls of the Ebenezer, Bluffton, Ohio, Mission Band sent in a box of cookies for the children for Thanksgiving and another large box for Christmas. This year we held our Thanksgiving Service on Wednesday evening, instead of a sunrise service on Thursday, as some other churches do in this city.

The children rendered a Christmas program on Dec. 24th and we were greatly pleased with the way they performed their parts. A good sized crowd was present for the program, many felt that it was the largest crowd since we have been here. We do not report this boastfully, only to His glory and honor. On New Year's eve we held our watch night service, which started at 10:00 p. m. The group was smaller than expected, because it was a very cold night and otherwise nasty out. The time, however, went all too fast. A number from the Gospel Prayer Band were with us in the meeting and took part in the service.

The Sunday School enrollment for 1939 rose to 130. The average attendance was 76 for the year, which is a little below the 1938 mark. This decrease is no doubt due to the fact that about 25 of those who regularly attended, have for some time been going out of the city to a place Dry Run to services. Our hearts are still heavy over the way they left us. Some from this group attend some of our meetings when they have no way to go out to theirs.

Our prayer meetings are not attended as well as we feel they ought to be. Our hearts ache when we think of the terrible conditions in the war areas and where the people do not have freedom of worship. How our people in America ought to appreciate our freedom of worship. We need to spend much time in prayer. We trust that you will continue to remember us in your prayers. We wish to thank the General Conference for their support during the past year.

In His service, Rev. and Mrs. E. F. Slotterback

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 24, 1940

THE SEPULCHRE: TRIUMPH OVER DEATH

Matthew 27:57-28:6

Introduction

Christ's death paid the price of man's redemption and obtained God's forgiveness of his sins. If Christ's body had remained in the tomb, neither His disciples nor the world would have understood this truth. Jesus' words would never have been understood. His death would be seen as a dark tragedy, forced upon Him, instead of a part of God's great plan of redemption. His arising from the tomb was a demonstration of victory over death, Satan, and all his foes.

Jesus Body Laid in the Tomb vs 57-61

The even of the crucifixion day was come. The soldiers found Jesus dead. One of them pierced His side with a spear (Jno. 19:31-37). This act made His death doubly sure, silencing those who say that He only fainted and afterwards revived while in the tomb. Joseph of Arimathea, a secret disciple of Jesus (Jno. 19:38), asked permission of Pilate to give Jesus' body a proper Jewish burial. Pilate was much surprised that He was dead so soon (Mk. 15:44) and when assured of the fact, gave the body to Joseph (v58). He wrapped it in a new linen cloth, enclosing in its folds the spices which Nicodemus had brought (Jno. 19:39, 40) and together they laid it in Joseph's tomb and rolled the heavy stone to the door of it (v60). He considered it a signal honor to show this last act of respect and love to Jesus and did not hesitate to have others know that he was a disciple. Two women (v61), faithful friends of Jesus, were near the cross all day and now were watching, perhaps helping in this last tender ministry of love.

The Watch at the Tomb vs 62-66

On the next day, that is Saturday, the chief priests and Pharisees asked Pilate to place a guard at the tomb (vs 62-64). This request indicates their fear. They acknowledged that Jesus was dead (v63). They felt very uneasy because Jesus had said He would arise again after three days. They were deceitful and believed Jesus' disciples would be deceitful also (v64). This fear of the disciples stealing His body, was but a flimsy excuse. Pilate granted the request and the grave was made doubly secure (vs. 65, 66). The chief priests and Pharisees very unintentionally did Christ a great service in securing the seal and guard for the tomb. The fact of the resurrection was the only way to explain the disappearance of the body from the tomb. The chief priests were extremely dismayed when the soldiers told them the truth after the resurrection (Matt. 28:11-15). Why should man try to withstand the power of God?

The Angel Announces Jesus' Resurrection vs 1-6

Early in the morning of the first day, the two Marys who were the last at the cross, came first to the tomb with spices (L. 24:1) to complete the preparation of the body (Mk. 16:12). Love hastened them in their coming and they were the first to know the glorious truth. Matthew alone, tells of the earthquake and the angel rolling back the stone from the door. This was not done to let Jesus come out, but for the women to look in and see. The soldiers were paralyzed with fear and became as dead men. They did not see Jesus arise nor hear the angel's message. The angel quieted the fears of the women by telling them that Jesus had arisen (v6). They were asked to "go quickly and tell the disciples" (v7, Mk 16:7). They met the risen Lord as they went to tell the good news. God opened the door of the tomb. His power can surmount all human obstacles. Jesus triumphed over death. This is a guarantee that we also shall live beyond the tomb. The evidences for Christ's resurrection are so abundant that it is rightly regarded as the cornerstone of Christian faith. He who raised our Lord from death, will send eternal morning to banish sin's darkness. Christ's triumph over death is a foretaste of our coming triumph through Him.

—**The Indianapolis Ministerial Association** deem it advisable to write the Roosevelt children, advising them that "they had shocked the Christian conscience by their divorces," and that one would expect them to set before the country an example of moral living that would be such as is becoming the family of the first man of the land. The matter was left to the executive committee for action.

—**The Senior and Intermediate C. E. Societies of the First Church, Berne, Ind.,** have engaged Prof. G. Allen Fleece of Columbia Bible College, Columbia, S. C., to deliver the messages to the Mennonite Young People's Conference, March 24 to 31.—**Berne Witness.**

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

YOU AND TODAY

With every rising of the sun,
Think of your life as just begun.
The past has shrived and buried deep
All yesterdays; there let them sleep.
Concern yourself with but today,
Woo it, and teach it to obey
Your will and wish. Since time began
Today has been the friend of man;

But in his blindnes and his sorrow,
He looks to yesterday and tomorrow.
You, and today! a soul sublime,
And the great pregnant hour of time,
With God himself to bind the twain!
Go forth, I say—attain, attain!
With God himself to bind the twain!
—Ella Wheeler Wilcox

A NOBLE EXAMPLE

Gen. 24:63, "And Isaac went out to meditate in the field at the eventide."

These words describe an approach to life which is both serious and beautiful. It is serious in that it tries to discover the real meaning of life. It is serious in that it considers all the incidents of life in their relation to the deepest meaning of life. Such an approach recognizes that God has given us a life which holds great possibilities. Such an approach shows a willingness to permit God to make something of one's life.

It is beautiful in that it shows a holy and reverent attitude towards life and towards the giver and sustainer of it. It is beautiful in that it is peaceful and a beautiful method of drawing nigh unto God.

Perhaps, the sun was sinking in the west as Isaac went forth on a quiet, warm spring evening. Somewhere the song of a meadowlark may have punctuated the quietness of the evening. Perhaps, tall grain, which would be ready for the harvest, stood in the field. The freshness of the earth and of growing things may have risen around him. Isaac had chosen a beautiful place and a beautiful time to engage in a beautiful method of drawing night unto God.

The unhurried life of the day was conducive to meditation. Men listened for God and they heard Him speak. Men sought God and they became aware of His holy presence. Meditation did something for these men of the Orient.

However, when we turn our eyes from the past to the present we become aware of the fact that meditation will still yield rich fruit unto him who uses it. We are impressed by the Christ-like manner in which Quakers meet human needs. Back of those active, Christ-like deeds are periods of quiet meditation in which individuals permit themselves to be enlightend and guided by the inner light until they feel a compelling concern for some area of mankind.

The transforming lives of many radiant Christians are largely based upon Bible reading, prayer, and much meditation. Meditation is especially helpful for finding ourselves and for finding God in these days when so many things tug at our attention.

The example of Isaac is a noble one, for it will enoble lives in this our day.

LET'S READ

Rev. Olin A. Krehbiel, president of the Young People's Union says, "Mennonite youth and youth leaders should be familiar with these in order to have some appreciation of Mennonite principles." He then names the following booklets, etc.

"Menno Simons" by Smith, 60c; "Mennonite Articles of Faith," by Ris, 40c; "A Guide to Christian Teaching," by Rosenberger, 40c; "Catechism," by Schroeder, 40c, "Words to Young Christians" by Wedel, 20c; "Christian Peace" (400 years of Mennonite Principles and Practice) by Smith, 20c; "Christian Peace" (New Testament Peace Teachings outside the Gospels) by Bohn, 20c; "Pacifist Handbook," 10c; "Should God's People Partake in War," by Epp, 10c.

Rev. Krehbiel adds, "To these booklets should be added books on Mennonite Missions and Enterprises such as: '25 Years with God in India,' 'Feeding the Hungry,' 'Education Among the Mennonites,' and 'Missionary Interests Among American Mennonites.'

ORDER FROM THE MENNONITE BOOK CONCERN, BERNE, INDIANA.

"I told them I knew from whence all wars arose . . . . and that I lived in the virtue of that life and power that took away the occasion of all wars, that I was come into the covenant of peace which was before all wars and strife."—George Fox.

Senior Department

Senior C. E. Topic for March 31, 1940

John 5:39-47; 2 Tim. 3:14-17

I. Worship Service

1. Songs: "Thy Word is a Lamp to my Feet," "More About Jesus Would I Know," and "We've a Story to tell to the Nations."
2. Reading of main topic, and prayer.
3. Favorite Bible verses, by members.
4. Offering for mission work.

II. Leader's Introduction:

The Bible has had a determining influence upon the prevailing moral standards of the Western world. The Ten Commandments, the Golden Rule, some of the teachings of Jesus, have been universally regarded as patterns of conduct. Several years ago, David Lawrence, in the United States News, showed that the social ideals of America have been derived from the Bible.

The Bible has been a source of comfort, encouragement, peace of mind, and hope for multitudes of men and women. Distressed people of every age in the Christian era have found saving help in the Holy Scriptures. Indeed, the faith-inspiring power of the Bible is the best of all proofs we have of its divine inspiration.

III. Suggested Topics for Short Talks

1. A code of morals and conduct, Ex. 20:1-17.
2. The highest rule of action, Mt. 7:12.
3. Love, the summary of law, Mt. 22:35-40.
4. Endurance of the gospel, I Peter 1:22-25.

IV. For Discussion

1. What chapters of the Bible bring us a summary

of Jesus teachings? What are the most important truths that Jesus taught?

2. What signs do you see today in the world of the influence of the teachings of Jesus?

3. Is the industrial life of the world influenced by them?

4. Is the social life of the world influenced by them?

5. Is the political life of the world influenced by them?

V. Facts for Study

We must be prophets of the times. With our ears to the earth we much catch the heartbeat of humanity. When we do we shall undoubtedly discover the field remarkably fertile for the reception of the gospel of Christ. A man prominent in the religious field said, at a Sunday-school convention, "The world today is not only in need of salvation but knows that it is." This speaker further pointed out that unless Christianity comes to the rescue society faces a consequence of violence and collapse.

A great religious leader once wrote a letter to a younger friend in which he urged him to stir into flame the spiritual gift which he possessed. The great religious leader was Paul. His younger friend was Timothy.

Just as certainly as Timothy needed a flaming heart for the varied and difficult responsibilities of his work at Ephesus, so certainly do we need it for the work that faces us today.

The Bible is not a Book of past times and other days; it has a message for today; it is a vital force; a dynamic which still works as a leaven within the peoples and nations of this world.

VI. Illustration: "What We Need Is Fire"

"With engines alone you cannot pull Pullman cars, not without fire. We need fire. We get fire only through prayer. We must confess our shortcomings. It requires prayer groups throughout the world . . . We Christians need a courageous, adventurous drive to get the whole world converted to the cause of Christ."—Toyohiko Kagawa.

"We are the only Bible, this careless world will read;
We are the sinner's gospel, We are the scoffer's creed;
We are the Lord's last message, Given in word and deed—
What if the line is crooked? What if the type is blurred?

VII. Food for Thought

"Unless God has first spoken to a man it is vain to attempt to speak for God." James Stalker.

INTERMEDIATE DEPARTMENT

Intermediate C. E. Topic for March 31, 1940

For Daily Reading:

Mar. 25. We are God's workmanship. Eph. 2:8-10.
Mar. 26. Good works demanded. Tit. 3:1-8.
Mar. 27. Different duties. Eph. 4:11.
Mar. 28. Women's service. 1 Tim. 5:5-10.
Mar. 29. God's fellow workers. 1 Cor. 3:8-15.
Mar. 30. The aim of the work. Eph. 4:13-16.
Mar. 31. Topic. James 2:14-24.

Poem **Just Like Me**

What sort of a church would our church be
If every member were just like me?
Better or worse would our church be
If every member were just like me?
Were every member of our church to be
Just such a member as Christ would see,
What changes would come to you and to me,
And the gain to our church—what would it be?
P. W. Sinks, F. H. Revell, Co.

Hymn: "The Church's One Foundation"
Scripture Reading—Jas. 2:14-24.
Prayer by Superintendent
Introduction to topic by leader

"A strong church with a vital program stands in a strategic position in a community. It can furnish inspiration and fellowship for many people. It can be the focus for many valuable and far-reaching enterprises. Young people by their many enterprises for the church have proved that it is worth working for."

God provides work for all. Not all have the talents to do the same tasks. In our discussion today we want to think of projects we might undertake for the church and how each one of us can find some phase of church activity which interests us and which we are talented to carry out.

1. Many young people have helped in the Vacation Bible Schools. Are some of your young people especially gifted to work and play with small children? Perhaps some are gifted in the making of posters or other physical materials which would be a great help in the schools.

2. Does your church or Sunday School have a library? If so, is it carefully indexed? Could something be done to increase the demand for good books to read? Could your society perhaps raise funds to purchase new books?

3. Does your church have a definite recreational program? The young people of one church planned monthly social meetings at which new games were played. All the games were indexed and a small library of game books was started.

4. What could your society do to develop a program of Personal religious living.

5. The members could discuss how they might help other young people to be Christians.

6. How can we help to bring about world peace?

7. How can we help to solve the liquor problem?

8. What qualifications do leaders in any of the above projects need?

Song, "For Christ and the Church"
Offering
Vocal Solo: "My Task"
Lord's Prayer

JUNIOR CORNER

Program for March 31, 1940

JESUS' "I AM'S"

"I Am The Door." John 10:9

I. Worship Period

1. Prelude: "My Faith Looks Up To Thee."

2. Call to worship: "The Lord is in His holy temple, let all the earth keep silence before Him."

3. Song Service. (Let the Juniors gather around the piano for this.) Suggested hymns are: a. "Sing Them Over Again to Me," b. "Sinners Jesus Will Receive," c. "Jesus is Tenderly Calling Thee Home," d. "Blessed Assurance, Jesus is Mine."

4. Scripture by a Junior, John 10:1-10.

5. Prayer by the leader.

6. A story: "The City of Refugee," told by a Junior boy. "Several times we read in the Old Testament of the city of refuge. A very interesting account is found in the nineteenth chapter of Deuteronomy. From the various references we find that Moses established six cities of refuge, three on the east side, and three on the west side of the Jordan river.

If a man had killed anyone accidentally, he fled to one of these cities to escape vengeance, for the nearest relative of the one slain had the duty to punish the slayer. He had to pursue him. But if the slayer entered the door or gate of one of these six cities he was safe. The roads leading to them were kept perfectly good, so that when a man started for the refuge nothing could hinder him. Along the cross-roads and where there might be any mistake about the way, there were signs put pointing to the right way with the word "Refuge."

The cities of refuge are types of Christ, for He is our shelter and refuge. He saves the sinner from judgment. In Romans chapter eight, verse one, we read, "There is therefore now no condenmation to them which are in Christ Jesus."

7. Song: "Sinners Jesus Will Receive," v. 1, 2, 4. Mennonite Hymn Book, No. 144.

II. **Study Period. Aim:** That our Juniors might know our Lord Jesus Christ better and so love Him and trust Him more.

1. In unison: John 10:9: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

2. Introduction, by the leader. (Use the blackboard. Write "I am the door," as you come to the words underline "am" with red chalk and "the" with yellow chalk).

Jesus says, "I am the door." How simple the pictures are that our Lord uses to help us to understand Him. Every child knows what a door is and what it is used for. Jesus says, I **am** the door. Not I was or I will be, but **I AM,** always, **I AM.** Then He says, I am **the** door, not a door. If He had said **a** door we might think that there were many doors, the door of being good, or of going to church, or of doing kind things that would give entrance into the kingdom of God. But when Jesus says, I am **the** door, we know that there is only one way. And that way is Jesus.

3. Talk by a Junior boy—"What a door is used for." A door may be shut and it may be opened. A door that is shut keeps those that are inside safe. No enemy can hurt nor can any harm come to those inside.

A door may be opened. Every door leads into a room. The house door leads into the house, the church door leads or gives entrance into the church. Jesus is the only door that leads into the kingdom of God. He is the right door. If any one misses this door he can not enter.

4. Talk by a Junior girl. "How Can We Enter." We have heard that Jesus is the only door by which we may enter the kingdom of God. We may knock and the way to knock is to pray, but we must come in by **faith.** By believing in Jesus as our Saviour and by trusting Him.

5. Solo: "My Faith Looks up to Thee," v. 1, 2.

6. Talk by three Juniors. Precious promises for those who enter: a. He shall be saved, be forever happy. b. He shall go in and out, always feel at home,—be welcome. Zech. 10:12. c. And find pastures —food for our souls.

7. Discussion. (This should lead into the mission thought). "Who may enter?" **Any Man.** It doesn't make any difference who — the door is for everyone.

8. Heart-talk. How many have found this wonderful door, and have entered? As soon as we have entered through this precious door we are blessed, because Christ died on the cross for us. Without that sacrificial death Christ would have been a closed door to us but through his sacrifice on the cross we may now enter into the Kingdom of God and find joy, peace, and sweet fellowship.

III. Mission Minutes:

1. Give ways in which we may bring the message of this wonderful "Door" to those who do not know it.

2. Closing song and prayer.

« « JOTTINGS » »

— **First Church, Reedley, Calif.**—We have not had the severe weather here, which is reported from the East, but we have had much illness for several months. The flu is said to be as bad as it was in 1918 and 1919. The recovery period is long and there are many fatalities.

RADIO PROGRAMS OF THE WESTERN DISTRICT

The Radio Committee has been able, temporarilv, to arrange for programs as follows, from Wichita stations:

On the last Sunday of the month, at 10:05 to 10:15, over KANS. On the first Sunday of the month, at 10:15 to 10:30, over KFH.

— **First Mennonite Church, Aberdeen, Idaho.**—A loud speaker has been donated to our church by one of our faithful members, Rev. B. A. Burgs. This is very helpful to the old people who find hearing difficult. We have a lot of rain, in fact it is very wet here now. But attendance in church is splendid in spite of bad roads.—We enjoy **the Mennonite.** May the Lord continue to bless the editor.

— **Bethel Church, Mountain Lake, Minn.** March 2, 1940. Dr. H. A. Fast has just completed a short series of meetings in our church. The pictures taken on his trip to South America cause us to appreciate and be more thankful for the community and environment in which we live. Dr. Fast also served in several other churches of the community during his visit.—Last week, March 3-9, Dr. Fast served some of our churches in South Dakota similarly.—Editor.

— **Second Church, Philadelphia, Pa.**—The Church Loyalty Campaign which was featured during the month of February is ended but we trust its blessings may long continue. The results were excellent. The attendance at both morning and evening services was definitely improved over previous months. The Wednesday night Bible Study attendance was most gratifying. Many visitors attended our church during the month through the invitations they received from church members.

— **Goshen College is to Have a New President.**—It is reported that Dr. Stanford C. Yoder, since 1924 faithful president of Goshen College, desires to retire and that the Board has found a suitable successor in Dr. Ernest E. Miller.

— **First Mennonite Church, Sugar Creek, Ohio.**— Rev. Jesse N. Smucker of North Newton, Kans., is holding a series of meetings at the Union Church, Tuesday to Sunday, March 5-10. Theme: "The 23rd Psalm." Subjects: "The Divine Shepherd," "Green Pastures and Still Waters," "The Restored Soul," "Bright Paths and Dark Vales," "The Rod and Staff," "The Gracious Host," "Pursued and Attaining."

— **FIRST MENNONITE CHURCH, NAPPANEE, IND., CELEBRATED ITS 65th ANNIVERSARY, on** the evening of February 27. The fore part of the evening was enjoyed in fellowship, while the ladies of the church served a penny supper. Exhibits of old records, books and photos, charts with lists of organizations and names of former leaders were examined. The program in charge of Mrs. J. S. Slabaugh consisted of the singing of old favorite hymns and reminiscences of church experiences. Tributes of honor were given to H. J. Renenberg for having been a member of the church for 62 years and about to celebrate the 82nd birthday. A potted plant of hyacinthes was presented to him. It was also pointed out that D. J. Miller had served as janitor continuously for 33 years. Others received honorable mention. In closing a large circle was formed joining hands and singing, "Blest Be the Tie that Binds."

— **Bethel College.** — Pre-Easter services are being held at the College chapel Sunday afternoons at three o'clock. The service Sunday, March 3, was a devotional service in charge of Prof. A. E. Kreider. On Sunday, March 10, the service is to be an all music program. On Palm Sunday, March 17, will be the rendition of the cantata, the "Seven Last Words" (of Christ) by the College a Capella choir. The soloists this year are: Vera Friesen, soprano; Robert Senner, tenor; Sam Barkman, baritone. Mrs. Ruth Regier Douglas will assist on the organ· Miss Verna Kaufman on the piano; Dr. A. Warkentin, will be the reader, and Prof. W. H. Hohmann as always, the director.

— **St. John Church, Pandora, Ohio.**—The Evangelistic meetings conducted by Rev. Willard Claassen of Roaring Springs, Pa., Feb. 18-24, were well attended. His inspiring and helpful messages created much interest.—Rev. D. J. Unruh, pastor of this church, is conducting evangelistic meetings in the Mennonite Church at Madrid, Nebr., Feb. 29—March 13. Rev. A. C. Schultz, Bible teacher of Bluffton College, will substitute here for the pastor.—**Mrs. M. H., Corr.**

— **Eighth Street Church, Goshen, Ind.,** recently gave a vesper program of Fanny Crosby music. The selections which may interest others follow: Organ Prelude—"To the Work" and "Praise Him;" Hymns —"Blessed Assurance," "Close to Thee;" Duet — "Rescue the Perishing;" Anthem—"Tell the Story of Jesus;" Flute solo—"Jesus is Calling." Quartet— "Though Your Sins Be as Scarlet;" Alto solo—"Speed Away"; Organ Medley of Fanny Crosby tunes;— Hymn—"I Am Thine, O Lord."

— **Bluffton College.**—"The Witmarsum reports that Lawrence Burkhalter, son of Mrs. Ada Wenger, missionary in India, has just made a 13,500 mile trip across oceans and continents to enter Bluffton college. In crossing the International Date line, coming across the Pacific, he naturally lived through two February 6th and since this is leap year, the young man claims he has a third February 6th thrown in for good measure.—The Booster Banquet held Feb. 24, netted the college $313.50 with which a new refrigerator for Ropp Hall kitchen is to be purchased.

— **Grace Church, Lansdale, Pa.,** concluding its tenth anniversary: "In retrospect we see the hand of Christ working through His co-laborers. Men like Brother A. M. Fretz have sacrificed that Grace Church might come into being. Men like Bro. D. J. Unruh have labored hard in carrying on the work of the Master and building up His church. Hundreds, who on bended knees, have remembered the work before the throne of Grace. But it was God who gave the increase.—One might point out that possibly no other Mennonite church has enjoyed such phenomenal growth in its first decade as has come the way of Grace church, but in making this observation let us take heed not to glory in the flesh. "This is the Lord's doing; it is marvelous in our eyes." Psalm 118:23. —**Olin A. Krehbiel.**

— **First Church, Mountain Lake, Minn.**—Last Sunday, Mar. 4, was a good day for our church. The Mission collection at the morning service brought $42, the C. E. Offering was $12. Then Dr. H. A. Fast showed his pictures the same evening, and this brought another offering of $16. The Oakleaf Society has promised $10 to repair the telephone line from Champa to Janjgir, India. They are making plans for a spring program and social meeting for the church.—Rev. P. P. Tschetter, a schoolmate of Rev. I. J. Dyck, our pastor, 30 years ago, is conducting a series of sermons on the eight names which God gives to Himself in the Bible. Rev. Tschetter's visit is much appreciated. The Bluffton A Capella Choir will also include Mt. Lake in their tour next month. We expect their concert about April 14.

—**Mary Bargen, Ch. Corr.**

— **Grace Church, Pandora, Ohio.**—Annual Pre-Easter **Services, March 10-17.** Speaker: Dr. E. G. Kaufman, Pres. of Bethel College. Dr. Kaufman will speak morning and evening Sundays, March 10 and 17, and each evening through the week. **General Theme:** "What Christians Believe." Particular Themes: God, Creation, Man, Christ, Prayer, The Bible, The Church, The Kingdom, The Christian, The Future.

— **Rev. William Penner of Wayland, Iowa,** recently attended the funeral of his brother-in-law, Mr. G. R. Toews at Newton, Kansas, and visited friends while here.

— **Rev. A. D. Schmidt of the Lorraine Ave. Menn. Ch.,** Wichita, Kansas, recently gave a series of interesting devotional programs over KFH station at Wichita.

GIRLS HOME WINNIPEG

(Home Missions)

Board Members **and Friends of Missions:**

December **21st was the date** of our Christmas program in the Home here. At such a time our room is all too small, since all the girls that belong to the Home come back. The program of songs and poems was rendered in a commendable manner and the minister's in their remarks brought forth many good and helpful things. What a blessing to be able to observe the birth of Christ undisturbed and unmolested.

Herewith I desire to express our thanks to all the many friends in the States for the many evidences of their thoughtfulness for the holiday celebrations. Many girls were able to go home for Christmas, which of course, is always a source of much joy. Others who cannot go home, always try to come to the Girls' Home at least for the evening of Christmas.

A few new girls came to the city again to find work. There are still inquiries for our girls to serve in homes. Some of the older girls in the Home knitted 18 pairs of stockings in November for the soldiers. A lady where one of our girls has worked for eight years, sent the yarn to the Home. Now we have received more wool, therefore we will get busy again with our knitting.

Thank you again (in the name of the girls) for the support, which we have received during this past year. I was able to pay all bills. We hope that the Home might be maintained for the girls also during this coming year.

Sincere greetings, Helena Epp (Matron)

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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All Suffering Is Lonely

ALL suffering is lonely. We may be
Surrounded by a host of friends who would
Reach out with eagerness to minister
Within our solitude.

But oh, no human hand can touch the heart;
Our dearest friend is stranger to our need;
In utter loneliness we stand apart,
Uncomforted, indeed.

If it were not for ONE whose heart has known,
The loneliest roads, the bitterest agony;
Whose friends slept soundly as HE prayed alone
In dark Gethsemane.

WHO climbed a lonely hill on April day
That we through lonely hours might touch his hands,
To find we are companioned in the dark
By ONE who understands.

—Grace Noll Crowell.

* * *

THE ROAD TO EMMAUS

TWILIGHT. And on a dusty ribboned way,
Out from Jerusalem, two travelers walked.
Gray shadows touched their feet, but deeper lay
The shadows in their hearts. They softly talked
Of days just passed, of hopeless days in view,
Of boats of nets, the while their eyes were dim,
Of Galilee, the work they used to do,
Their voices often stilled remembering Him.

A stranger also walked that way, and when
They sensed his nearness, some new sympathy
Assuaged their grief. Old hopes came warm again
As in the dusk he kept them company . . .
Thus, through the troubled twilight of today
Emmaus road has stretched its shining thread,
And still Christ walks beside men on the way,
To hold the light of hope, to break the bread.

—Ida Norton Munson, in CHRIST. CENTURY

* * *

"Him God raised up the third day, and gave him to be manifest, not to all the people, but to witnesses that were chosen of God . . . To him bear all the prophets witness, that through his name every one that believeth on him shall have remission of sins."—*Bible.*

"If Christ Be Not Risen"

"The apostle Paul in his great message on the resurrection of Christ (I Cor. 15) well states the issue involved when he says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

What a sad "if" that would be had there been any question at all in the mind of Paul! But Paul is not expressing a doubt. He is registering his confidence. Christ died. Christ arose again. Of these two facts the apostle is always sure and on these two facts he predicates his message. Take away the fact and the message is gone. And we might as well say now that any preacher who discards these facts is entirely without a message. Any man who believes with all his heart in the atoning death and triumphant resurrection of Christ has a message for this or any age. And this message does not depend on current events or timely topics. It is not colored by yesterday's book or tomorrow's newspaper. It is permanent and of undiminished value.

But Paul does use another "if" in a sense of uncertainty. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). Paul was very sure of the resurrection of Christ, but he wasn't sure that he, Paul, would die before the return of Christ. The certainty of Christ's substitutionary death makes uncertain the death of each generation of believers from the cross to the second coming. Some day the procession of death will be interrupted, but if we do not happen to live until that day it is all right, for "we know" what we have in heaven by God's grace and the finished work of Christ."—*Moody Monthly.*

* * *

This Easter time brings us the assurance that when He comes and shall descend from heaven with a shout, with the voices of the archangel and with the trump of God, believers who sleep in Christ and those then living will be caught up together to meet Him in the air, and all will be as in the twinkling of an eye, transformed and transfigured and possessed of bodies as perfect and as glorious as His own, and in these glorious and resplendent bodies we shall reign and rejoice forever.

—E. P. Goodwin.

"Who Shall Roll the Stone Away?"

Jesus was dead and buried. His disciples and friends were extremely downcast. The outlook for the Kingdom which He had come to establish was apparently hopeless. The rulers of the Jews had done away with this new Prophet, yet with fear they remembered His word that in three days He would rise from the grave. In Satan's realm there must have been great commotion, after Jesus had uttered the word that sealed His work of salvation, "It is finished." They knew that He had met and vanquished them. Their consternation reached its climax when the tomb burst open and He Whom they had maliciously tried to destroy had come forth as the Conqueror of death and the Lord of life.

Now a few of his truest friends, a trio of women, are approaching the tomb. They are bringing sweet spices with which to annoint the body of their 'dead' friend, when all at once they remember the huge stone blocking the entrance to the place and distressfully they ask, "Who shall roll away the stone?" But what startling revelation awaits them when they find the boulder—for it was exceeding great—rolled away. And as they enter tremblingly they see to their astonishment, "a young man sitting at the right side, arrayed in a white robe," saying to them, "Ye seek Jesus of Nazareth who was crucified: He is risen." Strange, indeed! Not only their stone gone, but their friend and Lord also! Trembling and speechless from astonishment, they leave the place in great haste to spread the wonderful news: *Christ is risen, salvation is complete!*

Have we not had similar experiences? How often has some seemingly insurmountable obstacle hindered our Christian service and our contact with the Master. And how we worried! We wanted to proceed, but there was that barrier ahead of us, prodigious, forbidding. Then when we arrived, O wonder! the stone was gone. A loving heavenly Father had rolled it away. And we were led anew to a realization of His power, His grace, His Love. T.

EASTER POINTING TO HEAVEN.—We greatly need the cheer of this precious Easter truth. We make too little of the place our Lord has gone to prepare for us. We rob ourselves greatly when we try to reduce heaven to a mere state of ecstatic feeling. We need the cheer which comes of having the eye of faith fixed on the better country and the city that hath the foundations. Such a certainty of an inheritance that is real and that cannot fade away goes far to mitigate the pangs which come of the fires and floods and disasters and frauds which so often despoil God's people of their earthly possessions; for we know that the things seen are temporal, but the things not seen are eternal, and they are only a few heart-beats away. —*E. P. Goodwin.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Directed by the Mission interests not to exceed a certain amount of space, the following articles intended for the Mission Number had to be deferred by the editor to this issue of THE MENNONITE.

Bhaskaro

by P. A. Penner

That was her name. She was dumped into the Bethesda Leper Home by her father in May, 1936. Yes, "dumped" is the right word. He was glad to be rid of this girl. What does a girl amount to, anyway? Bhaskaro was about 13 to 14 years of age. Only a girl, and homely, especially when she smiled which was very seldom. Hands and feet were badly mutilated by that dread disease, leprosy. She was in rags and her hair was disheveled and probably inhabited. Her father put a bundle of filthy rags near her and without so much as a word, left her sitting on the ground, in the hands of the mission.

On the evening of that day she sat on the veranda of one of the homes and out of an Ooriya book read fast and **furiously.** Not because she was homesick, methinks, but because of sheer loneliness and an attempt to keep the tears back that would come out unbidden. I spoke to her, but received no reply, so I simply let her read. She was given a place in the Spencer Jack Memorial Home with our leper girls. She did not fit in. Because of her loneliness, ignorance of the Hindi language, not being able to enter into the games and sports, etc., that the others so thoroughly enjoy, the girls did not seem to win her confidence. Often I saw her standing against a pillar of her home with a forlorn and unhappy expression on her face. Father and mother did not want her; the villager did not want her, and here, too, she apparently did not fit in. She was indeed a sad picture. My heart went out to her in genuine pity. What could we do for this unhappy leper girl? I made up my mind that I would endeavor with the help of God to win her confidence and love. In small ways I tried to show her that I cared for her. A little attention here and there that I did not show the other girls, I gave to her. Telling her how pleased I was that her room looked so neat and tidy, how nice she was, etc., nothing seemed to win this kiddie. Outwardly, at least, she showed no signs of appreciation and gratitude.

Recently her physical condition necessitated her removal to the hospital as an inpatient. Her wounds began to ulcerate and she had a good deal of pain, which she bore quietly. Daily and sometimes twice daily, I visited her and endeavored to cheer her and comfort her. She accepted everything I said and did quietly with never a sign of appreciation or thanks. When I came into her ward and said "Good-morning, Bhaskaro," she would reply: "Goo' morin." "How are you to-day, Bhaskaro?" her reply was "Achchi." (Good). That was all. After some weeks, her condition began to improve and so at one of my morning visits, I said to her: "You will soon be well, and then I will send you home to your father and mother." She turned her big eyes on me and with quivering lips said: "I don't want to go to father and mother." "But, why not?" "They don't love me as you do," was her reply. So love had won her after all. "Love NEVER faileth." A day or two later when I again visited her, she said: 'Papaji, I want to be a Christian." She was baptized on July 11th, and is a very happy Christian. "When my father and my mother forsake me, then Jehovah will take me up."

THE SWORD OF THE SPIRIT PREVAILS AGAINST THE "ARROW:"

by J. B. Ediger

Dear Mission Friends: The arrow ceremony is an old religious Cheyenne ceremony. Our Cheyenne Indians had and have other religious ceremonies but this ceremony is claimed to have originated with or by the Cheyennes and belongs to them only. The keeper or priest of the ceremonial arrows has to be a full blood Cheyenne. When different tribal doings are slated the arrow ceremony has the right of way.

For the first time since we are here, the arrow keeper, elected or appointed several years ago after the death of his predecessor, lives in the Clinton district. Last spring two of his daughters accepted Jesus as their Saviour and were baptized. I went to see the parents. The father said: "It is up to them. They are old enough to know what they want." When the time for the annual arrow ceremony gathering came, the Indians gathered but their arrow keeper did not come. He asked them to give him a horse before he would come with the arrows. But finally he went. The Indians say this was a smaller camp and with less interest than ever before in the ceremony.

Last fall this arrow keeper aspired to a governmental tribal position. He was told at a large gathering by some of the "old faithful" that the keeper of the sacred arrows is not to mix with the people and by all means not join in discussions or even debates as that office he tried to get would require. One of our Christians came to me soon after that meeting and somewhat excited told me about it. I asked him what the arrow keeper said. He said the arrow keeper answered: "I am elected arrow keeper and accepted the position and as long as I have that I am going to do my duty faithfully. But I am also a citizen and a father of a family. It is my duty as citizen to take part in our tribal affairs just like anyone else and that has nothing to do with the position as arrow keeper. Besides, while I am arrow keeper and doing my duty, you know that two of my children joined the church and naturally I am leaning that way now."

This caused quite a commotion. The "old Indians" say they see that they are losing ground because so many become Christians and others are not interested in the old tribal ceremonies.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Clinton, Oklahoma
February 21, 1940

A SPROUTING GRAIN AND RESURRECTION.—Look into the wheat bin. There lie the bare seeds—the natural bodies—but no artist would think of sitting down before them. Now turn your eyes upon the field of living grain as the winds of summer billow its surface. What beauty—what a glory! The bare grains have risen from death in a body of living green, matchless in the splendor of a new and a higher material body. So is the resurrection of the human form. It is sown corruptible—it is raised incorruptible; it is sown in weakness—it is raised in power; a low, inferior, imperfect body is sown—one of glorious perfection rises up from this, as from a seed. There is a natural body and there is a spiritual body, and the former comes first—is the seed of the latter? As we have borne the image of the earthly, so also shall we bear the image of the heavenly. —*S. S. Mitchell.*

CHRISTIAN EDUCATION

A. S. Rosenberger

THE PURPOSE OF CHRISTIAN EDUCATION

J. H. Langenwalter

The keynote of Christian Education is found in Jesus' epitome of the Law and the Prophets: "Thou shalt LOVE the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, AND thy neighbor as thyself." This suggests a right relationship with God and with our fellow man as a good working definition for religion. Jesus occupied Himself with training men in this direction. Following Him constituted Christian Education for them.

The purpose of Christian Education is well expressed in Matthew 6:33: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." When we seek God's kind of righteousness we find, sooner or later, that other things have a way of falling into line with the great purpose which He holds before us. When we follow this suggestion of Jesus we find our lives becoming helpful in three directions:

I. *We help people to become successful seekers for the realities of life.* These realities of life are found in the realms where we can be ourselves at our best, as God intended that we should. It is the business of education to lead men out into these higher, more real realms. Education which is truly Christian does just that.

II. *We help people to properly arrange the values of life.* If people are to be themselves at their best, they must learn to put first things first. God has an orderly arrangement for the good of mankind. It is the business of education to teach people how to find that orderly arrangement for their lives. When education is Christian it achieves that objective.

III. *We help to reveal the ways which God has of making helpful adjustments, when people give Him a chance.* It is the business of education to help people see the reasonableness of finding the great central truths and then letting the incidents arrange themselves about these. There is little sense in planning the arrangement of the bouquet until you have planted the seeds for the flowers. Just so, there is little sense in expecting spiritual fruits without meeting God's conditions for them.

—*The Test of Growth.*—Doctor Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem until, like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility. —*Selected.*

Looking for the Unexpected

By Edna R. Brown, 3111 E. 35th Ave., Spokane, Washington

"If I had only known, it would have been different, but it took me completely by surprise!" is a common acknowledgment for some embarrassing defeat or failure.

Lack of foreknowledge, however, is no worthy excuse for spiritual downfalls. The Christian soldier is expected to be prepared *at all times*. He has orders to be ever watchful; to have his complete armour on at all times; and to expect surprise attacks from the enemy.

Satan is an accomplished specialist in the art of attacking the strongest Christians in their weakest moments. His vigilance is unceasing. He is always feverishly busy scheming how to take sincere Christians unaware. (How well most of us know this, for under this category we could place most of our defeats).

Much as the enemies of God's people schemed (at the time when they were building the walls of Jerusalem under Nehemiah's direction), so do our present-day enemies plan, and their plans are conceived by the very same master-schemer, SATAN. Their adversaries, being "very wroth" at their good work, said: "They shall not know, neither see, till we come in their midst among them, and slay them, and cause the work to cease" (Neh. 4:11). That plan of Satan's never grows old, and it works only too well in far too many cases. But here, as in the case just cited, we would do well to follow their example of constant preparedness. "Nevertheless we made our prayer unto God, and set a watch against them day and night, because of them"; "Our God shall fight for us" (Neh. 4:9, 20).

Moreover, they were acquainted with the course they were to take if the battle should come. "Be not afraid of them: remember the Lord which is great and terrible, and fight . . . " (Neh. 4:14). In the meantime, as for the builders, "everyone had his sword girded by his side, and so builded" (Neh. 4:18).

When Satan saw their vigilance, he turned his efforts to other crafty schemes, trying hard to trap Nehemiah, but Nehemiah—in constant touch with God—perceived the nature of the whole series of tricks, and refused to be caught.

Our soul-enemy today is the same one, and he is just as tricky as ever. He delights in trapping us when we are unaware. That is why we are commanded: "Be sober, be vigilant; *because* your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Pet. 5:8, 9).

Satan's boldness and activity are surprising. In Job we read: "Now there was a day when the sons of God came to present themselves before the Lord, *and Satan came along among them*. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, "From going to and fro in the earth, and from walking up and down in it" (Job 1:6, 7). Then Satan viciously attacks Job, "a perfect and an upright man, one that feareth God and escheweth evil."

Satan still is looking for Jobs. None of us is free from the dangers of Satan's wiles. Recalling with blushing cheeks, we can easily see the need of looking for the unexpected, for our unawareness is Satan's favorite route of attack.

That is why it is necessary for us to take to heart passages of Scriptural admonition such as the following:

"Neither give place to the devil"; "Pray without ceasing"; "Prove all things: hold fast that which is good";"Watch ye, stand fast in the faith, quit you like men, be strong," and many more. We are to keep in mind that God, who knoweth how to deliver the godly from temptation, is stronger than Satan. So, only in being constantly prepared for the unexpected can we be "more than conquerors."

Peace Committee Treasury in Distress

Prof. Lukas J. Horsch, treasurer of the General Conference Peace Committee, reports that *their treassury is totally empty*, and that they sorely need some funds to carry on the task that the Conference has delegated them to do. This is summarized in the following conference resolutions:

"The Peace Committee shall, in accord with the directions of the Conference, concern itself with the promotion of the cause of Peace as taught and commanded by Jesus, our Lord, and his apostles, etc." Res. 94, 1933. "In the promotional work the Peace Committee is herewith authorized to organize study courses, stimulate the writing and publication of peace literature, arrange for lecture courses, seek cooperation with Peace Societies within our Conference, court coordination with Christian Peace groups beyond our own organization, and utilize any other opportunity to promote the cause of Christian Peace." Res. 95, 1938.

The Committee is honestly trying to promote Christian Peace and to disseminate informational Peace literature, but its efforts are seriously crippled by the lack of funds. Should not every church heed this call and do a little to help this worthy cause along?

Send all gifts to: L. J. Horsch, Upland, California.

—The Editor.

Yes, He is ris'n who is the *First and Last;*
Who *Was and Is;* who liveth and was dead;
Beyond the reach of death He now has passed,
Of the one glorious Church the glorious *Head.*

—Horatius Bonar

To the Churches of the Western District Conference

At the last conference session in Wichita, Kansas, resolution No. 6 was adopted. Resolved: In view of the work already done in Southwest Wichita, we authorize our Home Missions Committee, if they deem it advisable, to take up this work in an experimental way.

The Home Mission Committee investigated the possibilities of this field and at present plans, with the cooperation of the Lorraine Ave. Church to continue the work. The emphasis is to be on the spiritual, even though relief work is also to be continued among the most needy. This extended undertaking, our city missions and the work among the scattered Mennonite groups, demands increasing expenditures.

Our treasury is depleted and we do not know how to meet the necessary expenses. Therefore, we come to the churches with this plea, to support this work of Gods' Kingdom with prayer and gifts. If every congregation in the Western District would send in a liberal contribution to the treasurer of our committee, Rev. G. A. Linscheid, Newton, Kansas, this work could be continued with great blessing and success.

The congregation in Wichita has undertaken to pay one half of their minister's salary this year. It is gratifying to know that the church is growing so that it now has a membership of 110. We believe the time will soon come when this will be a self-supporting church. Also in Enid, Okla., as well as among the scattered Mennonite groups, the work is progressing nicely to the blessing of many. Therefore, again we remind you to remember this work with your prayers and gifts.

A. J. Dyck, Pres.,
John E. Kaufman, Sec.

MISSIONARY WIENS TO WORK FOR OUR PUBLICATIONS

For some time the officers of the Board of Publication have been trying to find some one who would go out and work among our constituency in the interest of our publications and our book business. Now Missionary P. J. Wiens thinks he would like to try this work, while the family is held in the home land. We feel that our people will approve of this effort and appreciate the opportunity thus given this brother for work within our circles, and will open their doors to him.

Brother Louis Beer who in his own unique way, with a pony team and a top buggy, did colportor work in our conference for about a generation, is in the Old People's Home at Gossel, Kansas, still in a way his own self, but unable to work. With a runabout Brother Wiens should be able to get around faster and do quite well. Let us hope so, and pray for him.

J. R. Thierstein.

SERMON SKETCH

THE TWO PATHWAYS OF LIFE

By Elmer Basinger

TEXT: Matthew 7:13, 14

Introduction

Jesus is here using a figure of speech commonly known as a metaphor to represent the two pathways of life or the two courses of conduct one may follow. The exhortation "Enter ye in at the Strait gate" is followed by two causal clauses. The first clause, "for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat," is a description of the pathway which we are to avoid. The second clause, "Because strait is the gate, and narrow is the way which leadeth into life, and few there be that find it," points out the pathway which we are to follow.

I. The Broad Way of Destruction

1. The Gate to the broad way stands wide open, it requires no effort to enter in. All one needs to do is to follow the evil desires, the lusts and passions of the flesh, and he will have entered the wide gate which leads to the broad way.

2. The Broad Way. On the paths of godlessness there is a deceptive appearance of freedom and independence, but licentiousness and true liberty are not the same thing, and true freedom is not to do as you please, but to like to do as you ought. The path may seem attractive and tempting for a little while, but earthly pleasures have a strange knack of losing their charm.

3. The Travelers. The broad road is accommodating and suits the taste of the unregenerated hearts. "And this is the condemnation," said Jesus, "that light is come into the world and men loved darkness rather than light, because their deeds are evil." Is it not the same today?

On this broad road, we find all classes of people. The high as well as the low, the educated as well as the ignorant, the wealthy as well as the poor. It is not always safe to follow the crowd. It is safer to be with the few than with the many.

4. Then End-Destruction. The end is the natural consequence of one's conduct. Whatsoever a man sows that he must also reap. The man who sows to the flesh will of the flesh reap corruption. The sinner who spurns salvation and the love of God and chooses to travel on the broad road will finally reach the destiny to which the road leads.

II. The Narrow Way to Eternal Life

1. The strait gate is the entrance to the narrow way that leads to life eternal. If we would enter through this gate, there must be a consciousness of our own emptiness and need, there must be a penitent confession of our sins and a willingness to forsake them.

There must be a sincere desire after the righteousness which comes by faith and a full surrender of our life to Jesus Christ who is the Way, the Truth, and the Life.

2. The Narrow Path. The Christian course has limitations and restrictions of which the godless man knows nothing about. The Christian life calls for the lit lamp, the girt loin, the taking up of the cross, and a strenuous persistent endeavor of self-denial and consecration. The road is narrow because there can be only one aim or purpose in life and this is to seek his Kingdom and glorify God in all we do.

3. The Travellers. On the narrow road there are only a few in comparison with the many on the broad road. That was true in Christ's time and I am sorry to say, that it is still true today. Permit me to ask you, are you among the many or the few? Have you enlisted as a soldier of the cross and are you following in the footsteps of your Master?

4. The End—Eternal Life—Eternal life is a certain quality of life which one must possess here and now, if he expects to be admitted to the Heavenly Home above. Someone has said: "Heaven is a place prepared for a prepared people." If you ever intend to walk the golden streets of the New Jerusalem, it will be necessary for you to put on your wedding garment now and walk the narrow path which finally will take you there. If you ever expect to enjoy heaven, you had better get busy now and learn the language, the songs, and the occupation of heaven.

III. The Exhortation, "Enter ye in at the strait gate."

The conditions of success in any branch of human activity is the strait gate. No eminence is attained in any field of endeavor without effort, and self-discipline, and watchfulness, and watchful attention to one's work. You pronounce a young man's doom when you say, "He takes things easy or he does not care about anything."

It is not by easily floating on the tide, not by thoughtlessly falling in with the fashion of the crowd, that any one accomplishes what is worthy and lasting. It is only by separating himself from the crowd and becoming exceptional in discipline and in effort that in any department any one rises to the top.

Jesus applies the same principle to the spiritual realm. He does not want us to follow the path of least resistance. Jesus exhorts us to enter the strait gate and walk in the narrow way, because it takes effort, struggle, self-sacrifice, and self-denial. The Christian life is not an easy life. To be saved is the exceptional thing, not the common.

If we have not yet entered the Kingdom of God through the strait gate of repentance and faith in Jesus Christ as our personal Savior, let us not put it off any longer, but heed the call of Christ and enter in while the door of opportunity is still open for us.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

March 31, 1940

THE CONTINUOUS TASK

Matt. 28:16-20

TOPIC: The Kingdom and Missions

Introduction

No one of the Gospel writers gives an entire description of the resurrection of Christ, but all of them unite in unanswerable testimony to the FACT of the resurrection. Our lesson has to do with the thought uppermost in the risen Christ's mind as He was about to return to the Father. He had finished the work He was to do while on earth. He had a large program for the future which He must entrust to his disciples to carry out. To Christians of all time the Great Commission, the "continuous task" is given, the task of making disciples among all nations.

Jesus Meets His Disciples in Galilee

It was some time after the resurrection day. Jesus had said, "After I am risen, I will go before you into Galilee" (Matt. 26:32). The angel at the tomb asked the women to remind the eleven (v7) and Jesus gave them the same command (v10). The disciples had now gone to Galilee, to an appointed meeting place (v16) where they waited for Him. High hopes filled their hearts for they had seen the risen Lord in Jerusalem. When they saw Him approaching they were moved to reverent worship and adoration of Him as their divine Lord. It was an holy hour. His divine glory quite likely was visible to them. Some of those present doubted (v17), not likely any of the eleven, for Jesus had appeared to them twice in Jerusalem. Most probably others were present at this time, likely the more than five hundred mentioned by Paul (1 Cor. 16:6).

The Great Commission

Jesus came near to them (v18) so all could see Him clearly and have their doubts dispelled, and hearing His voice would help to convince all present. A near approach to Christ will banish the doubts of many doubters. Jesus declared to them that the authority for giving the commission they are to receive, was given to Him by the Father himself (Matt. 11:27). Jesus had no powers such as the world recognizes. Yet He is Lord of all and all power in heaven and on earth necessary to advance His kingdom is given to Him.

With authority Jesus gives the commission (vs 19, 20) to the eleven disciples. "Go ye," is the first word. God works through men and expects us to use the power He gives us. The mission is world-wide. "Teach" —the Greek verb used means much more than teaching—make disciples of people of all nations. Not all will respond to the Gospel message, but it shall be taken to them so it may permeate every nation. Those who believe and accept the Gospel, shall be baptized, thus making an outward profession of discipleship. The believers were to be taught further, to observe all the commandments of Jesus. His teachings are binding upon everybody. The assurance of his continued presence as helper, makes the fulfillment of this commission possible.

One can scarcely conceive of a living Christianity that is not missionary in outlook. We are under obligation to do our Lord's bidding. Sin is a universal fact, and there is no salvation apart from Christ. All nations need Christ. The primary objectives of Christian missions are first, to make disciples, win followers for Christ, and second, to teach all people to observe His teachings. The truth must be made known to people before they can accept it. Christian education is a necessary part of the missionary enterprise. Christ's work is committed to His followers, to His Church. Each one has a part in it. Not all can go away as missionaries, but all of us should be actively interested in distinctly missionary work. We can all inform ourselves, we can pray earnestly, we can give according to ability. It is a fundamental duty of all Christians, of the Christian Church to help actively to carry on Christ's Great Commission, to bring the Gospel to all nations and peoples.

DOCTRINAL - DEVOTIONAL

"VERBAL INSPIRATION"

By P. A. Kliewer

I do not wish to refute any statements some one else has made, merely reaffirm my belief in the Verbal Inspiration of the Holy Scriptures, and give my reason for thus believing. The writer of the article: "Inspiration of the Holy Scriptures," states: "Christianity is founded not on the inspiration of its documents, but upon the life, death and resurrection of Jesus Christ as Savior. In Eph. 2:20 we read: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Thus the WRITTEN and the LIVING Word both, Old and New Testament. I Cor. 15:3-4: "Christ died, was buried and rose again according to the Scriptures." Rom. 10:17: "So then faith cometh by hearing, and hearing by the Word of God." Paul to Timothy: "Preach the Word."

False teachings as to the inspiration: "God gave the thought and men clothed God's thoughts in words." Or, "The Bible is men seeking after God." I could not base my salvation upon any such indefinite revelations. I believe in the Verbal Inspiration, the thoughts as well as the words inspired of God, the method may not be known, nor does this greatly matter. The writings, and not the writer are inspired. "All Scripture is GIVEN by inspiration of God . . ." II Tim. 3:16, "Holy men of God SPAKE as they were moved by the Holy Ghost," and not of any private interpretation. The teaching here is that writings are made up of words and letters forming the words, God-breathed, and given to men. Had it been left to the haphazard and chance selection of words which weak, fallible and, for most part, illiterate men might choose to express God's thoughts, it is obvious that we have no infallible revelation of the plan of salvation. Had man clothed God's thoughts in words, how reliable would such revelation be? Revelation was made to the prophets by the Holy Spirit and was independent of their own thinking, arising not from their minds but from the Spirit of God who made known to them these revelations in the literary style natural to them. The Holy Spirit spake in the prophetic utterances, giving to the prophets the very words to speak. "Which things we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teacheth." . . I Cor. 2:13. The writers could take given words and record them better then that they could take God's thoughts and find appropriate words for them. Just as the technical engineer could dictate a letter with better results than if he told the stenographer the bare thoughts and let her choose the words. Prophets sometimes wrote things they did not understand, like a stenographer takes down medical terms. True, we have only copies of the original word, but I believe that God who sent His only begotten Son into this world to die for our sins, to save us, and who inspired the original writings, was enough interested in the copying of the original writings to guard from error and preserve its truth and power. Also believe that God guided the gathering of the books of the Bible as we have it today, and did not leave us a record of eternal salvation worded by fallible men, nor did He leave it to men in the gathering of the books. In Ris' Confession of Faith, page 3, top of page—Not as word of man but of God—and is only infallible and sufficient rule, etc.,—could this be true, if not verbally inspired?

We have the Bible itself witnessing of its being verbally inspired. Direct witness, Exo. 4:10-12, Deut. 4:2—Referring witness, Ps. 119:89, Heb. 4:12 — Such: "The Word of the Lord came to Noah." In Joshua 22:26-27, Word given to him and he gave to the people. Isa. 53—worded by men? John 12:48-50, Pre-authentication of the New Testament. Heb. 1:1-3 —Spake first by the prophets and then by His Son—acutally did speak through His Son. John 12:48-50. Many other passages.

Many great Bible teachers, all soul-winners, believe in the verbal inspiration. Bishop Lyle: "Give me the plenary verbal inspiration theory with all its difficulties rather than the doubts. I accept the difficulties and humbly wait for their solution: but while I wait, I am standing on a Rock." Thus I stand, on the God-breathed Word, the Bible. I can't help what others may believe or not believe, here is where I stand, and on it I base my eternal salvation.

Shall the United States Continue to Arm Japan

It is estimated that 40,000,000 Chinese have been driven from their homes to far distant areas, and of this number, from 5 to 10,000,000 have died of disease and privation.

Cities far distant from the battle areas have been bombed and hundreds of thousands of non-combatants have been killed and wounded. The "Rules for the Conduct of War" approved at The Hague many years ago, which provided for humane treatment of prisoners and non-combatants, have been discarded.

Freedom for one-fifth of the human race hinges upon the grim struggle now raging in China. The alternative, if Japan wins, is a vast militaristic, aggressive Empire dominating Asia and the Western Pacific.

American sympathies favor China, but our economic strength, which counts, is overwhelmingly with Japan. Even before the outbreak of conflict in Europe, Japan obtained 56 per cent of her essential imports of war supplies from the United States. During 1937 and 1938, over $300,000,000 worth of American resources—scrap iron, copper, steel, ferro-alloys, oil, machinery and motors—went to build up the Japanese military machine. Since the beginning of war in Europe, we have become even more exclusively the mighty economic support of the Japanese Juggernaut.

The ambitions of Japan's calculating and determined military leaders are fairly well known; the conquest of China and the elimination of Western influence there; through use of China's untapped resources and huge man power, the building up of immense and unassailable military and economic strength; the expanding control of the Western and Southern Pacific; an increasing invasion of world markets with low-priced manufactures; and finally, the rise of Japan to world dominance.

If, with our continued help, they succeed in China, then the foundation will at least be laid for a very formidable military and naval empire—one increasingly able to challenge America on issues of vital importance in the Pacific and in this hemisphere. Is it not strange that we continue vigorously to build up an aggressive power which threatens to become a growing menace to ourselves and to the peace of the world, depleting our own resources in the process? Our help to Japan prolongs the war, reduces peacetime trade, helps to impoverish both China and Japan, helps Japan to kick us out of China, and imposes upon ourselves and our children the burden of billions of dollars in added taxation for naval armaments in defense against the power that we are now helping to build up.

The firm withholding of all support to Japan now would lead certainly to the bogging down of their military machine, and to the emergence of an independent China—the best guarantee of our own future security in the Pacific. For it is American materials which, most of all, make possible the continued mechanized superiority of Japan's forces in China.

And China is the greatest open market for freedom and democracy in a world now threatened with expanding tyranny and force. Yet we, who love freedom, are furnishing decisive help for the cruel subjugation of the Chinese people. American public opinion has turned increasingly against this participation in Japanese aggression. A Gallup poll, taken in August 1939, showed 82 per cent of those voting as favoring government action for an embargo on war supplies to Japan.

Under the Nine-Power Treaty by which we pledged ourselves to respect the sovereignty and independence of China, our obligation and our rights are clear. It gives us a perfect right to withhold supplies now being used for the assault against China. The ending of the commercial treaty with Japan in January has cleared the way for such action.—*The American Committee for Non-Participation in Japanese Aggression, New York.*

TENTATIVE ITINERARY OF THE FIELD SECRETARY AMONG THE CHURCHES OF SASKATCHEWAN, CANADA

Mar. 31—Apr. 3—Herbert, Ruch Lake, Copeland, Morse.
April 4, 5, and 7—Swift Current, Wymark, Gull Lake
April 9-14—Dundurn, Hanley, Clavet, Eyebrow, Colonsay, Foam Lake.
April 16, 17—Langham. April 18—Osler
April 19—Aberdeen. April 21—Rosthern
April 22-24—Hague, Neuanlage, Hochfeld
April 25—Waldheim. April 26—Laird
April 28—Eigenheim
April 29-30—Tiefengrund, Garthland
May 1—Great Deer. May 3—Mayfair
May 5-8—Rabbit Lake, Bournemouth, Glenbush
May 9, 10—Spritwood, Debden. May 11—Capasin
May 14—Meadow Lake
May 16-18—Lost River, Carrot River, Petaigan
May 21—Superb. May 22—Herschel
May 23—Fiske
May 24—Kindersley, Glidden, Madison.

NUGGETS FOR MINISTERS

BE YOURSELF—"I do detest the kind of people that have a religious tone—who always change their voice when they begin to talk to you on the subject of religion, and have a peculiar whine that makes you think of cant. Be natural. Talk of this subject as you would on any other subject."—*D. L. Moody.*

"Here is good advice for any speaker: 'Don't forget that it is a hideous gift to possess, to be able to say nothing at extreme length.' The Westerner says: 'If a speaker can't strike oil in thirty minutes he should give up boring.'" —*King's Business*

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

The Sign of the Cross

Throughout all ages a large majority of mankind has been in confusion as to the relationship between power and the doing of God's will upon earth. Men in this day of "Christian nations" insist by word and action that there is more power in the sword than in forgiving, serving love. The Medieval church held that God's saving power was revealed in the Inquisition. The Jews set up a definition of power for their Messiah. Because of it they were blind to the "sign of the cross."

"And they that passed by reviled him, wagging their heads, and saying, . . . 'If thou be the Son of God, come down from the cross.' The chief priests . . . scribes and elders said, 'If he be the King of Israel, let him now come down from the cross, and we will believe him.'"

Men haunted and taunted Jesus, as He hung on the cross, with the accusation that He was powerless. He seemed powerless according to their conception. But was he? Power may be defined as the ability to achieve one's purpose. It was the purpose of Jesus to suffer and die upon the cross in order that men might be saved. The whole universe was affected by this utilization of power. But certain men in their little world of conceptions saw no sign of power. They clamored for a sign. The sign of the cross was so large that with their smallness of heart they were unable to comprehend it. The cross was to them a blank. So it is to many in this day.

There is power in the cross, as it points upward to God and with outstretched arms to all mankind. It spells right relations with God and with man. R. W.

FUTURE WORKERS IN OUR CHURCH

Where will they come from and what training will they have? The past can give us light on this subject, for looking back into Bible history one notes that God used farmers, shepherds, fishermen, carpenters, artisans, tent makers, tax collectors, merchants, students, doctors, kings, priests, etc. Some were refined; others were rather rough; some came from the country, others from the city; some were from poor homes, others from mansions of wealth. Their training was as varied as their background and talents, for some were trained in all the worldly wisdom of their day together with the religious instruction available at that time, while others had no schooling.

What is it that qualifies one for service in the church? You will observe in the book of Acts that Spirit-filled men were the ones that were chosen. These were the kind of men that were picked as deacons in the Jerusalem church, see Acts chapter six. Barnabas, "was a good man full of the Holy Ghost and of faith," we are told in Acts 11:24. Were not the Apostles men filled with the Spirit?

So judging from this we can say that the future workers in our church will no doubt have different backgrounds, training, talents, and aptitudes, but there is one thing they must have if they would be men of God. That is, they must be full of faith and be led by the Spirit.

It grieves my heart that now and then remarks are made that tend to foster strife over the training of our ministry. The question of chief importance is not whether one is college trained or Bible School trained or Seminary trained or any combination of these, but is one fit for the Master's use. This is not putting a premium on ignorance but merely stressing the fact that any training without a spiritual rebirth is useless. Yes, God wants trained young people who have come the way of the cross, being cleansed by the blood of the Lamb of God.

Young people who desire to be workers in the Mennonite church in the years to come, seek first to experience the regenerating power of Christ, then get a good working knowledge of the Scriptures, acquire an understanding of the wisdom of our age, acquaint yourself with the background of the Mennonite church and her needs, and then be in the place where God wants you to work.

Olin A. Krehbiel.

Let's Read

Swords into Plowshares

An Account of the American Friends Service Committee, 1917-1937

By Mary Hoxie Jones

"Here we have the story of the work of the Friends Service Committee from 1917 down to the present. The Quakers have always been sensitive to the struggles and sufferings of their fellowmen and this dramatic story of their service, together with its portrayal of the spirit in which this service was done, forms a stirring epic. Mary Hoxie Jones writes graphically from personal experience. German children were fed by the Friends, typhus was fought in Poland, medicines were sent into Russia, tens of thousands of young people were cared for in the coal fields of West Virginia, Kentucky, Pennsylvania, and Ohio; and in more recent times in warring Spain, children of both parties were clothed and fed. The ills of war were healed and swords were truly turned into ploughshares."

"The book is a continuation of Dr. Jones' book, 'A Service of Love in Wartime.'

This is an inspiring and suggestive book for Mennonite youth who are interested in manifesting an attitude of active goodwill to a needy mankind. It can be gotten from the Mennonite Book Concern, Berne, Indiana. The price is $3.00.

Senior Department

CHRIST'S WORK IN MISSION FIELDS

Senior C. E. Topic, for April 7, 1940

MAIN TOPIC: **Healing the Sick - Mt. 4:23; Lk. 9:12; James 5:14**

I. Worship Service

1. Songs: "To the Work," "Oh, Where are the Reapers," "Bring Them In," "Rescue the Perishding."
2. Reading of main topic, and prayer.
3. Presentation and discussion of mission project
4. Offering for missions.

II. Leader's Introduction

Secure some missionary if possible for a short inspirational talk—read a letter from the mission field taken from some church paper if a missionary is not available.

II. Suggested Topics for Short Talks.

1. A foreign daughter healed. Matt. 15:21-28.
2. An invitation to the burdened. Matt. 11:28-30.
3. The apostles heal. Acts 5:12-16.
4. Prophecy of the Healer. Isa. 61:1-3.
5. Ten lepers healed. Luke 17:11-14.
6. Reliance upon Christ. 1 Pet. 5:6-9.

IV. For Discussion

1. What is more important, preaching the gospel, teaching it, or healing the sick?

2. Does the healing of the body ever depend on the healing of the soul? If so, why?

3. Should each mission station have a mission doctor?

V. Facts for Study

When Jesus wanted to teach the meaning of the true spirit of brotherliness he spoke the parable of the good Samaritan. No Christian can evade the clarion call to service and helpfulness which Christ put forth in this parable. "Who is my neighbor?" The answer still is today as it was then, "He who is in need." Those in need are with us everywhere, the blind, the deaf, the maimed, those bruised in body and spirit. What do we do for them? "Am I my brother's keeper?" Everywhere the missionaries have found that healing and helping the sick was one of the very first essentials of their Christian service. It has opened the doors of homes and hearts. It is one of those things which are not easily misunderstood. Healing and helpfulness to those who are in need speak a universal language, the language of love.

VI. Illustrations

Dr. William Mayo, world-famous surgeon, speaking for himself and his equally famous brother Charles, said "The 'holy money,' as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have heped to hand on the torch. From the year 1894 onward we have never used more than half our incomes on ourselves or on our families; latterly, much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation for the service of others. I wouldn't want my children deprived of the fun and benefit of wanting something and going out to fight for it." Such a spirit of generosity is most worthy of duplication by many others. "Holy money" is holy indeed when put to the use of others in such a Christian manner.

A Moslem patient whose eyes had been terribly injured by a mortal enemy was once brought to Dr. Pennel's hospital in western India. When told he would never see again, he implored the surgeon with these words, "Oh, Sahib, if you can only give me sight long enough to go and shoot my enemy, then I shall be satisfied to be blind the rest of my life." What a contrast with the Christian spirit of an Amrican missionary of whom Vincent Burns writes in "The Master's Message for the New Day." She had just arrived on the field with her husband and her little child when the former was shot by the savage Moslems whom they had come to help. The temptation to hate was conquered by the religion of Jesus. This woman took every dollar of her husband's life insurance money and built with it a hospital for the care of the sick of this very tribe that had murdered her loved one. Her magnanimity so amazed the Moselms that they were half won at the start to the gospel of Christ, brought to them by that brave, forgiving Christian woman.

VII. Food for Thought

Jesus gave away a bit of his soul with every healing touch. —John McNeil.

INTERMEDIATE DEPARTMENT

TUNE IN TO THE BEST

April 14, 1940

For Daily Reading:

Apr. 8. The call of wisdom. Prov. 1:20-33.
Apr. 9. The mockers' sneer. 2 Pet. 3:1-13.
Apr. 10. The song of fools. Eccl. 7:3-6.
Apr. 11. A song of joy. Ps. 98:1-9.
Apr. 12. A promise of help. Isa. 41:10-14.
Apr. 13. A voice of trust. Hab. 3:17-19.
Apr. 14. Tune in to the best. Phil. 4:8.

Opening Song, "Purer in Heart, O God"

Scripture Reading, Phil. 4:8

Prayer by leader

Song, "Purer Yet and Purer"

Discussion of topic: (We trust the leader will assign these topics a week previous to the meeting, at least).

1. What program to which you have listened this week has been of real help to you?

2. What type of program do you listen to regularly?

3. What program has really given you factual information which every citizen should know?

4. Are there any types of programs on the air which you think are really harmful?

5. Do you think it is all right to advertise during a religious program?

6. Name some programs which help us to appreciate fine music.

7. Should we listen to programs during the week which we do not think it proper to listen to on Sunday?

8. Can we tell anything about a person's character by the type of program he listens to frequently?

Suggestion: Perhaps you might obtain permission to bring a small radio to your meeting which can be used to illustrate the answers to the above questions.

Song, "Saviour, Like a Shepherd Lead Us"

Offering

Song, "Take Time To Be Holy"

Mizpah Benediction

JUNIOR DEPARTMENT

JESUS' "I AM'S"

Program Suggestions for April 1940

April 7.—I Am the Good Shepherd. John 10:11.
April 14.—I Am the Way. John 14:6.
April 21.—I Am the Vine. John 15:5.
April 28.—I Am Alpha and Omega. Rev. 22:13.

Song for the month: "Blessed Assurance Jesus is Mine"

Verse for the Month: Philippians 2:9-11.

"Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of **Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Prayer for the month: Psalm 139:23, 24.

"Search me, O God, and know my heart: try me, and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting."

Program for April 7, 1940

"I Am the Good Shepherd" - John 10:11

To the leaders: Arrange a worship center using Copping's "The Good Shepherd" or some other picture of Christ as the Shepherd. Throw a light on the picture, place a vase of pussy-willows or a bowl of early spring flowers before it.

I. Worship Period

1. Prelude, Largo, with violin.

2. Call to worship: "O come, let us worship and bow down; let us kneel before the Lord, our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." Psalm 139:6, 7.

3. Song in unison, "Saviour, Like a Shepherd Lead Us"

4. Scripture reading by a Junior boy: John 10:11, 14-18, 26-30.

5. Prayer by the Junior leader.

6. All turn to Psalm 23 and read it silently while the pianist plays the music of "The Lord Is My Shepherd". Service Hymnal No. 198.

7. Read in unison, Psalm 23. (As many as can, repeat it from memory).

8. Duet. The above song, "The Lord is My Shepherd."

Study Period. Aim: To help our Juniors to trust themselves to the "Good Shepherd."

1. Introduction. Some of the greatest characters in the Old Testament were shepherds, such as Able, who of course, was the very first shepherd. (Gen. 4:2.) Jacob, Joseph, Moses, David, and others. The shepherds of the east care for their sheep differently than we do. They know their sheep, they lead them to pasture and water, they protect them from enemies even giving their life for them. So the people who heard Jesus say, "I am the good shepherd" knew what a good shepherd is. But there is only one **Good** Shepherd. Jesus says, "I am," only "I" not another. It is of this good shepherd that we want to learn more tonight.

2. Talk by a Junior girl. "The good shepherd cares for his sheep." Isaiah 40:11; Matt. 11:28, 29; Ps. 23:3, 5.

3. Play the record from the Messiah, "He Shall Feed His Flock Like a Shepherd."

4. Talks by two Junior boys.
(a) "The sheep know the shepherd." John 10:14.
(b) "The sheep follow the shepherd." John 10:4; John 10:14; John 8:12.

5. Song in unison: "What a Friend We Have in Jesus."

6. Leader's Heart Talk. "The Shepherd giveth His life for the sheep." John 10:11.

7. Solo, "There Were Ninety and Nine." Mennonite Hymn Book, No. 164.

III. Mission Minutes

The Mission Number of "The Mennonite" is rich in material. Let each Junior bring one item found in this Mission Number. We might call this "Mission Gleanings." Some will want to show a picture to illustrate their "gleaning."

IV. Closing Moments.

1. Bible Verse by girls—John 10:11.
2. Bible Verse by boys—Psalm 100:3.
3. Bible Verse in unison—Psalm 79:13.
4. One Junior give from memory verse of the month. Phil. 2:9-11.
5. Stand and sing song of the month, "Blessed Assurance Jesus is Mine."
6. Pray the prayer of the month. Psalm 139:23, 24. Close by singing very softly
7. "Into My Heart."

—AFTER SUNDAY SCHOOL, WHAT?—Don't go home as soon as Sunday School is dismissed. Somebody might follow your example and never come back. Somebody might have planned to attend and seeing you go home will feel that the church service does not amount to anything to you, why should he attend? That somebody might be your own child, or your brother or sister, or husband or wife, or friend. Suppose that they would never attend because of your example? Stay for church service and the sermon. It might be the last one you ever hear.—*Bulletin, First Church, Philadelphia.*

A Harrowing Bombing Experience

From a letter by Mrs. Floyd Pannabecker that appeared in the Berne, Indiana, Witness recently we give below the main facts:

On January 7th Chai Chow was bombed again. As I stepped from the house to go to Sunday School I heard the peculiar drone of bomber airplanes and noticed six of them. At the church Etta and I found folks standing around and getting excited. We went upstairs. We could still hear the planes, but the children in the hall below did not seem to be aware of them. After the singing of the first hymn, three bombs fell. It sounded about like the slamming of a door. Then Alice Ruth's (daughter) class came running upstairs, and she cried, "Bombs, bombs—it seemed so terrible down stairs, and everybody is crying." The teacher following them was as white as a sheet. I told them to pray and "to believe that God's hands were over us." Other classes were found crying. I suggested that we pray one after another. But the hearts were so full that all prayed at once and aloud, the way we do occasionally in church with a big audience.

Before the meeting was over, the bombing ceased and the planes disappeared. Soon injured folks were carried to the hospital, not soldiers, just civilians. It always seems to hit just these. Li Hung Liang, a former evangelist, was killed by falling timbers. Nearly 40 bombs were dropped, 23 people were killed and 20 wounded. One family had come here, a distance of 30 miles, about a month ago, because they had heard there was more to eat here. Five of the six of them were killed. We went in later to see the results of the bombing in the homes of two of our families. What a mess! Mud, beams, bricks, all in a big pile.

During these troublous years thousands have come to know Him who otherwise would never have entered a church, nor heard the message in any other way. Our church work in the city is very difficult these days. A fine school with 200 pupils is reduced to ten who still have the courage to come. Almost all the large windows in the city were broken. Thus Albert Janzens and Etta Davis had their first experience of this kind.

CORRESPONDENCE

BETHLEHEM MENN. CH., BLOOMFIELD, MT.

We have been blessed with a mild winter but with considerable snow, so that blocked side-roads hindered church attendance. However, there have been services every Sunday but one. We have our weekly prayer meetings, when weather permits, usually in two different homes each week. We have also begun to have a S. S. teachers' meeting once a week, which is proving very helpful to the teachers and makes them grateful to the pastor. Last but not least, Sewing Circles have had their regular meetings too and are busy preparing articles for the Mission Sale in the fall. Then we have regular monthly Christian Endeavor, Mission programs, as well as evangelistic services, and also a children's church. This last surely helps the children to take an interest in the church, and we older ones always receive encouragement and greater inspiration in our service for our Lord and Savior.

Just recently an electric lighting system was installed in the church which surely is a wonderful improvement and we are so thankful that we were able to do this, and now steps are being taken to have the interior of the church redecorated. Surely the Lord is good to us. Praise His Name!—*Mrs. Abe Schultz, Cor.*

* * *

SWISS MENN. CHURCH, NEAR WHITEWATER, KANSAS

We have been kindly reminded that nothing has appeared in THE MENNONITE for a long time, from our church, and that it is our duty as well as our privilege to share our joys and also our sorrows to increase the former and diminish the latter, by so doing. We have had both sunshine and clouds, the darker days may prove greater blessings at last. We still enjoy fundamental and sound gospel preaching regularly, the S. S., the C. E. and last, but not least, the midweek Bible study or prayer service. Have also been visited with Gospel messages from a number of Ministers in the past, also of returned Missionaries, and even some not of our conference.

Of the greatest of God's works the superlative is placed on the resurrection of Christ, by many outstanding men of God. Our dear Pastor announced a sunrise Easter service to be held in union with two or three neighboring churches, to meet at our humble place of worship this year. We have of late years enjoyed many inspiring programs at the early dawn of Easter and are looking forward to this next one with even greater expectation.

Our dear Editor suggests that correspondences should be short or in condensed form. So now in closing let me just share a thrill which I received over the air this morning from Dr. Weber about the *"No mores"* of the future; i.e. no more war, no more sickness, no more death, no more night, etc. Look them up with me in your Bible.

Now I wish to extend our fondest Easter greetings to all, especially to our friends in the mission fields who are acquainted with us. It will be long past Easter when you read this.—*Chas. Zuercher, Corr., Benton, Kansas.*

Jesus is the bread and the water of life.

MEDFORD MENN. CHURCH, OKLA. 3-6-40

At its annual meeting our church obligated me with the duty of correspondence to THE MENNONITE. Though I do not feel qualified, by His grace I will try. Some time ago our young people rendered a song service program at the church which was enjoyed by all. Rev. A. G. Schmidt is the song leader. A little later the young people from the Deer Creek Mennonite Church favored us with a fine musical program, consisting of choruses, quartets and readings, which we enjoyed very much. Rev. Herbert Miller was the leader. How those beautiful sacred songs inspire! We were all so glad to have a visit from Miss Elizabeth Foth who does missionary work in the slum district of Brooklyn, New York. She gave us a glimpse of conditions there, and of her personal experiences.

Recently we had the privilege of celebrating two wedding anniversaries in our church. On Nov. 25, the anniversary of Brother and Sister H. J. Janzen was celebrated, with a program at the church and a reception at their home. Feb. 11, 1940, Brother and Sister J. P. Reimer celebrated their twenty-fifth anniversary with a program at the church and a reception at the home. The Reverends George Regier of Inola; H. L. Janzen, Enid; John Lichti, our pastor emeritus, and the present pastor, A. G. Schmidt, shared in the program, which was well interspersed with music.

In November we were blessed with a series of revival meetings, conducted by Rev. C. H. Dirks of Hutchinson, Kansas. All of those that came with the desire for more light and food for the soul were richly blessed. The annual Ladies Aid Mission Sale at the church on Thanksgiving Day was well attended and caused a good deal of interest.

The Giver of all good gifts has supplied our fields with ample moisture this winter, but the wheat having a poor start last fall is not very promising yet.

Peter Neufeld, Corr.

* * *

MENNONITE CHURCH, HANSTON, KAN. 3-6-40

A great deal of sickness has existed within our membership, making it necessary to omit our Christmas exercises, and also the Annual Congregational meeting. This was held Feb. 25. The treasurer reported all bills paid, and a small balance left in the treasury.

Mrs. Jacob Ewy is recovering nicely from a major operation, March 1. Two of our sisters entered Bethel Hospital, at Newton, Mrs. Minna Ewy for an eye operation, and Mrs. Susie Bamburger for medical treatment.

We have had some snow this winter, and a few rains, not much, but it has given our people a more hopeful attitude for the coming season.

March 3, the Bethel College Male Quartet rendered a very fine sacred concert at the church to a large and appreciative audience.—*Correspondent.*

SMITH CORNER CHURCH, EAST FREEDOM, PENN. 3-2-40.

We gratefully received manifold blessings from God during the past year. We gained one member, lost three by dismissal and one by death. This leaves us a membership of 64. Our membership consists to a large extent of children and young people. While some churches have the problem of getting their young people to stay for church services, almost every one of our young people stay for church worship.

On Jan. 14, our annual congregational meeting was held. Almost all the old officers were reelected again this year, with Bernard Smith, a young man not yet 21 years of age, entering upon his fifth year as our S. S. superintendent.—On Feb. 4 our pastor, Rev. John S. Raugh, conducted installation services. The reason for this delay was that some of the officers could not get there sooner because of bad weather. Our pastor spoke very fittingly on the subject "Zeal."

On Sunday afternoon, Feb. 18, funeral services for Brady E. Stiffler, were conducted in our church, by the pastor. Death came quickly after a very brief illness. He was born Feb. 11, 1910, and died Feb. 14, 1940, bringing his age to 30 years and 3 days. This proves to us that death does not only come to the young and the old but also to those in the prime of life. Surviving are his wife Nora, his aged father, James Stiffler, and five brothers and two sisters. He united with our church in 1935.—*Melvin Smith, Corr.*

* * *

EAST SWAMP CHURCH, QUAKERTOWN, PA.

The Lord has shown His face upon us. The interest has increased as also the giving. We had one severe snowstorm that closed a number of the roads, but that was no setback to the people of East Swamp. We had a Sunday School attendance of 104 on that Sunday. Mr. Frank G. Shelly, a member of our church, sent his snowplow to clear away the snow and cut the drifts, so we could get near the church. May God richly bless him, for his part in giving us a chance to come and worship in God's Holy Temple.—We also notice new faces from Sunday to Sunday who in a little while enroll in the Sunday School.

At present there are 17 members in the Catechetical class and a large majority will be accepted into church membership. A number of other folks who are under private instruction are to be accepted by baptism and confession of faith. We pray very definitely for these people.

The Evangelistic Meetings are well attended. May we sing "Wash me and I shall be whiter than snow." This is the appointed time, for who knows what the morrow may bring. We may again sing "Give to the Master," give yourself. May we pray for help to guide us in the narrow path, for the BROAD path leads to destruction. May many souls be won for "CHRIST" not the "CHURCH."

—*Correspondent.*

« « JOTTINGS » »

— DISTRICT CONFERENCES.—The date of the Middle District Conference has been set for August 15 to 18 and will convene at the Zion Mennonite Church, Donnellson, Iowa. The Pacific District Conference will meet at the Immanuel Church, Los Angeles, California, June 6-9.

— *Grace Mennonite Church, Dallas, Oregon.*—This church, sometime ago, packed and delivered to the Portland Docks 2200 pounds of dried fruit for India, and paid the freight, a little over $40.00 on the shipment.—*Worker's Exchange.*

— *Rev. John Bartel, pastor of the Bethel Church, Mountain Lake, Minn.,* has been visiting some of our churches along the Pacific coast, and it is reported that his inspiring messages have been duly appreciated.

— *First Mennonite Church, Colfax, Wash.*—The Y.P.C.E. of this church has set up the following AIMS and GOALS for the coming months.—*Look Out:* (1) To invite new members to its meetings by telephone and post card. (2) To have a pre-prayer service before the C. E. meetings and sponsor mid-week prayer meetings. (3) To get more people to sign the pledge. — *Missionary:* (1) To write to missionaries. (2) To show mission pictures. (3) To give special programs, missionary news and biographies at our meetings. — *Prayer Meeting:* (1) To have special speakers occasionally. (2) To have exchange programs with other churches. (3) To give special programs. (4) To meet once a month with the leaders and help plan meetings. — *Social:* (1) To send cards to the sick. (2) To have a social once a month. (3) To break up cliques. (4) To have socials to save, not only to entertain.—*Worker's Exchange.*—(These are surely worthy and well-planned aims, and if religiously carried out ought to be fraught with great blessings.—Ed.)

— *First Menn. Church, Newton, Kansas.*—On a recent Sunday morning, Rev. van der Smissen's class of boys had charge of the program. Robert Richert gave a talk on good citizenship.—A week later the Bethel College Volunteers had charge of the opening and closing exercises of the S. S. The devotions together with the musical numbers made the program one of inspiration and reverence.—The Lenten season is being observed in song, prayer and sermon in our church. As Rev. H. J. Kliewer maintained, it behooves us to propare our hearts for this time of serious significance.—Corr.

— *Zion Church, Donnellson, Iowa.*—This church is featuring a course in Teacher Training, with Rev. A. Friesen as instructor. The course extends over 18 months and is recommended by the Conference. Ten girls are enrolled. The first three months we are studying the psychology of religious education, with the book "Our Pupils" by Mudge as a text. The study is very helpful. The next three months we will study pedagogy as applied to religious education. We heartily recommend this course to other churches.

— *Mennonite Church, Pretty Prairie, Kans.*—NOTICE and INVITATION: A Bible Conference is to be held at this church, April 2 to 4 as follows: On April 3 Rev. A. H. Unruh, Winkler, Man. will preach in the evening, and on April 4 and 5, at 10 to 11:30 in the forenoon and at 2 to 4 in the afternoon, he will lead in a study of the Sermon on the Mount. On April 3 and 4, in the evening Rev. Clyde Dirks will preach in English. Come and share these blessings with us.—P. P. Tschetter, Pastor.

— *Prof. A. E. Kreider of Bethel College* held a series of pre-Easter meetings at the Silver Street Church, Goshen, Indiana, this last week.

— *First Menn. Church, Chicago, Ill.*—Rev. A. H. Leaman, pastor of this church will hold a series of evangelistic meetings at Sterling, Ill., March 31 to April 5. The pulpit here will be filled by a nearby pastor. — Communion will be observed in this church Easter Sunday.

— *Zion Church, Souderton, Pa.*—This church is planning to erect a new S. S. building. Plans have been drawn up and the architect instructed to get competitive bids from contractors, which are soon to be submitted to the building committee.—This is an effort in the right direction. Too long have we erected church buildings for the grown-up folks or for church service, with little if any thought of the church school and of the children. This church is to be congraulated. —Editor.

— *Grace Church, Enid, Okla.*—Dr. E. L. Harshbarger of Bethel College spoke at a Vesper Service held at the Presbyterian Church here on the subject "Lights Out in Europe." This lecture was sponsored by the Committee on International and Interracial Good Will of the Enid Council of Churches, of which Rev. H. N. Harder is Chairman.—Through the efforts of Elmer Unruh, our C. E. president, the young men and boys of the church are undertaking to beautify the church grounds. Old trees are cut down, the ground leveled and new trees and shrubs are to be planted.—Great interest is shown in the Junior choir recently organized under the direction of Mrs. H. N. Harder.

— ARE WE STILL EVANGELICAL? Unfortunately this worthy Christian term has been used by all sorts of folks. We must confess there have been unworthy evangelists. However Christians must always be evangelical. We must always let our light shine. Those outside the Christian fold must know and feel that they are welcome and that we have a concern for them. We can hardly impress them unless they see in us a Christian consistency in our manner of life. After all what we are speaks very loud. What we say can sometimes not be heard for what we are. Let us be evangelists in seeking others and may they see the example of an evangelist in us.—*Bulletin, First Menn. Ch., Wadsworth, Ohio.*

—*From the Bulletin of the Menno Church, Menno, Washington,* artistically colored by Mrs. Miller, we cull the following deeply meaningful poem:

"Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands . . .
Thy nail-pierced hands, Thy cross-torn hands,
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet . . .
Thy bleeding feet, Thy nail-scarred feet,
My Jesus, show me Thy feet. . —*Brenton Badley*

—*Lorraine Avenue Menn. Church, Wichita, Kans.*—Rev. Edward D. Schmidt, pastor of this church, has kindly sent us their program of services, extending from Sunday, March 10 to Monday, April 29. Meetings and doings are scehduled for every day, for Sundays several. As this church, which is itself a mission church, sponsored by the Western District, is doing mission work on the west side of the city, so-called community meetings are also provided for that group. On the evening of Palm Sunday the Young People and Choir of the congregation will present the drama, "The Living Christ," the proceeds from which are to be applied to the purchase of pulpit furniture for the new church. With a steadily growing membership—it has reached 110—under the vigorous leadership and indefatigable labors of the pastor, a larger church building for Wichita is becoming a pressing necessity.

—*Meeting of the Emergency Relief Board.*—To make it easier for its chairman, Rev. John Lichti of Medford who is somewhat crippled, to attend, the Board met in Wichita, recently, for inportant business.

—*Bethany Mennonite Church, Freeman, S. D.*—The pastor of this church, Rev. L. H. Linscheid, gives the following thoughtful recipe for a blessed prayer meeting: 1 hour of time, 3 or 4 gospel hymns sung with feeling, 1 dozen live testimonies, ½ dozen real prayers, 1 helpful Bible study.

—*Missionary G. A. Linscheid* who with Mrs. Linscheid is rendering special service in our Arizona Mission field writes: "Our trip so far has been very pleasant, and we are enjoying the royal hospitality of the Suderman's here. For our meetings we are leaning heartily upon the support of praying mission friends."

—*Dr. J. D. Unruh, president of Freeman Jr. College* visited on the Bethel Campus recently, in an effort to find teachers for his school, to fill prospective vacancies. Brother Unruh has our sympathy in his task to find first class instructors, with the necessary missionary spirit, to teach for the meagre salary they are compelled to offer.

FINANCIAL

CORRECTION

Referring to the Lame Deer Budget, in the Foreign Mission Board's report of last week's mission number, Rev. Petter says that the $380.00 for native help is mostly for Birney, and only a little over $100.00 for Lame Deer.

REPORT OF THE TREASURER OF EMERGENCY RELIEF BOARD FOR JANUARY AND FEBRUARY

General Fund:

Herald Menn. Ch., Cordell, Okla., by J. A. Harms, $25.56; First Menn. Ch., Mountain Lake, Minn., H. T. Nickel, $39.48; Zion Menn. Ch., Donnellson, Iowa, Hugo Loewenberg, $44.07; First Menn. Ch., Upland, Calif., G. E. Schmidt, $15.37; Mennonite Ch., Pratum, Oregon, W. A. Roth, $24.61; Bethel Menn. Ch. S. S., Inman, Kans., P. E. Kroeker, $30.90; Emmaus Menn. Ch., Whitewater, Kans., W. A. Claassen, $120.01; Hoffnungsfeld Menn. Ch., McPherson, Kans., P. E. Kaufman, $24.30; A Friend, Newton, Kans., $20.00; Bethel College Menn. Ch., North Newton, Kans., Helen Penner, $24.72; Christian Menn. Ch., Moundridge, Kans., J. B. Stucky, $61.00; Men's S. S. Class, Wayland, Ch., Iowa, Mrs. L. Magdefrau, $3.55; Summerfield M. C. E. Society, Summerfield, Ill., Clinton Baer, $5.00; Lehigh Menn. Ch., Lehigh, Kans., R. Weinbrenner, $19.39; Emmaus Menn. Ch., Whitewater, Kans., W. A. Claassen, $34.96; Bethel Ch., Fortuna, Mo., S. J. Moser, $6.05; Bruderthal Menn. Ch., Hillsboro, Kans., F. N. Funk, $10.20; Bergthal Menn. Church, Pawnee Rock, Kansas, H. C. Schultz, $14.28; Gnadenberg Mennonite Church, Whitewater, Kans., E. L. Schmidt, $11.65; Christian Menn. Ch., Moundridge, Kans., J. B. Stucky, $38.00; First Menn. Ch., Newton, Kans., Ted E. Claassen, $30.12; First Mennonite Church, Mountain Lake, Minnesota, H. T. Nickel, $41.31; W. H. Entz, Newton, Kansas, R. 3, $50.00; Medford Mennonite Church, Medford, Okla., P. W. Friesen, $10.00.

For Canadian Debt:

Hoffnungsau Menn. Ch., Inman, Kans., A. B. Reimer, $15.72.

For China:

Bethel College Ch. S. S. Class, North Newton, Kans., W. A. Schroeder, $32.50; West Zion S. S. Class, F. D. Meyers, J. W. Dirks, $8.00; Bethesda S. S., Henderson, Nebr., B. A. Friesen, $39.56; B. B. Wedel, Hillsboro, Kans., $10.00; Kunnjoiners Class, West Zion, Moundridge, Kans., Dale S. Galle, $10.00.

German Relief:

M. Woelke, Arlington, Calif., $5.00.

European War Relief:

Bethel College Ch. S. S. Class, North Newton, Kans., M. A. Schroeder, $8.00; George Gregor' S. Menn. Ch., Olin Krehbiel, $1.00.

South America:

Friends in Christ, Newton, Kans., A. Warkentin, $5.00.

Ernst Harder Acct.:

Y. P. Union, William Juhnke, McPherson, Kans., $2.00; Home Mission Board, J. J. Plenert, Treas., $75.00.

Totals:

General Fund, $704.53; Canadian Debt, $15.72; China, $100.06; German Relief, $5.00; European War Relief, $9.00; South America, $5.00; Ernst Harder, 77.00; Grand Total, $916.29.

Remittance, Total, $755.43.

Respectfully submitted,
Peter H. Unruh, Treas., Goessel, Kansas

REPORT OF EX. COM. OF MISSION SOCIETIES

Foreign Miss. General Treas.:

Miss Sew. Soc., Pretty Prairie, Kans., $15.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $40.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., $35.00; Miss. Sew. Soc., Berne, Ind., $50.00; Tabea Sew. Circle, Petaigon, Sask., $5.00; East Swamp Miss. Soc., Quakertown, Pa., $7.00; Sew. Soc., First Menn. Ch., Madrid, Nebr., $27.90; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, $35.00; Pleasant Valley, Miss. Soc., Kismet, Kans., $10.00; Johannestal Sew. Soc., Hillsboro, Kans., $26.95; Jansen-Watson Sew. Soc., Watson, Sask., $40.00. Total, $291.85.

Home Missions:

Pleasant Valley Miss. Soc.,Kismet, Kans., Home Miss. Gen'l. Treas., $10.00; Jr. Miss. Band, Berne, Ind., Home Mission Evangelistic work, $10.00; Int. Miss. Band, Berne, Ind., Girls Home, Winnipeg, Man., $10.00; Total, $30.00.

Retired Miss. Pension Fund:

Miss. Soc., Aberdeen, Idaho, $32.54; Deep Run Miss. Soc., Bedminster, Pa., $3.00; Mrs. Charles Wasser, Bedminster, Pa., $1.00; Jansen-Watson Sew. Soc., Watson, Sask., $8.32; Total, $44.86.

Bibles, Arizona Mission:

Young Ladies Aid, First Menn. Ch., Hillsboro, Kans., $5.00; S. School Class, Wayland, Iowa, $2.75; Miss. Soc., Lima, Ohio, $5.00. Total, $12.75.

For India:

Chr. Menn. Sew. Soc., Moundridge, Kans., Biblewoman, $30.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Widow, $20.00; Hereford Ladies Aid, Bally, Pa., Orphan, $25.00; Same, India, where needed, $25.00; Same, Champa Station, $15.00; Miss. Soc., Lima, Ohio, Water System, Champa St., $5.00; Salem Ch. Sew. Soc., Munich, N. D., Basna St. work, $14.69; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., Needy children, $20.45; Sew. Soc., Goessel, Kans., Rev. J. R. Duerksen, Birthday Gift, $5.00. Total, $160.14.

For China:

Salem Ch. Sew. Soc., Munich, N. D., Biblewoman, $30.00; Same, Work where needed, $14.69; Johannestal Sew. Soc., Hillsboro, Kans., China Relief, $15.00; Sew. Societies, First Menn. Ch., Hillsboro, Kans., Electric Light Plant, $60.00; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., Needy children, $15.45; Hereford Ladies Aid, Bally, Pa., China, where needed, $25.00; Same, Kai Chow Hospital, $15.00. Total, $175.14.

Oklahoma and Montana Stations:

Miss. Soc., Aberdeen, Idaho, Rev. B. Toews, Okla., $10.00; Miss. Soc., Upland, Calif., same, $5.00; Onecho Miss. Soc., Colfax, Wash., same, $5.00; Miss. Soc., Reedley, Calif, same, $5.00; Miss. Soc., First Menn. Ch., Paso Robles, Calif., same, $8.00; Miss. Soc., Immanuel Ch., Los Angeles, Calif., same, $2.00; Miss. Soc., Aberdeen, Idaho, Mrs. R. Petter, Montana, $10.00; Miss. Soc., Upland, Calif., same, $5.00; Onecho Miss. Soc., Colfax, Wash., same, $5.00; Miss. Soc., Reedley, Calif., same, $5.00; Miss. Soc., First Menn. Ch., Paso Robles, Calif, $8.00; Miss. Soc., Immanuel Ch., Los Angeles, Calif, same, $2.00; Miss. Soc., Aberdeen, Idaho, Mrs. V. Petter, Montana, $10.00; Miss. Soc., Upland, Calif., same, $5.00; Onecho Miss. Soc., Colfax, Wash., same, $5.00; Miss. Soc., Reedley, Calif., same, $5.00; Miss. Soc., First Menn. Ch., Paso Robles, Calif., same, $8.00; Miss. Soc., Immanuel Ch., Los Angeles, Calif., same, $2.00. Total, $105.00.

Expenses of Ex. Com. and "Miss. News and Notes":

Dorcas Soc., Wayland, Iowa, $5.50; Flatland Group, Quakertown, Pa., $1.00; Emmaus Miss. Soc., Whitewater, Kans., $0.15; Bethany Miss. Soc., Freeman, S. D., $2.60; Chr. Menn. Sew. Soc., Moundridge, Kans., $5.00; Upper Milford Sew. Soc., Zionsville, Pa., $2.00; Mrs. Fred Klassen, Whitewater, Kans., $0.25; Mrs. Jonathan A. Miller, Freeman, S. D., $0.25; Mr. Peter B. Friesen, Loon Forks, Sask., $0.25; Mrs. Marie Bauman, Halstead, Kans., $0.26; Group, Coaldale, Alta., $1.25; Sew. Societies, First Menn. Ch., Hillsboro, Kans., $11.00; Hereford Ladies Aid, Bally, Pa., $6.00; East Swamp Miss. Soc., Quakertown, Pa., $0.60; Miss. Soc., Windom, Minn., $0.80; Miss. Soc., Inman, Kans., $0.50; Miss. Soc., Plum Coulee, Man., $2.00; Mrs. E. J. Neuenschwander, McPherson, Kans., $0.25; Mrs. Anna Hallman, Milford Square, Pa., $0.25; Herald Publ. Co. (Donation), $9.23. Total, $49.14.

Miscellaneous:

P. W. Penner's Birthday Coll. per Brudertal Sr. and First Menn Ch. Sr. Societies, Hillsboro, Kans., P. W. Penner's Return to India, $111.73; Hereford Ladies Aid, Bally, Pa., U. S. Indian Missions, $25.00; Miss. Soc., Aberdeen, Idaho, Call. World's Day of Prayer, $1.00; Bergtal Sew. Soc., Pawnee Rock, Kans., same, $4.60; Jr. C. E. Soc., Bethel College Ch., North Newton, Kans., J. B. Ediger, Okla., Bibles, $2.50; Jr. Quarter Fund, Johannestal Sew. Soc., Hillsboro, Kans., Miss Eliz. Foth, N. Y. Needy children, $5.00; Jr. Miss. Band, Berne, Ind., Rev. J. B. Wiens, Vancouver, B. C. car, $10.00; Same, Rev. J. H. Janzen, Waterloo, Ont., "Briefe an mein Volk," $10.00; Jansen-Watson Sew Soc., Watson, Sask., Christmas Fund, $5.00. Total, $174.83.

Grand Total, $1,043.71. Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

RECEIVED FOR HOME MISSIONS COMMITTEE OF W. D. CONFERENCE, FEBRUARY, 1940

Friedensfeld Ch., H. B. Regier, $9.36; New Hopedale Ch., Alpha J. Unruh, $12.00; Lorraine Ave. Mennonite Ch., J. B. Muller, $30.00; Bethel College Ch., Helen Penner, $19.57; Hebron Ch., C. L. Wall, $18.00; Sychar Ch., H. S. Ratzlaff, $1.72; Second Mennonite Ch., Beatrice, Nebr., J. P. Jantzen, $11.30; Gruenfeld Ch., David Schmidt, $13.80; Kidron Ch., F. W. Koehn, $3.00. Total, $118.75.

G. A. Linscheid, Treas.

Note: Our treasury was emptied at the end of last month, and only a little over a hundred dollars have come in to replenish the same; just how we are going to pay something like $500.00 at, or towards the end of this month, I am not able to figure out at this time! I am hoping that more contributions will come in at once so that we can give our workers their meagre support.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LIV NORTH NEWTON, KANSAS, MARCH 28, 1939 NO. 13

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Meditations for 'Passion' Time

In following the closing events in the life of our Savior, we are rapidly approaching the time when He drank the cup of woe for our sins and transgressions. No human being can begin to fathom the terrible suffering and agony that the Lamb of God suffered in our stead. No earthborn individual can begin to understand the full meaning of the work he wrought in our behalf. The thing that before Christ unknown millions of human beings tried to do, namely to get rid of their burden of sins, and other unknown millions have tried to do since His days, He accomplished with that one supreme effort, His death on the cross. And now it is as the apostle John puts it so tersely, *"The blood of Jesus Christ, (the Son of God) cleanseth us from all sins."*

No more meaningful a statement, no greater truth than this has ever been uttered. It will take all eternity to reveal the full import of it. What is it that takes away our sins? It is not silver or gold. It is not through chastisement, nor fasting (though this may have its place), nor through self-inflicted tortures, as lying on a bed of upturned spikes. It is not through a full bath and scrubbing, for sin cannot be removed from the body like filth, it is part of us, it is imbedded in the flesh, in the heart. For 1900 years this great truth of the sin-cleansing power of Christ's atoning blood has been preached widely, and its actual, though miraculous working power, has been proven by numberless sainted believers, yet, the world as such, including much of Christendom, carelessly passes this remedy by or is blind to it. Indifference, lack of faith, love of the world's allurements stand in the way. As we think and meditate upon the priceless work of salvation, should we not pray, as never before, for a great spiritual revival in Christendom and a mighty working of the spirit of God in the hearts of men that they may see their sinful ways. The more we do this and go into mourning concerning it, the more we will enjoy Easter. Yes, a Christ that has poured out his life blood to take away our sins and a risen Christ that has conquered death, furnishes the remedy for the world's ever increasing ills. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish but have everlasting life."

"Father Forgive"

Read: Matth. 27:39-44; Mark 15:32;
Luke 23:34, 35-37.

MEDITATION FOR 'PASSION' TIME

by J. J. Balzer

We are approaching the most horrible and dark night of the world's history during the passion week of our beloved Christ. That Good Friday of more than nineteen centuries ago was surely a turning point of time, when even the sun hid its face for three hours during noonday and an earthquake tore the rocks asunder. But there was another darkness that made the darkness really dark. Two statements of our Lord express this fact: a) *"This is your hour and the power of darkness."* b) *"They have done unto Him, what they could."* All the forces of Sin and the Powers of Satan exemplified their power. Things more serious could never have happened on this globe. *Sin here established itself as most sinful.*

But these facts are really not drawing men to Calvary. It is not this that deeply grips my heart, no, no! What draws me to Golgatha is the *most beautiful ray of light and hope that pierces through the darkness of sin. The glorious sunray of the Grace of God, which arrayed the world since the memorable day.* The intercessional prayer of the suffering and bleeding Christ upon the Cross gives this ray of light and hope its real brilliancy. By this prayer: "Father forgive them," He throws the "First-Fruits" of His Salvation into our bosom.

Three questions shall briefly lead us in our meditation of this prayer: I. *What is the substance or sum of it?* II. *Upon what authority does it rest?* III. *What are the boundaries within which this prayer is answered?*

I. *What is the substance of this prayer?*

Horrible things are going on on Mount Calvary! A corps of a mob from the underworld is storming the hill. The Power of Darkness is foaming blasphemy and hatred against the Holy One, the Christ, their Messiah. And, foremost, men who should be servants of holiness and righteousness are the principal leaders of mob-rule. But, my dear readers, without knowing it, they glorify the One on the cross instead of defying him. They think of pulling the King's crown from his bleeding head, but instead are lifting the veil from his majesty. Listen to their cries one by one! *"He has helped others,"* they begin *"but himself he cannot help."* A better and truer testimony they could not have expressed. *"He has helped others."* Yes, *thus we know him.* Just so the nation experienced him. He helped where no one could help, where all human help and means failed. He opened the eyes of the blind, even the born-blind. He cured the lepers and the maimed, and even resurrected the dead. He was the great Physician and Helper and never failed. Yes, they extended a Noble prize to him by saying: *"He has helped others."*

"He has trusted God," they continued. Even this they had observed in him, when they saw him in devotional fellowship with God. Further they continue: *"He has claimed to be the Son of God,"* thus testifying to the truth of his testimony which even the Demons expressed in their cry: "We know who thou art: the Holy One of God!" *"Thou art breaking down the Temple and rebunlding it in three days, help thyself now,"* they cry. Even to the resurrection of their Christ, which Jesus had predicted, they thus testify. And not less they must admit to the fact that Jesus had entitled himself to be the "King of Israel," when they cry: *If thou art the Christ, the King of Israel, so step down from the cross."*

What have they accomplished through these terrible blasphemous accusations? They have broken the most beautiful "Jewel," to make its pieces more beautiful and establish its everlasting glory. Jesus hears it all. Oh, that we could at that moment see what moves his loving heart! But listen! His lips are moving! He begins to speak. What will we hear? "Woe unto you?" or "may God curse you!" Men might say this. But listen! "Father, take this cup from me" or "ease my pain." Does he say that? No, NO! He does not think of himself, He desires to empty the cup which the father has given him. He thinks of his murderers and prays: "Father, forgive them!" Mercy, compassion and forgiveness he prays for them. Shall we not at this moment bow our heads and hearts and worship?" Alas! What words from the cross, "Father, forgive them!" Not words only, no, what an act! More precious than all of the miracles of his active ministry. His face was radiant at the moment of transfiguration, but here it shines in God's personal glory. Father forgive! With these sacred words he takes his murderers to his heart, carries them to his father's throne and lays them down into his bosom to assure them grace. But this prayer, dear readers, does not only embrace the murderers present on Calvary, but it is uttered *for you* and *for me* and *all the human race.* It is the Mediator, the Bondsman, the Highpriest, better than Aaron, who prays on the cross.

II. *Upon what authority does this prayer rest?*

We read in Scripture: "Righteousness is the step to God's throne." Is this righteousness when he pleads for pardon for these law-breakers? Do we not read, "Cursed is he who does not keep all the words of my laws? Yes, and Jesus came to keep the law and not to break it. But why this authority? Why, do you not know, my dear reader, that Christ upon the cross *became the curse for us in that he was made Sin for us, that he took the place of all these guilty murderers:* The Righteous for the Unrighteousness, for he bears their sins (Isaiah 53). Abel's blood cried towards heaven, but Christ's blood speaks better than Abel's. He pays the debts for the Race, *for he is Authority.*

III. *What are the limits within which this prayer is answered?*

These limits are shown in the added sentence, *"For they know not what they do."* They did it seemingly consciously, but it was in a state of moral blindness and they could not extract themselves from guilt and punishment. *But Jesus looked farther and deeper.* If these men had known that the One they condemned was not only a righteous and innocent man but *the Lord of Glory,* they would not have crucified Jesus. But as they unconsciously sacrifice me they are *paying the ransom* for themselves, and they are making it possible that thou, father, without offense to thy righteousness, might extend grace and mercy to them. But these bonds of the prayer, father forgive them, for they known not what they do, are widening themselves the more and more, when we consider *the Plan of God's Salvation. God's plans are world plans.*

The Apostle Paul asks a most serious question in Romans 11:11-12, 15, thus: "Have they stumbled that they should fall? *God forbid:* but *rather* through their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world and the diminishing of them, the riches of the Gentiles; how much more their fulness? - - For if the carting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Please read verses 25-36 in addition.)

Even you and me Christ had in view when he prayed: "Father forgive them. *The Riches of the world!* Think! *World reconciliation*! That is the heritage that lies near the blindnes of Israel for us. And when the fullness of the Gentiles has come in, then the eyes of the blind shall be opened and all Israel shall be saved. Till then this poor scattered nation must bear the guilt of their fathers and their blood has drenched all of Europe through the past centuries. And the real woe of Jacob, their greatest tribulation, is still waiting for them. Praise the Lord! Their dying King, our Lord and Savior shall return and gather his Israel from all the corners of the earth and be glorified among them as King of Kings and Lord of Lords. *Shall even we not forget to pray: "Father forgive them and also us?* Amen.

"GOD"

Sermon Preached by P. R. Schroeder, Freeman, South Dakota, at the 50th Anniversary of the Founding of Bethel College

Introduction:

The interested visitor at the R. G. LeTourneau Factory at Peoria, Illinois, is impressed with seeing "the largest and most powerful tractor ever made," "the largest earth moving machinery ever made," and the "greatest profit-producing industry of the present national recession period." But infinitely greater than any of these is the subject of this message, "GOD."

We shall listen to the following VOICES declaring "GOD": I. The Voice of the Heavens. II. The Voice of Nature. III. The Voice of Men. IV. The Voice of God's Word.

1. THE VOICE OF THE HEAVENS

First Text: Psalm 19:1-2, "The heavens *declare the glory of God;* and the firmament *showeth his handiwork.* Day unto day uttereth speech, and night unto night showeth knowledge."

A. Distance to the Sun

a. A bicyclist travelling 100 miles per day—if it could be done—would require 2550 years to travel from the earth to the sun. Beginning in the year 1 A. D. he would be about two thirds of the way to the sun now. b. A railroad train, travelling at 60 miles per hour—if it could be done—would take 175 years to reach the sun. Anyone wishing to buy a ticket for this trip at two cents per mile, would have to pay a fare of $1,860,000.00. c. A cannon shot, travelling at the rate of 2,500 feet per second—if it could be shot from the earth to the sun—would take six years to reach the sun. Any thoughtful person will be overwhelmed by the realization of these vast distances, that DECLARE THE GLORY OF GOD.

B. Size of the Sun

a. If the earth (8,000 miles in diameter) could be placed at the center of the sun, the sun's surface would be 433,000 miles away from the crust of the earth. b. The moon is 239,000 miles away from the earth, so, if the moon were also within the sun and travelling around the earth at its customary distance, it would be only a little better than half way to the surface of the sun. Surely THE VOICE OF THE HEAVENS DECLARES THE GLORY OF GOD.

C. An Illustration of the Size of the Universe

Imagine the earth the size of the period at the end of a sentence, one fiftieth of an inch, equal to one twenty five billionth of its actual size. Then the distance to the sun would be 19½ feet, and the size of the sun would be two and one sixth inches. In the same proportions the distance from the earth to the nearest star would be approximately 1,005 miles. The distance to the Milky Way would be 23,380,000 miles, and the distance to the farthest photographed galaxy of stars would be about 81,830,000,000 miles. And by a bold scientific guess the diameter of the universe would then be 1,402,800,000,000 miles, according to a most illuminating article in the Atlantic Monthly of February 1935. Who can be indifferent to the majesty of the INFINITE GOD, THE CREATOR OF THE HEAVENS AND THE EARTH, in the contemplation of such incomprehensible distances.

D. An Estimate of the Size of the Universe

It is estimated that there are in the starry heavens 500 million million galaxies of stars, like the Milky Way. Each galaxy is probably 800 times larger than the sun. And the sun's volume is estimated at 1,300,000 times that of the earth. The diameter of the universe is estimated at six billion light years, one light year being equal to 5,880,799 million miles. With light travelling at the rate of about 186,000 miles per second we see the sunlight of eight minutes ago. We see the Pleiades (the Seven Little Sisters) of 500 years ago. And we see the Nebula in Andromeda of 800,000 years ago. Surely THE HEAVENS DECLARE THE GLORY OF GOD!

(Other units of the sermon will follow in due time)

Our Choice Should Be Easy

Adolf Friesen

Let us get the proper perspective; let us evaluate fascism and communism for what they are, not for what they pretend to be, or what their devotees claim for them. Most of us reject communism as ungodly and regard it as directly in opposition to our American ideal of democracy. But there are many here in America, especially those with a German background, who are tolerant and sympathetic toward fascism. There are obvious reasons for this which on the surface warrant such tolerance. Here, for instance, is a report by the United Press that "Germany is unable to find sufficient men to carry out the work to be done. Today 6,600,000 more Germans are at work than in 1929, and men in the 70's are coming out of retirement to return to their old jobs . . . " etc. This apparently gives a very favorable picture of Germany's economic condition. Ardent Nazis speak enthusiastically about the wonderful things that Hitler has done for the German people. And has he not resurrected Germany from a downtrodden to a self-sufficient nation?

The German bureau of propaganda is making most of these facts, and we see the results of it here in America. The recent meeting in New York City, where 10,000 members of the "Bund" met to salute the Swastika, is evidence of the success of this propaganda. And the fact that fascism is gaining in popularity in a way that we who are interested in the preservation of democracy feel cause for alarm. But why feel cause for alarm when fascism has wrought such wonders in Germany? Here, precisely, is the danger. We see but part, the favorable part of the picture. Let us consider all the facts and it will not be difficult for us to make our choice.

In the first place Germany has met the unemployment problem, because under her compulsory military and semi-military conscription more than one million men each year are withheld from the labor market. (Is this an actual fact?—Editor). Furthermore, her armament factories work overtime to keep pace with her furious armament drive. Again, thousands of men are put to work to complete her western fortifications. And in fairness, we must add, that the drive for economic self-sufficiency has given jobs to thousands of people in other industrial pursuits.

Here, then, you have a picture of modern, ambitious Germany, tirelessly working toward the goal of unexcelled military strength. Field Marshal Herman Goering summarized it well in a recent speech: "Germany is one of the greatest powers the world has ever known and the German soldier is best of all. The strength of 100 million Germans of the future shall be such as to withstand all fatigues and hardships they may be called upon to bear. Young men will stream in double and three-fold numbers into barracks. We intend to use every one of them. It is up to us to keep and increase our lead."

Can we as Christians indorse a program like that? Surely this is a situation for serious thinking and weighing of values. We do not have to make our choice between fascism and communism as is often assumed. Both are totalitarian in aim and effect. They reject the fundamental decencies and safeguards upon which democratic societies are built. We here in America do not have to express our loyalty to one or the other of these two repugnant alternatives. We recoil from the thought that either fascism or communism might some day become dominant in America. Our choice should be easy.

But let us not judge the people of Germany harshly for they are the victims of circumstance. We must remember that we, too, have our sins and are therefore not in a position to cast stones at others. Let us rather ask God to preserve our democracy by helping us to put our own house in order, so that we as citizens of a great country may have a wholesome and uplifting influence on others less fortunate than we.

— The United States Senate has declared war on the war profiteers. Welcome news! Had it not been for the war profiteers, munition mongers and selfish militarists, the U. S. would sit pretty snug today and much of the present trouble in Europe could have been avoided. If Ex-President Wilson's "fourteen points" had been made the basis of peace after the World War it is hardly likely that there would be any dictators and totalitarian states.

The Church of Christ Goes Forward

The way the cause of Christ goes forward in Indi is both heartening and challenging. The church i growing—growing in grace and number. In our entire field this is evident, but oustandingly so in th Phuljhar area. The recent Hindustani Church conference at Mauhadih, in which church representative from the entire field met, was pervaded by a spiri of venture and brotherliness. This filled our heart with gratitude and gave us a great confidence in th future of the church in India. Nothing particularl stirring or exciting has happened, but the quiet progressive and venturesome spirit was impressive an heartening. In Phuljhar the district church "sammelans," the semi-annual conference of representative from the fourteen district churches in the Basn field, also have given evidence to the fact that th Hindustani church is ready and zealous to go forward with the Master.

In the Phuljhar area 225 people could be adde to the Church of Christ through baptism in 1938 Several more small groups were ready for baptism but the pressure of other things made it impossibl to baptize them before Christmas. A very encouraging fact about this ingathering is that a large numbe of these people were won and prepared for baptism b lay people. Lay men and women, after a short period of training, were sent out to villages where the have relatives who were approachable. For this service they received about 70c-80c a week when awa from home. The Lord has honored this type o evangelism with much fruit.

There is a Christian community of approximatel 1800 in the Phuljhar area. These Christians liv scattered in groups of about 45 villages. They ar grouped in fourteen simply organized churches o congregations. This makes shepherding, teaching an discipline much easier. Several groups of new converts have not yet been organized into churches The leaders of these churches are quite ordinary me who need constant guidance and inspiration, but the are doing a fine service in their humble way.

One of the most encouraging phases of churc building in the district is the daily evening grou worship. At a recent meeting of church and grou leaders it was reported that in 24 villages the Christians meet regularly for daily evening worship wit an attendance of at least 50 per cent of the grou In villages where they have a church building the usually meet there. Where they do not have church they meet in a centrally located courtyar for the evening worship. To worship our Lord together with these humble village Christians has bee an experience which I shall always remember as on of the precious experiences of life.

The doors are opening ever wider for the Gospel and we should not fail to enter where the Lord thu opens the way. The 225 people who have come into the church last year enlarged by just that much the circle of relatives who are approachable. But these new Christians must be guided, inspired and taught how to witness for their Lord, and it is here where the need for more missionaries comes in. Then also, as already mentioned, the leaders of the church are very ordinary men who need constant guidance, inspiration and teaching. To the missionary pastor falls the task of upholding and strengthening these lowly servants of the Lord. Here again the missionary is needed. It is a fact that Christian people need to be guided and inspired even in their daily worship of the Lord. Our Hindustani friends are no exception. The daily evening group worship in the villages must be kept inspired and directed by a worshipping consecrated leader. Thus the wider the door for the Gospel opens in India the greater the need for new missionaries.—*W. F. Unruh.*

A LETTER WITH WORTHWHILE SUGGESTIONS

From a Veteran Minister, W. W. Miller

Pulaski, Iowa

In view of the fact that I am retiring, at my request, from the leadership of my dear people here in Pulaski, I am writing this little word concerning my ministerial experience, for the benefit and encouragement of those who may be preparing to enter into this greatest of all callings, either here or elsewhere. Since the day that I left the schoolroom, where I spent twenty blessed, and I hope fruitful years of my life, as teacher, for the pulpit, there has never been a time to my recollection when I ever regretted having responded to this high calling. A definite and unmistakable call came to me while acting principal of a High School in Millersburg, Ind., from the Mennonite congregation at Pulaski, Iowa. There are many details that would be interesting but time and space forbids. Early in May, 1897, I preached my first sermon as pastor here. My subject was "Jesus, the Light of the World;" and by God's grace I am still using that subject, in the pulpit and out of it. With the exception of ten years in Chicago, and Goshen, Ind., it has been my privilege to minister as shepherd of this little flock for over thirty-one years: baptizing them, marrying them, and burying them. Our going in and out among them, has been pleasant from the beginning to this hour. Always agreeing upon things fundamental and paramount. "In union there is strength." This has been the secret of our walking together these many years. I bespeak for any young man a blessed experience in the Lord who may be called to stand in the pulpit where I have received showers of spiritual blessings from a responsive people these many years.—W. W. M.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 9, 1939

PAUL PREACHES THE RISEN CHRIST

(Easter Lesson)

TOPIC: *What It Means to Have a Risen Christ*

Introduction

The time of this lesson is about fourteen years after Paul's conversion. He is now on his first missionary tour, Barnabas accompanying him. They have passed through Cyprus and have come north into Asia Minor to the city of Antioch in Pisidia, the home of many Jews. Paul and Barnabas, devout Jews, attended the synagogue worship on the Sabbath day and Paul accepted the invitation to speak. He reviewed the early history of the Jewish nation up to the time of David, and then passed over the centuries to Jesus of the seed of David, and presented him as the risen Christ, the Savior.

Paul Proclaims the Gospel of the Risen Christ

vs 16-39

Paul sought the synagogue on the Sabbath for there he could meet the people and present Jesus to them. He came for this purpose and used every possible opportunity to further his mission. Here were assembled the devout Jews and also Gentiles who had come under Jewish influence—"ye that fear God" (v16). These were proselytes who had accepted Judaism, either in its entirety or only in part. All of them believed in the true God.

Paul made it plain that Jesus of the seed of David (v23) is the Messiah, the Savior, the Son of God. He is the one promised by God to the people. This Savior has already come. John, the Baptist, spoke of him as coming after him. God has now fulfilled His promise in sending the word of salvation to his hearers (v26). The Jews of Jerusalem and their rulers rejected the prophesied Messiah and prevailed upon Pilate that he should be slain upon the cross. His dead body was laid in a sepulcher, a proof of the reality of his death. God raised Him from the dead(v30), thus fulfilling the promise made unto the fathers (vs 32, 33). He also was seen by many after his resurrection (v31).

Paul preached a gospel of pure grace (vs 38, 39). Forgiveness of sins and justification can be attained only through the atoning death of Christ. Paul teaches the doctrine of justification by faith and not by the keeping of the Mosaic law. We are justified "in Him," "every one that believeth," "from all things," and as soon as we believe. The responsibility to accept this salvation rests upon each one personally.

The Christian's Triumph Through Christ

1 Cor. 15:19-22

Our Lord's resurrection is the pledge, assurance of the resurrection awaiting all Christians. In it lies our hope for eternity. Our faith is not in vain, nor is our hope limited to this life. Christ rose from the sleep of physical death, the first one. Death came by the sin of man, Adam; the resurrection came by the man, Christ Jesus. All may have eternal life through faith in Him.

What It Means to Have a Risen Christ

Paul strongly emphasizes Christ's resurrection which is the supreme proof that He came from God and is His Son. Paul is speaking of that which occurred recently. Paul had seen the risen Christ on the Damascus road. The risen Christ of the other world had become very real to him. Our salvation from the power of sin in this world depends on the *living* Christ.

Paul has a lofty conception of the importance of the future world. We are here for but a short time. Eternity stretches out before us. God did not intend that we should be saved for this life only. He promised us eternal life in Christ whose resurrection assures our hearts, gives meaning to God's promise. We too shall arise triumphant over death.

QUAKERTOWN, PA.

Dear Editor: In the last few months there have been several statements directed at the Bible School trained pastor. No doubt such statements are many times justifiable. However, I feel that we as ministers will never succeed in building up the Kingdom of God, if there is a constant feeling of ill will between us, along educational lines. We ought to thank God for every Seminary, College and Bible School pastor who is faithfully proclaiming the Word of God.

A Bible School training has given me a sound, fundamental, and Biblical message to bring to the people.

Secondly, it has given me a "passion" for lost souls.

Thirdly, it has given me a "vision" of lost humanity outside of Christ, who are eternally lost, unless "born again" from above.

As ministers, our chief concern should be to get the "gospel" out to such people, as well as building up the faith of those already "in Christ."

Therefore, if we have a real "passion" for lost souls, we will not be striking at one another, but will thank God that souls are being saved and believers edified, whether it be through a Seminary, College or Bible School trained pastor.

Beloved, let us work together in spreading the Gospel.

I remain, Sincerely yours,
Rev. H. D. Burkholder.

Nothing gives us a greater idea of our soul, than that God has given us, at the moment of our birth, an angel to take care of it.—Jerome.

SERMON SKETCH

THE COMPASSION OF JESUS

Ernest J. Bohn, Souderton, Pa.

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." (R. V.) Matt. 9:36.

What was Jesus' attitude towards the great human needs of his age? There was, in Jesus day, perhaps even more so than now, great physical distress and suffering of body and soul among multitudes of people. Disease, suffering, disappointments, and physical wants of all kinds will always be the lot of man on earth. Alongside of this desire within man for physical comfort, there has been another need of even greater significance—*the need of the soul* which is never at peace until it finds God. How did Jesus meet these two great persistent age-long needs which stand in such close relationship to one another in this life, and which so vitally effect one another?

1. Jesus' Response to Physical Need

Let us first briefly follow Jesus as He comes in contact with some of the many individual physical needs of human life, as they are recorded in the 8th and 9th chapter of the Gospel according to Matthew. Note there, how immediately after the Sermon of the Mount, he comes in touch with some of the practical needs of human life. Crowds follow Him at once. A loathsome leper comes to Him, sure that Jesus can heal him, and Jesus does not disappoint him. No more has He entered Capernaum, when an army captain comes to Him, begging that He should heal his trusted servant whom He has left at home. Next a man of authority approaches Him, telling Him of his little daughter who has just died. On His way thither a woman ill for twelve years finds help by merely touching his garment. Then came two blind beggars whom He sent away rejoicing over restored eyesight. A dumb man possessed with a demon was brought to Him and he too was made "whole." To every one of these coming to him in distress for help he brought happiness.

Notice, that every one of these cases that came to Him for help, came because they had great faith that He could help them.

Then Matthew records that Jesus went about all the cities and the villages "teaching and preaching the Gospel of the kingdom and healing all manner of disease and all manner of sickness." Multitudes followed Him everywhere seeking for help.

II. Do the Multitudes have Faith in the Christian Church today?

Today there are still the multitudes in distress for various reasons. We have splendid charitable organizations, hospitals and clinics, but there still is much physical distress, in the form of disease, poverty, the wretched and destitute millions in the war ridden areas of the world, and the millions of unemployed. Do these distressed multitudes of today have faith in the Christian church that it can help them in their great physical needs? Jesus had the kind of reputation which made people feel that He could do something for them. Is that the kind of reputation which made people feel that He could do something for them. Is that the kind of reputation the Christian church has today? Do the multitudes know it for a compassion that is kind and sympathetic?

III. The Deepest Need in the Realm of the Human Soul

Underneath the great physical distress which Jesus witnessed, he saw something in the faces of the multitudes which told Him there was another and far more important need than that of relieving bodily distress, important as that is. Their greatest problem was that of the soul—a spiritual need. He was deeply moved in compassion toward them, because he saw them as "distressed and scattered as sheep not having a shepherd." This phrase suggests that they had no one and nothing to depend upon. What is more pitiful than to see a man who has no strong faith to lay hold of, to lead him through some of the tragic experiences of life.

There seems to be no panacea for social wrongs. The problem of the human soul can not be solved by only changing the circumstances and the environment of a person. The facts seem to indicate that people of the privileged classes are no better Christians than those of the underprivileged classes. The greatest need is a profound spiritual renewal within. Jesus' compassion went out to the multitudes, because they had found nothing which brought peace and satisfaction to their souls. This is a striking picture of suffering multitudes in the world today. Can we instill a faith in their hearts that we have something to give them which is even more important than bread, although both of these needs are to be satisfied?

CORRESPONDENCE

BETHANY CHURCH, QUAKERTOWN, PA.

Our congregation can report things progressing well since the last correspondence. A catechetical class of nine members is now being instructed, and will be baptized some time in the near future. A series of pre-Easter services has been announced, with the message to be brought by Rev. Olin Krehbiel, pastor of the Grace Mennonite church at Lansdale. The services will run from March 26-31, and the sermon topics are, in order, "Behold the Love of God," "Faith and Works," "The Christian Life," "Being Tested," "The Coming of Our Lord," "Behold Christ Stands at the Door."

Efforts are being made to have as many Sunday School members as possible pledge themselves to daily Bible reading and prayer. Recent promotions in the Sunday School have changed the classes somewhat, but generally for the better. The two largest classes are the Adult Bible Class and the Junior Bible Class, both adult classes, and it is encouraging to see the latter with the largest membership it has had at any time.

The Brotherhood of the church, formed within the past year, is now a going organization, holding regular monthly meetings for the discussion of various topics. The Ladies Aid Society continues active, as is also the Young People's Society, holding its meetings on alternate Sunday evenings. The midweek meetings are currently taking the form of the study of world peace, the booklet "Christian Peace," by Rev. E. J. Bohn, being used as a basis for the study.

The congregation, together with the other churches of the Eastern District Conference, is taking up the penny-a-day mite box project for the support of Bluffton College, and the response has been encouraging. Dr. Lloyd Ramseyer, the new president of the college, brought the message at a recent evening service, stressing the value of the college as an investment. The charge looks forward to the concert on April 11 by the Bluffton College a cappella choir of sixty voices, which is touring the East during the Easter season.

It is news when a couple reaches its fifty-eighth wedding anniversary. Mr. and Mrs. Charles Thatcher, formerly of the Flatland charge, and now of this congregation, celebrated that event on March 5.

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EAST SWAMP CH., QUAKERTOWN, PA., 3-13-39

This past Sunday Rev. Addison Horn from Atlanta City, N. J., a graduate of the Moody Institute, started a two-week evangelistic meeting in our church. Due to icy roads and a light rain the regular attendance was not present. A wonderful spirit was shown by those who came. Rev. Horn used as his text I Cor. 9:19-22. Last evening the Junior C. E. celebrated their anniversary. Mrs. Rev. Burkholder gave a "chalk talk." The topic discussed was, "Laying a Good Foundation."—Preparatory and baptismal service will be held on Good Friday night, April 7, followed by the communion service on Easter Sunday.—We are also looking forward to the Good Friday memorial service of Christ's suffering on the cross, held in Quakertown, from 12 noon to 3 p. m., sponsored by the Ministerial Association.—On Easter Sunday morning the Sunrise service will be held at West Swamp church, at 6 a. m.

BUHLER MENN. CHURCH, BUHLER, KANS.

Winter has come to an end again. It is March and spring has begun. At present we enjoy nice balmy, spring weather, but this month has a very bad reputation. You can't trust it. It may smile at you in the morning, cloud up an hour later, drenching you with icy rain or biting sleet before night.—There are a lot of people in the world who are just like the month of March, they are not dependable. May we, who call ourselves Christians, always be dependable to walk straight and honorable, and do what is right. In meeting temptations we are constantly called upon to make decisions in order that we may be kept from drifting with the current of the world. May the Lord depend on us.

For the past few months our church has been without a standing minister. The former pastor, Rev. J. M. Suderman, had to leave on account of ill health. Missionary August Ewert from Newton has very faithfully served us during this time on Sunday mornings with very inspiring sermons, and also teaching catechism.

Feeling the need of having our own minister, many a prayer has been sent to the throne of God to help us find a man that would be willing to become our leader. Our prayers have been answered. Rev. J. F. Schmidt from Council Grove, Kans. is willing to come in June to be our minister. We are looking forward with joy to greet Brother and Sister Schmidt. May the tie of Christian love bind us together, that, by working with him, we may lighten his tasks. May God bless us and make us a living church for Christ only. —Mrs. N. D. Esau, Corr.

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SALEM ZION CHURCH, MARION, S. D.

Once more our thoughts turn to that season of the year, when nature awakens to a new life, and spring comes forth in all its beauty. Would that our hearts too, might feel a new awakening, to the all important things in life.

Winter here has been exceptionally mild and due to that, roads and weather conditions permitted regular church services throughout the year. If this mild weather continues, spring work will soon begin which is a very busy time for all.

This community was privileged to hear a splendid musical program, given by the joint men's clubs of the Salem church, the city of Freeman, and the Salem Zion church, at the college auditorium, on the evening of March 12. The chorus consisted of forty six voices under the able direction of Prof. Toews of the college. There were many in attendance.

Rev. A. P. Waltner accepted a call and has been serving the neighbor (Bethesda) church since Jan. 1st. We are confident that he will serve that congregation as efficiently as he did ours.

Ten young people are enrolled in the catechism class this year. Since January they have met regularly with the minister for instruction during the Sunday School period.

An influenza epidemic is prevalent in this community with many sick, but no serious complications thus far. There also have been several appendicitis operations recently, but we are happy to report that there have been no deaths in the new year.

Our church holidays will soon be here, when we shall again commemorate our Savior's suffering, death, and resurrection. We trust that its observance will tend to draw us ever closer to the Christ who died upon that cross. —Mrs. J. J. Saner, Corr.

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WEST ZION MENN. CHURCH, MDGE., KANS.

For the fifth consecutive year the World Day of Prayer was observed in our church on Friday, Feb. 24. Nine churches were represented on the program. The morning service, beginning at 10:30 was under the leadership of Mrs. Bradbury, wife of the Methodist minister. Mrs. Walter Gering, wife of the pastor of the Eden Mennonite church, was leader for the afternoon service. Missionary and Mrs. August Ewert were guest speakers in the afternoon. A number of local people furnished musical numbers and short talks.

During the noon hour a covered dish was served in the church basement. Guests were seated at four long tables, which were decorated to represent the four seasons. At least 150 persons were served, the larger number of course were women, but a number of men were present. Each year a council is elected to prepare for the next year's meeting. Each church in the vicinity is represented. The attendance has been increasing year by year. It is an inspiring thing to join hands in prayer with folks of other churches and denominations. Moundridge hopes that other communities will follow her example.

On the evening of Feb. 16 the Mission Workers met in the church basement. Husbands and friends of the members were guests. The program consisted of several musical numbers, a book review and a reading. This was followed by a social hour, during which time appropriate contests were enjoyed and refreshments were served.

Rev. Fast, field secretary, visited our church on Feb. 26-28. His messages bring us a larger realization of the worth and dignity of the Mennonite church and inspire us to help further the cause of the kingdom. His visits also serve to link the various churches together. We need to be impressed with the largeness of the task set before us.

Mrs. August, Ewy, Corr.

— *Rev. G. T. Soldner with Mr. Curraus* is in the Eastern District, at present, in the interest of the endowment campaign for Bluffton College.

EDITORIAL
STAFF
Senior Department
R. Weinbrenner
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

GRACE CHURCH, ENID, OKLAHOMA

Greetings to all readers:

After the cold snap we are enjoying the beautiful weather which tells us that spring is near and reminds us of the Easter season.

The work on our church has commenced; for this we are very thankful. The basement is nearly finished. The neighboring churches are also taking quite an interest. On the day of pouring the concrete, seven men from the Meno Mennonite Church donated some labor.

Yesterday, March 12th, a group of thirteen young folks motored to the Cheyenne and Arapaho Indian Mission stations near Canton, Okla. Rev. H. N. Harder and Mr. N. P. Klassen, Newton, each took a car. First we gave a program consisting of songs, sermon, reading, and story telling at the Canton station at 1:30 p.m. At about 3:30 we gave the program at Fonda, the Cheyenne station. After our program the interpreter gave Rev. Harder's sermon in their own language.

A group of about fifteen Indians happened to be there from the Thomas Church near Clinton where Missionary Ediger is at work. This group rendered a number of songs which had the old Indian melodies which they love best. It was very inspiring to us to see our brethren in Christ working in much the same way as we are. We invited the Indians and Missionary Toews' to pay us a return visit as soon as we could offer a church. They responded favorably. We are looking forward to the time when they will come. —Elda Ewert, Correspondent.

A Horse And Some People

When I was a small boy I was in love with a big white horse. He hauled the old-fashioned one-horse hose wagon from the station near my home.

If ever a fire horse looked the part, old Dick did. He always galloped, being hitched alone, his long mane flying in the air, his huge hoofs smiting the pavement as though they would dig right through it. His nostrils breathed fire. He was the beau ideal of a fire horse. All the small boys loved and admired him.

There was something else about old Dick which the boys liked. He was so slow that we could run beside him and watch him perform, exactly the right word. There was a team of lean unhandsome bays which pulled the ladder truck from the same station. They were nothing much to look at. But they always got to the fire first. When Dick finally hove into sight the conflagration was usually all out.

I can still see old Dick coming down the street. Everything about him was perfect except his ability to get to a fire quickly. That had to be left to others.

Since I have grown up I have met quite a few men who reminded me of old Dick. They are men with the best of intentions. They are men who are confident that they are doing great work, are irreplaceable, in fact. I have seen them arriving when there was a serious problem to be solved. They came on the gallop and with metaphorical manes flying in the air. You could almost hear them say, "Don't worry! Here I come! Everything is going to be all right! Just get out of my way and let me solve this! I know all about everything!"

But these men never settled anything and they have never done anything important. They are so interested in how they look arriving at a fire that they forget that there is something more to solving problems than just looking impressive. They never get down to cases and clear up the difficulty. They simply do not know how. Other persons, quiet men and unimpressive, alway get there first and do the real work.

Old Dick always went away from the fire with the air of a conqueror. Nobody was ever cruel enough to tell him that he was a lovable old fraud. So also with the men I know who remind me of Dick. Never, never will they realize that they are chiefly show. Like Dick, they are all mixed up and think it is more important to make an impression than to put out a fire.

Most of the world's work is done by quiet people who are not very sure of themselves. They do not get much applause but they have, or should have, the satisfaction of knowing that the world cannot get on without them. — George Ross Wells.

Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of the universe.—Henry Giles.

Favorite Items

Question 3 presented 18 different items which might be used in the Y. P. page. The possible ratings for each item were, "very important," desirable," and "not important." In evaluating these ratings a positive 2 was allowed for each "very important" rating, a positive 1 for each "desirable" rating, and a negative 2 for each "not desirable" rating.

A summary of points revealed that editorial comment, poetry, and stories were the paramount choice. Each had 21 points. News and daily meditations each had 20 points. Peace notes and Mennonite historical sketches received 19 points apiece. Holiday specials received 18. C. E. programs elicited 17 points. The following, listed according to order, were next in line: question box, song stories, and "wisdomisms."

I am trying to secure material which conforms to these choices. However, this material is hard to get, and the readers will have to practice patience. Furthermore, it would be very helpful if they would practice contributing. Share the good, true, and beautiful which you experience. — R. W.

Church Member's Belief

Ex. 20:13-17; Matt. 5:1-12

Young People's Topic for April 16, 1939

Meditations:

M. Apr. 10. Brotherly Love. I Jn. 4:20, 21.
T. Apr. 11. Prayer to a Common Father. Matt. 6:9-13.
W. Apr. 12. Power of God's Word. Heb. 4:12, 13
T. Apr. 13. Mystery of Godliness. 1 Tim. 3:16.
F. Apr. 14. Jesus Christ, the Foundation. Matt. 16:15-18; I Cor. 3:11.
S. Apr. 15. World Evangelism. Mk. 16:15-20.

Selections of Hymns:

A brief word in connection with the announcing of the hymns will help in the recognition of the contribution of each hymn toward developing the theme:

Consecration of Self.—"Have Thine Own Way, Lord." (The necessity of so living in our own communities "till all shall see Christ only always living in me.") "Lord, Speak to Me."

Carrying the Message.—"I Love to Tell the Story." ("I tell it *now* to *thee*" also indicates that we are demonstrating our Christian belief in action right where we are.) "We've a Story to Tell." (Note the four emphases, a story to tell, a song to sing, a message to give, a Savior to show.) "O Zion, Haste." (Stanzas 1, 2, 4, and 5.

Suggested Topics:—

1. What are church members to believe? If they believe that God is their Father, that Christ is their Savior, that all men are brothers, is that enough?

2. The difference "what a man believes" will make in his "way of living."

He will not live for self, but for "others."
He will be meek, merciful, pure in heart,
A peace-maker, hunger and thirst after righteousness, etc.

3. Do church members find the world's "Thou shalt not" helpful? Ex. 20:13-17.

4. How do you like the following stories:

A Boy's Conviction.—A mother was shocked one day to find her boy seated at a table with a big Bible in front of him and a big knife in his hand. She anxiously asked him, "What are you doing?" The boy replied, "Why, Mother, I have been reading about that poor father who came to Jesus and said, 'If thou canst do anything, have compassion on us, and help us;' and I thought he ought not to say 'if' to Jesus, and so I have scratched it out."

A Lacking Faith.—Not long ago a private in a United States army airplane school was taking his final examination in parachute jumping. His instructions were to count ten after leaping clear from his plane before pulling the cord of his parachute. He lost his nerve, and pulled it too soon. The silk parachute was caught in the propeller blast and got fouled, leaving the unhappy soldier dangling between heaven and earth until rescue plans could be perfected. What was the matter with that boy's faith?

What a church member believes will make a difference in what a church member does, or does not do. "The Christian faith is a living faith, a faith intended for living, a faith that can and should be lived." If you *believe* in Jesus you will *walk, talk,* and *act like* Jesus. You will *not do* the things which he disapproves of. You will be against sin. Your faith will prove itself by what you are and by what you do.

Food for thought—

"A wide rich heaven hangs above you, but it hangs high. A wide, rough world is around you, and it lies very low."

INTERMEDIATE DEPARTMENT

Questions and Answers About the Bible

Intermedite Topic for April 16, 1939

For Daily Reading

Apr. 10. The book for rulers. Deut. 17:18-20.
Apr. 11. The book for religious workers. 2 Tim. 3:14-17.
Apr. 13. A defense in temptation. Luke 4:1-12.
Apr. 14. The way to life. John 20:30, 31.
Apr. 15. The guide for the young. Ps. 119:9-16.
Apr. 16. Topic: Ps. 119:105; Luke 2:46, 47.

Call to Worship

The Living Book

The Bible lives! Its truths are flames so bright
Their radiance can never once grow dim;
Their deathless splendor are the smiles of Him
Whose glowing face gives heaven wondrous light,
They quick dispel the gloom of sin's black night,
Revealing beauty that no brush can linn,
And melodies without an interim,
That tell of grace that ends man's woeful plight.

The blackest pall that sorrow's night can hang
Fades quickly when its healing glories shine
Into the crimson soul, forlorn by sin.
The breaking heart can never know a pang
Too great for soothing at its cleansing shrine
Where penitents find heavenly joys begin.
William James Robinson.

Opening song—"How precious is the Book divine"
Sentence prayers expressing thankfulness for the Bible
Scripture reading—Ps. 119:105; Luke 2:46, 47
For the Leader: Why God Gave the Bible.

God gave men the Bible because he knew there would never be a time in man's life when he would not need it. Accordnig to historical records God had other ways of revealing himself to men. When his full and complete revelation had been committed to writing these former methods were no longer needed. Now in the written Scriptures we have "the faith which was once for all delivered unto his saints."

"It was necessary for men to have a divine and infallible revelation from God in an objective form; so that it would not be subject to the opinions, inner leadings, and fallacies of men."

Song—"Break Thou the Bread of Life"

If possible, have all your members study the following questions before your meeting. Ask your superintendent to follow these with a very informal discussion of any questions or comments about the Bible which anyone may have. Let us have as our aim these two weeks the fact that we want all intermediates to have a greater personal appreciation of the Bible. To accomplish this the discussion must be personal and informal.

1. What does the word "Bible" mean?

2. What is the purpose of the Bible? "That we may have a true idea of how God revealed Himself to His ancient people and prepared the way for the fuller manifestation of Himself in Jesus Christ." (Have members add further personal opinions).

3. Is there any other way for men to know the truth about Jesus Christ? No, the written word of God is our only authoritative source.

4. Why should we believe the Bible? The greatest reason is the fact that the son of God when he became the Son of Man believed it.

5. How long did it take the Bible to be written and compiled? A period of about fourteen centuries.

6. How many men had a part in the writing of the Bible? About 40.

7. What type of men wrote the Bible? Prophets, priests, kings, fishermen, a tax-gatherer, sheep-master, etc.

8. How has it been possible to adapt the Bible to so many new languages and peoples? By a never ceasing process of revision and translation.

9. When was the King James version completed? 1611.

10. Questions of interest about odd Bibles:

a. How large is the largest Bible?—"The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309."

b. How small is the smallest Bible? "The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed."

c. A shorthand Bible. "A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was an offense."

d. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture."

Offering and Announcements

Song, "Wonderful Words of Life"

Make sure every member has a copy of the following poem and use it as the closing prayer.

Influence of the Bible

Lord, make me godly, lift my soul from earth,
And do it by that book of priceless worth—
The Bible.

Lord, make me pure; save me from lust of men;
And do it with the writings from Thy pen,
The Bible.

Make me unselfish, teach me how to live
For others, as Thy words instruction give—
The Bible.

Let not time always captivate my thought;
I have Thy guide how glory may be sought—
The Bible.

May faith in Christ and seeking other's good
Show in my life that I have understood—
The Bible.
William Olney, London, England.

—*Dimitri Shostakowitch,* a young Soviet composer, is complaining that the Godless have produced no music. No wonder! For what is there in atheism to sing about. He wants an anti-religious opera. But what could the theme possibly be?

JUNIOR DEPARTMENT

Program for April 16, 1939

"Jesus showed himself again to his disciples." John 21:1.

I. Worship Service

Setting: Picture: "Light of the World," Hunt.

1. Quiet Music: "Immortal Love, forever full" played softly while Juniors take their places.

2. Sing in unison first two verses of above song.

3. Sing: "I think when I read."

4. Leader reads scripture: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

5. Leader's Prayer—All heads bowed.

6. Poem, by a Junior.

"O Jesus, Thou art standing
Outside the fast closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear,
O shame, thrice shame upon us,
To keep Him standing there.

"O Jesus, Thou art knocking;
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

"O Jesus, Thou art pleading
In accents meek and low,
'I died for you, my children
And will you treat me so?'
O Lord, with shame and sorrow
We open now the door;
Dear Savior, enter, enter
And leave us never more!"

7. Song: "The Best of Friends, I Have in Heaven"—Mennonite Hymn Book, No. 364, verses 1, 4, 5.

II. Mission Minutes:

The March "Missionary News and Notes" has served letters from both China and India which contain items of interest for Juniors. Let the Juniors read these after they have been selected and marked by the leader. Follow this with a short discussion of the item read.

III. Study Period. Aim: To help the Juniors to realize that although Jesus is not on earth now, He is with His followers always, our ever-present Friend.

To the Leader: Our lesson today is a continuation of the lesson planned for Easter Sunday. Recall to mind, by means of question, the stories of the resurrection, and thus lead to the lesson for today. Use a large map of Palestine, and point out the places which our Lord visited after His resurrection. They were the familiar places where He had prayed and preached and labored and suffered. The Galilean mountains, the beloved lake, the Mount of Olives, Bethany and Jerusalem. Recall the five appearances of that first Easter Sunday.

1. *Leader's Heart-talk.*

There were forty days between the time of Jesus resurrection and His ascension. (Find the third verse of the first chapter of Acts). During these forty days He was seen by many of his friends, one time even by five hundred at once, I Cor. 15:6 and once by His brother James, 1 Cor. 15:7, and a number of other times that we have not studied about yet.

Jesus appeared so many times for several reasons. He wanted the disciples to be very sure that He had risen from the dead; He wanted to talk to them about the Kingdom of God, and the work that they should do after He had ascended to His Father, but above all He wanted them to learn that although He would not be visible to them, He would always be with them and help them, if they gave their whole heart to Him and trusted and obeyed Him. Jesus wants us all to be His children and He has promised to be with us always. Let us reverently repeat this prayer:

2. "Come into my heart, Lord Jesus
The door I throw open wide,
Come in, blessed Friend of sinners,
And ever with me abide."
Mrs. C. H. Wieand.

3. Solo—"I've Found a Friend; O Such a Friend"—(Mennonite Hymn Book, number 210.

4. Juniors discuss the following:
   a. Jesus proves to Thomas that He is the crucified risen Lord. John 20:26-29.
   b. Jesus tells Peter what to do. John 21:1-17.
   c. Jesus tells His friends that He is with them always. Matt. 28:16-20.

5. Repeat in unison the verse of the month, Matt. 6:33a.

6. Sing song of Month: "All Hail the Power of Jesus Name."

7. Leader's closing prayer.

—*A prominent Mohammedan* expresses himself thus on the present day situation of Christianity: "I can declare with definiteness, that Christianity is stronger today than ever before in history. I am surprised at the large number of heathen and non-heathen people that are of the opinion that Christian ethics has the only answer to the present day world chaos."—*Exchange.*

Announcement

The ordination of Rev. Harold D. Burkholder as Elder of the East Swamp Mennonite Congregation, Quakertown, Pa., will take place on Sunday afternoon, April 2nd, at 2:30 P. M. The ceremony will be in charge of Rev. J. J. Plenert, President of the Eastern District Conference. Rev. D. J. Unruh, of Pandora, Ohio, will give the charge to the Pastor. Rev. A. J. Neuenschwander, Quakertown, Pa., will give the charge to the congregation.—J. Walter Landis, Sec.

Itinerary of Bluffton College Choir

April 1—Sugar Creek, Ohio
April 2—Dalton, Ohio
April 3—Tentative
April 4—Damascus, Ohio
April 5—Roaring Springs, Pa.
April 6—Grantsville, Maryland
April 7—Fairfield, Pa.
April 8—Lansdale, Pa.
April 9—Morning, Lansdale; afternoon, Allentown, Pa.; evening, Souderton, Pa.
April 10—Schwenksville, Pa.
April 11—Quakertown, Pa.
April 12—Radio City, New York City, New York
April 13—Philadelphia, Pa.
April 14—Deep Run, Pa.
April 15—Bally, Pa.
April 16—Morning, Bowmansville, Pa., evening, tentative.

The choir is composed of 36 young women and 24 young men. It has already given various concerts at Lima, Leipzic, Bluffton, and Paine, Ohio. Others are to be given at Columbus Grove, O.; Nappanee, Goshen and Berne, Ind.

IN MEMORIAM

HENRY MAST, son of David and Magdalena (Wenger) Mast, was born March 28, 1866, in Washington county, Iowa, east of Noble. On May 10, 1889 he was united in marriage to Marry Rittler. To this union were born three sons, Gladden, Louis, and Paul.

Upon his confession of faith in Jesus Christ as his Lord and Savior, he was baptized by the Rev. H. G. Allebach February 9, 1897, and taken into the fellowship of the Eicher Emmanuel Mennonite church. In the later years of his life this membership was transferred to the Wayland Menn. church.

On Friday morning he became ill and on Sunday morning, Feb. 12, he was called to his eternal abode.

He is survived by his wife Mary, and sons Gladden and Paul. Louis preceded him in death.

—by Mrs. D. E. Welty.

PETER P. UNRUH, the son of Peter Unruh and Sara Schroeder Unruh, was born in Nicolaidorf, South Russia, November 11, 1852. He was educated in the home village school. In America he had one month of English school. He acquired a knowledge of the English language so that he could express himself well on the general problems of life and also on spiritual matters.

He was baptized upon the confession of his faith in Jesus Christ as his personal Savior June 4, 1872, by Elder Jacob Buller, and joined the Alexanderwohl church, where he was a faithful member till his end. In 1874 he, his parents, and all his brothers and sisters, except one brother, joined the great exodus to North America. Here they settled in the eastern part of McPherson Co., Kansas. The first years of hard pioneer life had a very beneficial influence upon him and many others, as it revealed to them how to correctly evaluate the material and spiritual things. Characters were developed which were firm and settled, not to be moved by the changes and storms of life.

On February 10, 1880, he married Anna Klassen. To this union were born four sons and five daughters. Of these 1 son and 2 daughters died in infancy. Feb. 12, 1901, his dear wife was called to her heavenly rest after 21 years of wedded life. Days of deep sorrow followed for father and children. The ever present help of the Lord was keenly felt. In the fall of 1921 he moved to Newton, Kansas. Here he lived with his three youngest children and enjoyed a quiet and happy sunset of life.

Father was healthy and strong. In the night of Feb. 6 and 7 he had a heart attack, which left him very weak, yet he was never fully bedfast. The last day he became sick with broncho-pneumonia. At 12:45, March 7, he peacefully and quietly went home to be with the Lord, whom he loved, at the age of 86 years, 3 months, and 26 days. During the days when he was healthy and the days of his last sickness he gave testimony of an unwavering life of faith which the Lord blessed with the quiet, peaceful hope of the saved.

He leaves to mourn his departure his children, Rev. and Mrs. Peter H. and Susie Unruh, Goessel, Kansas; Rev. and Mrs. Henry T. and Anna Unruh, Bluffton Ohio; Mr. and Mrs. Carl and Sarah Unruh Schmidt, Newton; Misses Augusta and Louise Unruh, Newton; Mr. and Mrs. John W. and Wilma Unruh, Newton; 9 grandchildren and one great-grandchild; also two sisters, Mrs. Anna Regier, Buhler, Mrs. Katherina Regier, Hesston; one brother, Mr. and Mrs. David P. and Justina Unruh, Goessel; and many friends and relatives.

The funeral services were held March 10 at the Alexanderwohl church, conducted by Rev. C. C. Wedel and Rev. J. J. Banman, who used as texts, Hebr. 12:2 and Rev. 3:21, and Numbers 23:10 b respectively. Rev. P. H. Richert conducted the services at the grave.

VICTOR MERLIN GINGRICH, son of Otto C. and Clara Augspurger Gingrich, born near Trenton, Ohio, January 10, 1906, died February 25, 1939. Very early in life he associated himself with the activities of the Mennonite Church and Sunday School, serving as pianist and organist for a number of years, and an active member until he took up his residence at Riley, where he became active in the Riley Presbyterian Church, serving as Sunday School Superintendent at the time of his death.

October 19, 1929 he united in marriage with Nople Hurley of Riley, and to this union were born two children. Dale and Doris Jean. He is survived by his wife, two children, his mother and father, three brothers and a large number of relatives and friends.

Dr. Clark of the Riley Presbyterian Church spoke briefly to the bereaved family and friends, followed by Rev. J. E. Amstutz, who based his remarks on Rom. 8:28, closing his remarks with the poem, "The Lost Chord."

* * *

LENA LEISY NEE KREHBILL was born Feb. 15, 1864, in Lee county, Iowa. In her 14th year she accepted the Lord Jesus as her personal Savior and was baptized by Christian Schowalter. In Jan., 1887, she was married to Emil A. Leisy of the same place. The couple's first venture was to go west and settle near Moundridge, Kans. where they lived for 25 years. During their stay in Kansas, 12 children have come to them, of which 11 are still living. In 1912 the family moved to Oregon and made their home near Pratum. In 1918, on Good Friday, father Leisy was called to his reward. The home place was then sold and the mother with the younger children made their home in Salem. The last years they lived at 4911 N. E. 30, Portland, where six of her children have their own homes and their vocations.

The departed one was an ideal mother in Israel. While yet in Kansas the Leisys were counted among the pillars of the Garden Church. The same may be said of their stay here in this church and she was also one of the charter members of the Alberta Community Church in Portland. She was of a Christlike disposition. She had a way to eliminate grief without hurting unnecessarily. Although her health was impaired for some time, she was active in some good work to her last day. She was happily surprised with the many, many greetings and gifts she received on her 75th birthday, on the Feb. 15 last, and she answered them, 67, appreciatively either in person or by letter.

Thus she leaves her blessed memory with seven sons and four daughters, 28 grandchildren, one great-grand child, two sisters, four brothers and friends. Her sons are: Ernest of Dallas, Texas; Edmund, Harvey, Elmer, and Weldon, of Portland; Homer of Salem, and Walter of Sweethome, Oregon. Her daughters are Olga Logenbill, of Woodburn; Linda Steffen of Silverton; Elsie Bartel, and Helen Warren of Portland, Oregon.

"Blessed are the dead who die in the Lord for the Spirit says they rest from their labors and their works shall follow them."

Funeral services were held on Feb. 27, at the Pratum church, in which the Rev. J. M. Franz, S. S. Baumgartner and Edmund Miller participated, together with a mixed quartet. Rev. Miller's words of comfort were based on John 11. Her body was laid to rest in the Mennonite cemetery by the side of her husband. —Sent in by S. S. Baumgartner.

* * *

MOYER, CHARLES H., son of William D. Moyer and Susan Moyer, was born May 18, 1850, at Zionsville, Lehigh County, Pa. His wife and two children have preceeded him in his death. He passed to his eternal reward on January 22, 1939, at the home of his son Eugene.

He joined the First Mennonite Church in Philadelphia early in life and remained a faithful member until his death. During 1875 he was elected General Sunday School Superintendent of the Church School in which capacity he served for 23 years and taught an adult class till he was 85 years old. For many years he served on the Board of Trustees in the First Church. His church life was an active issue during his whole career. Until physical strength failed he was regular in his place on Sunday morning, both in Sunday School and worship service.

He has left a rich heritage to all that knew him and to all the members of the First Church.

He leaves to mourn two sons, Eugene of Philadelphia, Howard of Detroit, Michigan, their families, and a host of friends and relatives. His mortal remains were laid to rest January 25th with Rev. J. J. Plenert in charge of the services. —J. S. Bechtel.

* * *

MRS. BARBARA KRAEMER, daughter of Jacob and Margaret Bergdolt, was born near Summerfield, St. Clair county, Illinois on January 4, 1870. For some time Sister Kraemer had been suffering with asthma. This ailment was aggravated by bronchitis which caused her death on Feb. 26, 1939. She attained the age of 69 years, one month and 22 days.

On Oct. 28, 1884, she was baptized by Rev. J. E. Krehbiel and received into the fellowship of the Summerfield Mennonite Church, of which she remained a faithful member until her death. On Dec. 17, 1902, she was united in marriage with Henry Kraemer who preceded her in death two years ago. This union was blessed with four children, two of whom are still living.

She leaves to mourn her departure a son and a daughter, four grandchildren, two brothers and one sister, and many other relatives and friends. Funeral services were held at the Mennonite church, March 1, conducted by the pastor. Interment was made in the Summerfield cemetery.

» » JOTTINGS « «

—*Sermon Sketches.*—Two years ago THE MENNONITE featured a series of sermon sketches or sermonettes, furnished through the generosity of some of our ministerial brethren. Last year we discontinued that line, not fully assured that it met the approval of our readers. Recently voices have been heard that indicate a revival of interest in such sketches. So we have approached twenty-five mostly of the younger group of ministers in our Conference, with the question, if they might be willing to serve the readers of this paper by furnishing one sketch each, at stated dates during the year. Though not all have been heard from at this writing, the response has been very gratifying. Rev. Ernest J. Bohn, Souderton, Pa. furnishes the sermonette for this number of the paper. He will be followed through April, including May 2, by five other pastors from Eastern Conference churches. May God graciously bless these efforts!

—*Dr. J. H. Langenwalter*, pastor of the Reedley, Calif., church, has very kindly started to send us their Sunday bulletins. From these we glean that their Monthly Workers Conference is well attended and that the interest is good; that at the California Mennonite S. S. and C. E. convention at Shafter, their Young People will present a Missionary Service with the theme, WHITE UNTO HARVEST; that on March 5, Mr. and Mrs. Henry Unruh with their three children, Gilbert, Quentin and Tivila, and Mr. and Mrs. John A. Kroeker have been received into the church by letter. Pre-Easter services are being held every Wednesday noon.—In a letter he says, "I appreciate very much the efforts which you put forth to improve our English church paper. That is a task which is not appreciated by all."

—*From Sunday Bulletin, First Church Philadelphia.* The Menno-Friendly Beneficial Association has been in existence thirty-six years for the protection of its members in time of disability and death. It has paid to January 1, 1938, $23,750.00. The organization meets the second Tuesday of each month.—Rev. and Mrs. Plenert, pastor and wife, express their appreciation for the kind remembrances of members and friends on their third anniversary with the church.

—*Rev. John F. Schmidt*, a graduate of Bethel College and of Hartford Theological Seminary, and a son of the Gnadenberg church near Whitewater, Kans., has accepted a call to the pastorate of the Buhler, Kansas, Mennonite Church, his service to begin June 1, when he has finished his year of service with a Congregational church at Council Grove, Kansas. Mssionary August Ewert has substituted at Buhler, since the former pastor, Rev. J. M. Suderman, left the charge.

—*Missionary G. A. Linscheid* now living at Newton, Kansas, has undertaken to serve the Johannestal Mennonite Church for three months, both with preaching service and catechetical instruction. This church has been without a regular minister since the death of the former pastor, Rev. S. M. Musselman.

—*The Emmaus Mennonite Church near Whitewater, Kansas,* whose two ministers, Rev. B. W. Harder, elder, and Rev. Henry Thiessen resigned some months ago, has decided to call a minister. We hear that one call has been extended, but are not informed as to its outcome.

—*Reverend and Professor J. J. Voth* of Bethel College continues to preach for the Gnadenberg Mennonite Church, as he has done for the past two years. They, too, are looking for a minister. Rev. G. N. Harms, who has served the church for about half a century, still functions as elder.

—*Mrs. Alfred Habegger of Busby, Mont.* has gone to Berne, Indiana to be at the bedside of her father, Sam Hirshy, who is seriously ill with pneumonia at the Elmer Winteregg home.—Later: Brother Hirshy passed away Saturday evening, after an illness of three weeks. Funeral services took place Tuesday afternoon, March 21, at the First Mennonite church, with Rev. C. H. Suckau in charge. The deceased attained the age of 84 years, 10 months and 20 days.—*Berne Witness.*

—*Mennonite Church, Lehigh, Kansas.*—"The Ladies' Mission Circle and a few other friends of this church went to the home of Mr. and Mrs. H. A. Ewert of Elbing, Kansas, March 10, to celebrate Mother P. J. Krause's 79th birthday. Mrs. Krause has her home at the present time with the Ewert family. She is the oldest member of the Lehigh Mission Circle. The celebration was enjoyed by all those present.

—*Bethany Church, Freeman, S. D.*—Sunday, March 26, at 2:30 p. m., Rev. Norman Harrison, sponsored by the Ministerial Ass'n, gave an address in the College Auditorium.—The S. S. Teacher Training Class meets every Wednesday at the home of Mrs. S. P. Preheim.

—*First Church, Bluffton, Ohio.*—The Junior Department of our S. S. has 38 pupils, two classes for boys and two for girls. For a special missionary project they gave, $5.00 for Mount Lawn, a country vacation home for children from the city; $5.00 for Faith Orphan Home and $9.83 to China for Orphan relief.—Bulletin.

—*Hanston Mennonite Church, Kansas.*—We had Bro. H. A. Fast with us March 21-22. Sunday, March 26, Missionary W. F. Unruh brought us messages direct from the Indian Mission field. We in these outer edges have so few opportunities to hear workers from the field, so we took advantage of his being so near for the time being.

— *Bethel College Church, North Newton, Kans.* — This church will join the other protestant churches in the city of Newton, on Good Friday from 12:00 to 3:00 p. m., in a service commemorating Christ's suffering on the cross, with addresses on the Seven Last Words of the Master, suitable music and prayers. These meetings observed for a number of years, have come to be blessed hours of meditation during the time when the Savior hung on the cross.

— *J. J. Balzer, Mountain Lake.* — Our son is studying in a Chicago medical college, and we are lonesome in our big home. But on Feb. 24 we had 44 friends for lunch, at Mrs. Balzer's 78th birthday.— The world, especially Europe, is in turmoil. What will happen when our Administration in Washington actually assumes the policing of the world. Is France still a democracy? Is England? Servitude will soon be our lot, the way it begins to look.

— *Grace Mennonite Church, Albany, Oregon* — "Arrangements are underway to have the Young People of the Dallas Church present a program at one of our evening services. — Mr. Elmer Widmer, who underwent an operation for appendicitis a few weeks ago, is back on duty as Sunday School superintendent. We are grateful to God for his successful and speedy recovery.—A three-hour Good Friday union service is being planned by the Albany Ministerial Association. Rev. W. R. Augsburger is to be one of the speakers."—Correspondent.

— *Zion Mennonite Church, Souderton, Pa.* — Rev. (Prof.) A. C. Schultz has been very well liked as a Bible teacher at Bluffton College. Let us make our plans right now to attend all the meetings he is to hold in our midst, from April 9 to 16 inclusive. Will you often think of these meetings in prayer? Our Brotherhood is planning a meeting with the Lansdale chapter.—*"How many of our members have a church paper in their homes. There should be one in every home."*—The Bluffton College A Cappella Choir will be with us Sunday night, April 9.—Bulletin.

REPORT OF EX. COM. OF MISSION SOCIETIES FOR FEBRUARY 1939

Nordheim Sewing Society, Winnipegosis, Man., $20.00; First Mennonite Senior Christian Endeavor, Mountain Lake, Minn., $15.00; Neu-Anlage Sew. Soc., Hague, Sask., $10.00.—**Total, $45.00.**

For India: St. John's Ladies Aid, Pandora, Ohio, Orphan, $20.00; Christ. Menn. Sew. Soc., Moundridge, Kans., Orphan, $30.00; Rosenort Miss. Soc., Rosthern, Sask., Orphan, $30.00; Miss. Soc., Aberdeen, Idaho, Champa Hospital and Station, $2.50; San Marcos Miss. Soc., Paso Robles, Calif., Do., $10.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.50; Miss. Soc., Colfax, Wash., Do., $5.00; Miss. Soc., Dallas, Oreg., Do., $5.00; First Menn. Miss. Soc., Bluffton, Ohio, Do., $10.00; Batasna Girl's Miss. Soc., Sugar Creek, Ohio, Do., $5.00; Ladies Aid and Miss. Soc. and Young Women's Miss. Soc., West Swamp, Quakertown, Pa., $10.00; Miss. Soc., Aberdeen, Idaho, Basna Hospital and Station, $2.50; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.50; Miss. Soc., Colfax, Wash., Do., $5.00; Miss. Soc., Dallas, Oreg., Do., $5.00; Miss. Soc., Albany, Oreg., Do., $2.50; Miss. Soc., Upland, Calif., Do., $7.50; Miss. Soc., Los Angeles, Calif., Do., $5.00; Sew. Soc., Pretty Prairie, Kans., Wards, Basna Hospital, $15.00; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., Basna St. Clothes, $10.00; Miss. Soc., Newport, Wash., India St's., Where Needed, $40.00.—**Total, $225.00.**

For China: Eden Ladies Aid and Miss. Soc., Moundridge, Kans., Biblewoman, $37.50; Miss. Soc., Pratum, Oreg., Biblewoman, $40.00; Swiss Sew. Soc., Whitewater, Kans., Biblewoman Work, $10.00; Miss. Soc., Arlington, Kans., Evangelist, $5.00; St. John's Ladies Aid Soc., Pandora, Ohio, Kai Chow Hospital, $10.00; First Menn. Miss. Soc., Bluffton, Ohio, Do., $20.00; Miss. Soc., First Menn. Ch., Napanee, Ind., Do. $10; Jr. C. E. Soc., Brudertal Ch., Hillsboro, Kans., Do., $4.64; Ladies Aid and Miss. Soc. and Young Women's Miss. Soc., West Swamp, Quakertown, Pa., Do., $10.00; Miss. Soc., Los Angeles, Calif., China Missions, $10.00; Miss. Soc., Aberdeen, Idaho, Do., $10.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $8.00; Miss. Soc., Colfax, Wash., Do., $12.00; Miss. Soc., Dallas, Oreg., Do., $5.00; Miss. Soc., Albany, Oreg., Do., $2.50; Miss. Soc., Upland, Calif., Do., $7.50.—**Total, $202.14.**

Expenses of Ex. Com. and "Miss. News and Notes:" St. John's Ladies Aid Soc., Pandora, Ohio, $5.00; First Menn. Miss. Soc., Bluffton, Ohio, $10.00; Miss. Soc., Arlington, Kans., $1.80; Sew. Soc., Morden, Man., $1.00; Miss. Soc., Trenton, Ohio, $3.00; Ebenezer Ladies Aid, Bluffton, Ohio, $8.00; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $2.00; Dorcas Soc., Wayland, Iowa, $11.25; Mrs. H. W. Entz, Inman, Kans., $.50; Mrs. H. J. Waltner, Marion Jct. S. D., $.25; Mrs. Benj. J. Waltner, Hurley, S. D., $.25; Mrs. Peter Loewen, Alsen, N. D., $.25; Sister Hillegonda van der Smissen, Newton, Kans., $1.00; Sew. Soc., Newport, Wash., $1.40.—**Total, $45.70.**

Miscellaneous: Ladies Aid, Hanston, Kans., Retired Miss. Pension Fund, $13.22; Newhopedale Ladies Aid, Meno, Okla., Do., $13.52; Mission Friend, Whitewater, Kans., Do., $1.04; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., Chicago Branch Mission, $5.00; Do., East Freedom, Pennsylvania, Mission, $5.00; Bethel Sew. Soc., Mountain Lake, Minn., Home Miss. Work, Canada, $10.00; Miss. Soc., Aberdeen, Idaho, Typewriter, Clinton, Okla., Mission, $1.00; Miss. Soc., First Ch., Paso Robles, Calif., Do., $2.00; Miss. Soc., Colfax, Wash., Do., $3.00; Miss. Soc., Dallas, Oreg., Do., $3.00; Miss. Soc., Albany, Oreg., Do., $1.00.—**Total, $57.78.**

Grand Total **$575.62**

Gratefully acknowledged,

Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, APRIL 2, 1940 NUMBER 14

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

"I Know Whom I Have Believed"

We are living in a world full of uncertainty and confusion. In some places it almost has the appearance of a madhouse. God the Allwise alone knows what tomorrow may bring. The best we can do is to say, if it be God's will, we will do this or that. How true the thought of the poet, "Change and decay in all around I see." But in such a world of unrest and instability, Christians have the God-given privilege to live in certainty. In proof of that we have God's Word and the testimonies of sainted children of His. They know beyond all doubt: "We know whereof we speak," "We know that all things work together for good to them that love God . . .," "We know that if any man be a worshipper of God, and doeth his will, him he heareth," "We know that thou art a teacher come from God, for no man can do these miracles, that thou doest, except God be with him," "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God—not made with hands, eternal in the heavens," "We glory in tribulations also, for we know that tribulation worketh patience," "I know that my Redeemer liveth," "I know that—our Lord he is above all gods," "O Lord, I know that the way of man is not in himself . . .," "I know whom I have believed and that he is able to keep that which I have committed to him against that day." —T.

* * *

IS GIVING an inspiration or an irritation? Does the support of the church and its benevolences give you joy or is it a burden to you? The answer depends upon your motive in giving. If you give because you love God and His Kingdom, it will be an inspiration. God gave. Jesus gave His all. It is of the very essence of the Christian faith to give. The spirit of the world is to get; of Christ is to give. But if one gives under compulsion—because we are asked to give, because we are expected to keep up with someone else's giving, because the Budget must be raised—then giving may easily become an irritation. Giving brings great blessings to those who have learned how. Giving must be learned. If it hurts, keep on giving until it doesn't hurt anymore. For the Lord loveth a cheerful giver.—*Lester Hostetler in "The Herald."*

LOYALTY TO ONE'S OWN.—We are living in a time when the movement of evangelism is gaining momentum. Our own Mennonite Churches have caught the spirit and one hears of such meetings in many places of our Conference. Evangelistic meetings are intended to awaken new fervor and to arouse new determination to live a truer, more consecrated Christian life; to revive the faith and inner life of such followers of Christ who once surrendered to Him, but who have become indifferent; to intensify and deepen the interest in the study of the Word, the Bread and Water of Life. Ordinarily the character or type and manner of such meetings depends a good deal on the character, attitude and purpose of the person conducting them, but also to some extent on the attitude of the church. Prayerful care and foresight is necessary in making the choice of the worker. Unless that is done, it is possible that his efforts may be productive of more harm than good. For have we not seen instances where a congregation was all torn up by dissentions and strange illusions after such meetings? Generally speaking, it would appear to be much safer and should also be an object of loyalty to our church, to select the speaker from the members of our own ministry. For are there not those among that group whose faith is well grounded and who are adequately equipped by training, study and experience to serve our people well and with blessings? Men of whom we need have no fear of spreading strange doctrines or erroneous ideas. Does it not then appear that our churches should, as a matter of loyalty and devotion to our denomination, make due effort to use our own talent, or at least such of the Mennonite faith? —T.

* * *

Announcement and Invitation

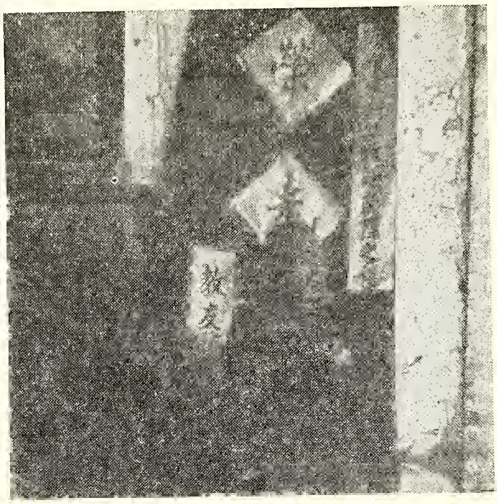
Since Rev. Walter H. Dyck has accepted the call of the Wehrlose Mennoniten Gemeinde, Beatrice, Nebr., the congregation is planning reception and installation services to be held Sunday, April 7. We hope that many friends will remember our new pastor as well as his new charge in prayer and intercession.

All correspondence in behalf of the Wehrlose Mennoniten Gemeinde, Beatrice, Nebr., may be addressed to Rev. Walter H. Dyck, 1408 North Ninth Street, Beatrice, Nebr.

With sincere greetings, Franz Albrecht.

FOREIGN MISSIONS

P. H. RICHERT, Secretary



Sun Chung Sheng, of Lung Wang Miao
Ordained Dec. 24, 1939

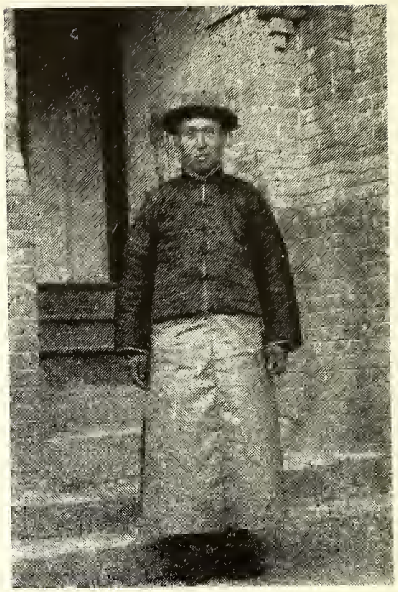
Tamingfu, Hopei, China, February 7, 1940

Dear Brethren and Sisters in the Lord:

Today we would like to greet you briefly with just a few lines. Some brethren and sisters have inquired whether it was still possible for us to go out. How glad we are and grateful to the Lord to be able to say that the Lord is giving us open doors for the Gospel and great opportunities to be active for Him. It is true, we live in the city but we are frequently out in the villages. The relief work in the churches is now organized and we already have investigated 117 villages. In these there are 11,421 homes, and of them 1725 have been accepted for relief. Of course, we can help only as much as money comes in for the purpose. So far about a bushel of grain has been designated for each family, that is not much, but it helps along a bit. We pray for the poor. If brethren and sisters should send in more money, then we could also help another time before the wheat harvest. We owe the brethren and sisters much thanks for all the means that have been sent. May God bless our efforts!

Above two pictures show us the photographs of the two first elders to be elected from among the Chinese. Brother Sun Chung Sheng was ordained by me as elder on the 24th of December in the Lung Wang Miao Church, and Brother Liu Ching Hsuan by the Pannabecker brethren, Brother Ewert and myself on the 31st of December, as elder in the Kai Chow city church. Other churches want to follow. Thank the Lord with us for this progress in the church work on the China mission field!

With greetings, H. J. and Maria Brown



Lin Ching Hsuan, Kai Chow City
Ordained Dec. 31, 1939

General Conference Certificates for the Ministers of the General Conference

At its last session held at Saskatoon, Sask. the General Conference of the Mennonite Church of N. A. by resolution 17 instructed its Executive Committee to offer certificates to its ministers.

Toward this end some time ago "Information Blanks" were sent to such ministers of record. They were requested to fill them out and return them to the secretary of the conference within thirty (30) days, thus indicating their desire to receive such certificates.

Most of the Blanks were returned to the secretary and about 40 were sent to the president.

It is possible that a few ministers did not receive Blanks because of change of address or oversight or for other reasons. In that case such ministers are kindly requested to notify the conference secretary:

Rev. Phil. A. Wedel, Aberdeen, Idaho, who will gladly supply them. In the service of the Master and His Church, C. E. Krehbiel, Conference President.

— BLUFFTON COLLEGE.—An all-day conference of Ohio educators held at the University of Toledo recently, on the subject of Audio-Visual Aids in Teaching, was opened with an address by President L. L. Ramseyer on "The Influence of Documentary Films on Social Attitudes". The talk was supplemented by the showing of "The River", a documentary film produced by the government. Dr. Ramseyer also led a panel discussion on "Problems of the Classroom Use of Visual Auditory Aids", in which several leading high school superintendents and teachers of northern Ohio participated. —*B. C. Bulletin.*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

PERSONAL EVANGELISM

by H. D. Burkholder

Acts 8:27, 28: *"And behold a man of Ethiopia was returning, and sitting in his chariot read Esias the Prophet. Then the Spirit said unto Philip, go near, and join thyself to this chariot."*

Personal work is something every believer can be engaged in. "Not every one can use the net, but every one can use the hook." The ministry of Christ was more with the individual than the masses. His chief desire was to save men and women from the depth of sin; its penalty, power and, thank God, some day from its very presence. Many of the souls brought to Himself were hand-picked. We are living in an age, that if men and women are to be brought to the Savior, they too must be hand-picked, in personal work.

Some time ago I was informed that a discouraged family, Catholic in faith, was seeking Christ. After spending much time in prayer, I went forth having the assurance that God the Holy Spirit would go before to prepare the hearts. Upon my arrival, I found myself in a similar position as Philip did when he came to the Eunich from Ethiopia; for here was a mother with open Bible searching the scriptures and, like the Ethiopian, unable to understand them.

Under the guidance of the Spirit of God I endeavored to open the Word unto her. In the course of conversation a seventeen year old daughter came into the room, and entered into the discussion with unusual interest. I did not attempt to bring to them a social gospel, but rather the true gospel of Jesus Christ, which when received in faith will bring a change in life, including the social life. Both mother and daughter, having seen their need of a Savior, (Rom. 3:23) and seeing that Christ had died for them, (I Peter 2:24; Isa. 53:5, 6) got on their knees and confessed their sins to God, received Christ into their heart and, when standing on their feet, stood firm on the solid Rock Christ Jesus. Upon the authority of God's Word they were now Children of God, John 1:12, whereas, before this they were children of the devil, John 8:44.

Since the day of that decision, they have been attending our church. It was a joy to see them grow in grace. Proving from their lives that Christ was real to them, they were baptized this Easter and received into the fellowship. The joy of leading souls to Christ knows no bounds.

Today we find the world in arms. It is therefore expedient that every believer arm himself and herself more adequately, Eph. 6:12-18, and become a faithful soldier of Christ, that many souls may yet be won for Him.—Let us be faithful Evangels for Christ.

CHRISTIAN EDUCATION

THE METHOD AND CHALLENGE OF CHRISTIAN EDUCATION

by J. H. Langenwalter

The favorite method of Jesus to develop the capacity for finding others is His disciple. He was always finding somebody Himself and those who understood Him best became great finders. We need think only of Andrew who "found" his brother Peter, to whom he had played second all his life, and brought him to Jesus. He was also the one who found the little boy with his little lunch in the presence of thousands of hungry people. Philip, also, gave remarkable evidence of the kind of finding which is developed in those who have caught the purpose of Jesus' desire to educate people.

Another method which Jesus employed was, "Follow Me!" He gave very real direction to the men who looked to Him to be led out into greater realms. He gave information, but He also gave direction by setting an example. This is only another way of saying that He was leading people to God or, as someone has expressed it, "Loving people to God". This expression was used neither as a theological nor as a sentimental phrase. It meant something real that those understood well, who had sat under the teaching of the author. To them it seemed a most practical way of helping people to find their way. That is exactly what Christian Education means in the light of what Jesus taught and did.

The whole approach of Jesus carried within itself a tremendous challenge for anyone who was really learning from Him. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Matt. 9:37b, 38. Well, what happened? They prayed and became workers in their Lord's harvest! What more effective and challenging method can be found anywhere? That was real leading out from a realm of bickering fear into realms of great achievement. That is Christian Education in its working clothes.

Missions in the Time of War

by P. H. Richert

Missions are affected by war in many ways. While some good may even come through war by the Lord's overruling, the effect as a whole is bad. The greatest of all missionaries, Paul, who was not easily distracted by all kinds of hindrances, emphasises the need of quietness for missions in 1 Tim. 2:1, where he urges intercessory prayer for all men, but especially for kings and all in authority. Why this singling out of kings? The context shows that he wants quietness that God's will to save all men may be fulfilled, in other words, that missions may continue and prosper.

With two wars going on at present, there is hardly a mission field that is not affected by them. Even certain areas of Africa, which is so far from the scene of war, feel the effects. For instance the Evangelical Paris mission has lost 50 of its 100 male missionaries, who have to serve in the army. Of its three secretaries only one is left, the other two are in the army of France.

But the German missions are hit the hardest of all. In India nearly all German men have been interned; in central Africa also, not so many in southern Africa. But all of these missions are going on, either under the control of the native churches, as most of them in India, or by being turned over to neighboring missions. That this could be done so well now is due to the lessons learned in the World war No. 1. At that time the World's Missionary Council created a commission to regulate this shifting of control from belligerents to neutrals.

A noteworthy shift of interest in the home churches has taken place during the last ten years while the east has been disturbed. In Africa the total number of missionaries has increased by over 2000, but in Asia, i.e., in India and China the number of missionaries has decreased over 2000. This makes Africa at present the most favored country as far as missions are concerned. So much so, that for every one million of people in Africa there are now 56 missionaries, while for every million in Asia there are only 13 missionaries. Not only that, but in Africa of every 28 people one is a Christian, while in Asia there is one Christian out of every 184 people. In China only one in 800.

During the last decade the number of unmarried women missionaries has greatly increased in proportion to married missionaries. In war time it becomes doubly difficult for missionary families with children. Our Secretary of State Hull during the past two years has repeatedly answered us upon inquiry, that no married missionaries are permitted to go to the interior of China. The last family which our Board sent to China was August Ewerts, who went last fall. But they agreed to leave the family near the coast, and Brother Ewert went alone into the interior.

How dangerous it has been, and still is also on our field, can be seen from Brother and Sister Brown's experience in being attacked by bandits, who robbed them and threatened to kill them. Other attempts were made by robbers when some of the sisters were alone on the station. The Canadian and British missionaries have been compelled to evacuate. But in spite of all this, the work is progressing, and in many instances even faster than ever. Both the missionaries and the young Christians have shown much of the martyr spirit of the first church, and that has impressed the Chinese nation so favorably, that not only the president and his wife, who are Christians, but also non-Christians, even former communists, have again and again expressed their admiration and gratitude. How much the Chinese have appreciated the fact that so many missionaries remained on the field in spite of danger, and helped care for the sick, the hungry, and the thousands of fearstricken fugitives, is seen from practically all reports to the various Boards, and even to secular papers like the New York Times.

A specially hopeful sign is the large proportion of Christian students in high schools and colleges, namely ten per cent. So while there is only one per cent of Christians in China as a whole, there are 10 per cent of the educated class, the future leaders of the country, in Christian schools. All Christian colleges are functioning, with 6000 students. This is 2000 more than before the war. What such leadership means for a country can now be seen in the president of China and his wife. Both have recently succeeded in repealing the law which forbade religious instruction in registered schools. The president's wife made a notable speech on that occasion, from which we quote here one paragraph:

"It gives me great pleasure to tell you that because our people and the governemnt have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has found it possible to have the law amended, so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible."

Other good results of the war are: 1) The increased influence of the mission hospitals, as can be seen also from sister Goertz's recent report in our papers, in which she says that they have "the time of their lives" in this work.

2) The trek westward by millions of fugitives from the west, the very cream of the nation, containing a large per cent of Christians and intellectuals, who carry Christianity and civilization into the backwoods of China. It is much like it was during the first persecution of the church in Jerusalem, when they all fled to regions where Christ was not known, and made him known.

3) The churches are more filled by seekers than ever before, and more baptisms take place than before. More Bibles than ever are being bought and read, so much so that not enough Bibles can be printed.

4) For both the missionaries and the Chinese it is a time of testing in courage and faith.

Among the bad effects of the war on mission work may be mentioned:

1) First the many lives lost and the suffering from wounds and famine. Some 30,000,000 in China face starvation.

2) Much mission property has been destroyed.

3) The income from the home churches has decreased by from 30 to 50 per cent.

4) The total number of missionaries in Asia has been decreased by 2000.

5) Much unrest even in India.

6) The growing power of Japan, with its attempt to force Shintoism, a semi-religious worship, upon all its subjects, including the mission schools. This makes the War in China a semi-religious war, and history shows that they are the worst wars of all. In Germany such a war lasted at one time 30 years. Many mission teachers in Korea have already closed their schools for conscience sake.

One of the Chinese leaders, Dr. P. C. Hsu, of the University of Shanghai criticizes the first missionaries, because they forced the "toleration act" upon China in 1842 by threat of war, and so started missions right from the beginning as a religious war.

While the American missionaries are still being well treated by the Japanese, the Canadian and British missionaries recently had to flee from many places.

Of all the serious effects of the war, that upon the home churches seems to be the most discouraging. War has had a very detrimental effect on both mission interest and mission ability at home it appears.

1) Germany can do very little now by way of financial support of missions.

2) France is in the same position. One half of its male missionaries have been called home into the army.

3) Even America is going backward in mission contributions. The income for all religious work in our country was—

In 1930—$23.00 per church member
In 1931—$22.00 per church member
In 1933—$19.00 per church member
In 1938—$13.00 per church member

This is for all church work and missions. For foreign missions alone the figures are still more discouraging: Last year it was only about .75 cents per member, while it used to be $1.25 for the church as a whole. For our conference it has always been better. During the best years after the war it came up to over five dollars per member. Even now it is about $2.25 in 1938 ($2.50 in 1937.)

And this drop took place here while the national income increased 79 per cent. The expenditure for war has increased 31 per cent, while that for missions has decreased about that much. How terrible the result of war! O how the world needs the Gospel of Pace, and the messengers of Peace!

—Don Smucker, Fellowship of Reconciliation, N. Y. "In the past six weeks I have traveled nearly 6,000 miles as far north as Minnesota and as far south as Alabama. There are splendid Christian pacifists everywhere, though their number is small. I hope the Mennonites maintain the non-resistant principles as well as some of the Episcopalians, Methodists and Congregationalists I know.

Chances of Success of European Belligerents

"The Christian Century" in a splendid article on "After Finland What?" compares the possibilities of the two belligerent camps in Europe in winning the present War. We believe a summary of this discussion would be interesting to our readers.

In answer to the question, *how the Allies may win the struggle,* three strategies are mentioned: (1) An attack upon Germany through her unfortified neutral flanks, as by way of Holland, Rumania, Hungary. But this would make the attackers responsible for spreading the war area and for dragging inoffensive neutrals to the slaughter, thus imposing a serious moral strain on Allied propaganda. (2) Fall back on their blockade, build up their army and air strength for an offensive attack in two or three years, which, however, would only give Germany a chance to build up her strength likewise. It would also enable her to develop the resources of Russia and the Balkans and thus strengthen her to withstand the blockade indefinitely. (3) A direct assault on the west wall which, on a break-through of twenty to thirty miles, would cost the lives of about a million men.

The question, *how Germany could win the war,* gives rise also to three possible strategies: (1) Germany can continue to sit tight on the present front, and develop her economic advantages in Russia and the Balkans. Doing that she might wear out the Allied resources (for England is already spending $26,000,000 daily), and thus bring their morale to the breaking point. But could Germany stand the strain? (2) The Germans might make an attack by way of Holland and, gaining air bases there, launch a combined air and naval attack on England. But such an attack would give Germany the black eye for this unprovoked assault on a small neutral state, and would open up for the Allies a better front for counter attacks than they now have. (3) A direct assault on the Maginot fortifications, which would entail a similar ghastly slaughter of human lives, as would the Allied break through the Siegfried line.

Balancing these prospects, the article states, "It can be seen that neither side has any assurance that it can win this war short of years of hideous sacrifice, and that it is by no means certain that victory can be gained even at such cost."

If only the leaders or governments on both sides would let reason speak to them to see that, if they persist in their haughty, hateful attitudes, they will wreck the country and turn it into a graveyard which will offer no reward to the victor. It appears that the semblance of a just peace could be worked out at this juncture, but will they humble themselves to the point where they can get together to talk things over to save themselves from utter ruin?

Might this not be brought about if the Christians in the neutral nations would unitedly implore God? T.

SERMON SKETCH

CHRIST'S SPIRIT THE ESSENCE OF THE BELIEVER'S LIFE

by William Penner, Wayland, Iowa

Text: Ephesians 5:18b "-- Be filled with the Spirit."

The human soul is endowed with a capacity to enter into a conscious, personal fellowship with the Spirit of Christ. The way of life is not attained by holding on to good religious opinions, nor by a mere knowledge of the Bible, not even by the mental acceptance of the right teaching about Christ. It is the Spirit that creates life as the believer responds and yields.

I. The Approach of the Spirit of Christ

The Spirit's approach to man's soul may be likened to a good friend knocking at the door waiting to be admitted. The scriptural picture of Christ knocking at the door is a symbol of spiritual reality. It is not with violent thrusts that the Spirit of Christ seeks entrance into heart and mind, but rather with gentle, persuasive touches.

Our attention to the approach of the Holy Spirit may be attracted by an inner restlessness which is quite characteristic of a life not adjusted to the Divine Spirit. It may also happen that a definite awareness of a dissatisfied, empty life asserts itself. Perhaps strong reverberations of a troubled conscience, becoming more and more insistent, making their impact on a Christian not filled with the Spirit.

II. The Receptive Soul

With more or less struggle and wavering between the weakness of the flesh and the willingness of the spirit the sincere soul will yield, by the grace of God, and receive his divine caller as a more intimate companion. In the lives of some believers it may take years after a faint and half-hearted decision to follow Him, until He finally gains admission to create a more abundant life within.

As one lets Christ enter more fully something transpires between Him and the soul. After some reproving and admonishing the teachable Christian will make acknowledgement of his weakness and sin. He will feel unworthy in the presence of Christ, but such confession is a most necessary and wholesome experience for the growing child of God. Thus will Christ comfort and strengthen and inspire the receptive soul.

III. The Spirit Filled Life

The degree to which the believer will allow himself to become enlightened and responsive through continued felowship with the indwelling Christ his life, in all its aspects, will reflect Christ. This life will become more and more a spiritual training for the true Christian. He will then find himself and his place in the Kingdom of God.

In the Spirit filled Christian the love of God is able to express itself in all his dealings with mankind. What is more needed in the church and in the world than the love of God? Let church members be filled with the Spirit and this love will be supplied.

The child of God filled with divine life will gain a Christ-like understanding of the will of God. He will be ready to struggle and pray through till he lives, not according to his own will, but according to the Father's will. Like a fruit-bearing tree he will show forth the fruits of the Spirit.

PRAYER

"Breath on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 14, 1940

HOSEA TELLS OF GOD'S FORGIVING LOVE

Hosea 6:1-7; 14:4-9

Introduction

The Book of Hosea is said to be one of the most evangelical books of the Old Testament. The chapters from the fourth on, give the prophetic messages and the climax is reached in the beautiful picture of God's forgiving love in the last chapter. In chapters four and five we read the dire results of the withdrawal of Jehovah's favor. Ephraim prefers his idols to God and He will leave him to his own desires and devices (4:17). Having rejected Jehovah, they seek Him in vain (5:6). The sinful heart which rejects God's goodness must taste of His severity (Rom. 11:22). It is the only way that stubborn sinners can be brought to realize their condition (6:15). This is what happened to Israel.

Repentance after Punishment vs. 1-3

The faithful remnant calls upon the people to "return unto the Lord" (v1). In the last two verses of chapter 5, God is pictured as a lion attacking Israel and then withdrawing until the people acknowledge their sin and seek His face. The people now speak and encourage each other to return to God, repent of their sins. God who chastizes for sin, will heal them when they repent. The wounds caused by His judgments will be healed by His grace. God does not deal with us after our sins (Ps. 103:10). Repentance accomplishes much. A trio of blessings—the result of repentance: a revival, a spiritual resurrection(Eph. 2:1) and a new life (2 Cor. 5:10) are indicated in verse 2. These were promised to decadent and wicked Israel. These may be promised to sinners today.

Verse 3 links directly with the first clause of verse 1. Israel shall know God's goodness when they repent and return to Him. He will bless them and the land in a material way. Large material blessings from God usually follow in the wake of a real religious awakening.

Jehovah's Reply vs. 4-7

Jehovah's reply runs from 6:4 to 13:8. He shows how Israel has gone against His expressed will with deliberate intent. He is deeply disturbed (v4) because their good intentions are so fleeting. He has sent the prophets to predict disaster as the result of their sin (v5). The moral and spiritual condition of Israel was deplorable. There was no truth nor goodness in the land (4:12). Hosea stresses the backsliding of the people (11:1-7). Israel rejected God, turned away from Him. How many are doing the same today? God desires genuine piety and loyalty, springing from an inner devotion, rather than outward observance of religious forms (v6).

God's Forgiving Love 14:4-9

In spite of Israel's treachery against God, His heart yearns for His people (11:8). Hosea makes a final plea to Israel to return unto the Lord and make a full confession (vs. 1-3) and then Jehovah promises healing and forgiveness (vs. 4, 5). This prayer for forgiveness was not offered by Israel and God's pardon was never actually given.

God's longing after wayward sinners is beautifully revealed here and also the fact that He is waiting to be gracious to all who will repent and turn to Him. Beauty, strength, growth and fruitage await the penitent and returning sinner (vs. 5-8). Hosea uses wonderfully beautiful language to portray the beauty, fragrance, perennial freshness and fruit-bearing of the devoted Christian life.

Hosea's message is full of comfort for us. Apart from God's forgiving grace, there is no hope for any one. The revelation that God is love and will forgive, gives inspiration and hope. His forgiveness and cleansing hinge on our confessing our sins (Golden Text). No one may trifle with sin and temptation for that would be imposing on God's love and mercy. He will not excuse our deliberate wrongdoing and we are not certain of having time to repent.

CORRESPONDENCE

BETHESDA CHURCH, MARION, SOUTH DAK.

Rev. A. P. Waltner, our pastor, has given us reports of the Mission Board Meeting held in Newton in February. We as a congregation are very much interested in these mission reports. Becoming acquainted with the work that our missionaries are doing in the fields makes us realize more fully that our task is to pray and give financially for them.

Rev. Waltner is conducting an outline study of the Bible series on Thursday evenings. We had a heavy snowfall this past week and because of blocked roads no meeting was held on Thursday. On March 7th, a large congregation gathered in our church to hear Dr. H. A. Fast tell of his trip to South America. We thought that the pictures he showed were very educational.

Special worship services with special music were held during this glad Easter time. Rev. J. A. Schrag gave us a special message on Easter Sunday.—Susan Deckert, Corr.

GOESSEL MENN. CHURCH, GOESSEL, KANS.

3-25-40

The Easter message of the Resurrection still fills our hearts. We are grateful indeed that we may worship a Savior who lives. "Because I live ye shall live also."

The membership of our church at present is 291. During the past year 6 new members were received into the church by baptism and one by letter, but death also came into the homes of two families. Mrs. Helena Schroeder and Mrs. Helena Richert both passed on to their eternal reward.

At the annual church meeting everything was reorganized for another year. The Sunday School is under the capable leadership of Menno and John F. Schmidt. The Senior C. E. is lead by Martin P. Wedel, while the Junior C. E. has several sponsors. These different organizations afford many opportunities to labor and to testify for our Lord. We have two mission societies, the one is composed of the older ladies; while the younger women and girls make up the "Mission Friends' Circle." These societies sponsored a mission sale on March 8. — Due to unfavorable weather, the Prayer Week was observed the week preceding Easter. The themes were followed as given in the MENNONITE and BUNDESBOTE. — We are sorry to report that Mrs. P. P. Buller, our dear pastors' wife, still remains confined. She suffered a stroke in September and has been in the hospital ever since. It is the prayer of our whole congregation that the Lord will keep her in His care and provide strength and courage for her, in her great struggle. May the Lord bless the entire family. — Missionary and Mrs. P. W. Penner have visited our church at different occasions. We are very thankful for their visits, because they draw us closer to the misison work. — The church choir rendered the Easter cantata "Easter Memories" on Good Friday evening. May the memories of that first Easter inspire all of us to rededicate our lives and our all to our Risen Savior; and may we all follow more closely in the way that He walked before us. — Hilda Woelk, Corr.

Our faith in God asks of Him a risen Redeemer, and the faith is answered in a Savior raised from the dead. *—Bishop Fallows.*

GRACE MENNONITE CHURCH, PANDORA, O.

"What Christians Believe" was the theme of the annual Pre-Easter services brought to us by Dr. Edmund G. Kaufman, President of Bethel College, during the week of March 10-17. For sometime we have been looking forward to the coming of Dr. Kaufman. He has come and gone. We have been deeply impressed by his profound messages. To be privileged to enjoy such fellowship is a real benediction. The attendance was good, even though we had some blustery weather while the services were in progress. A few thoughts from Dr. Kaufman's messages follow:

God, in whom we live and move and have our being, was proclaimed. "In the beginning God," with a purpose back of all nature, creation and history, was presented to the audience that was present at each session to hear more of the great truths portrayed each time.

Man, who is the crown of God's creation, has a part to perform. In partnership with God much may be accomplished. We were challenged to submit ourselves to the will of God. It is through prayer that we may do this. Prayer is nourishment to the soul. It is more important to know what prayer does than what it is. In Jesus' life prayer was power. The law of gravity is down, but the law of prayer is up. Through real search of the Scriptures we may learn the laws of God and as a result better serve Him.

The Bible is the biggest book, and the church the biggest institution. We need the Old Testament to reveal the New Testament, and the New Testament to reveal the Old Testament. The Bible is a record and interpretation of God's revelation to man. The Bible is the servant to make Christ known to us as a Savior. The pivot of the Bible is Christ. "Search the Scriptures . . . they testify of me." — The Christian has a Gospel to share. What is the gospel according to each of us?

Jesus said, I will build my church. His work is to be carried on through the church. The church began on earth but will not end here. The church is the extension of the life of Christ in this world.

Seek ye first the Kingdom of God and his righteousness . . . There is only one Kingdom of God. The Kingdom is within—peace with God. The Kingdom of God is a spiritual Kingdom. God is interested in the world and the individual. God so loved the world . . .

Dr. Kaufman told us that "Death is the surest thing of the future for us all". Let us have our chart and compass and anchor, for all the seas have their storms sometime or other. To the Christian "death is a friend." "Death is a green light." "Death is going home." May we at all times be ready that when the death angel comes to call us home that it will be a real joy.

In his messages Dr. Kaufman was evangelical throughout.—Mrs. Selma C. Sommer, Corr.

Our Colleges and a Troubled World

The real trouble with our world today lies in the attitudes of men. To overcome the troubles of the world we must produce right attitudes with men. There is no institution that so deeply effects and properly directs the attitudes of men and women as the Christian College. It is more powerful than even the Christian Church in developing desirable attitudes toward life and things.

I can truly say *Bethel College* has shaped my attitudes toward life and the world to a greater extent than the Church. Observation tells me what is true of myself is true of others. I am struck by the difference of attitudes on the part of the young people who go to State Institutions and those who go to a Christian College. From this follows the conclusion that a Christian College plays a more important part in solving the problems of the world by developing the right attiutdes in our young people than does the Christian Church.—P. E. Frantz, Geary, Okla.

Fourth Quarterly Conference of the Eastern District

Bethel Mennonite Church, Perkasie, Pa., April 8, 1940

Afternoon Program—2:30 o'clock

Song Service—Rev. A. J. Neuenschwander
Devotions—Rev. A. M. Fretz
Conference Business: Reading of minutes.—Treasurer's Report.—Prof. Lantz' Chorus Committee.—General Conference Special Committee.—Reading and Discussion of Home Resolutions.—Peace Committee. — Evangelization Committee. — Retreat Ground Committee.—Resolutions.
Closing meeting at 5:00 o'clock

Evening Program—7:30 o'clock

Song Service—Rev. A. J. Neuenschwander
Devotions—Walter H. Temple
Paper—"A Message from the Book of Amos"—Rev. Howard T. Landes
General Discussion of Book of Amos
Special Music during the evening program
Closing at 9:00 P. M.

The Ladies of the Church will serve supper.

Attached to the above program, as it came to the editor, is an exhibit indicating the budget of the Eastern Conference, showing that the twenty-four churches are requested to raise a budget of $3425.00. Of this amount $1877.06 or a little over 55 percent has been paid in. The amounts asked from the different churches range from $23.00, Perkasie Church, to $475.00, Zion Church at Souderton. First Church, Allentown, Howard G. Nyce, pastor; Bowmansville, Pine Grove, Raymond V. Stubbs, pastor, and East Swamp, Harold D. Burkholder, pastor, have paid a little more than their quota. The remaining churches are shown in arrears.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department.
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Our Share

And we ourselves? Are our hands clean?
Are our souls free from blame
For this world-tragedy?
Nay, then! Like all the rest,
We had relaxed our hold on higher things,
And satisfied ourselves with smaller.
Ease, pleasure, greed of gold—
Laxed morals even in these—
We suffered them, as unaware
Of their soul-cankerings.
We had slipped back along the sloping way,
No longer holding First Things First,
But throning gods emasculate—
Idols of our own fashioning,
Heads of sham gold and feet of crumbling clay.
If we would built anew and build to stay,
We must find God again
And go His way. —John Oxenham

BIBLE STUDY AT BLUFFTON

(Harvey Bauman, the writer of this article, is a Junior at Bluffton College and is studying for the ministry. He is deputation chairman of the college Gospel Team and is a member of the West Swamp (Penn.) congregation of which Rev. A. J. Neuenschwander is the pastor.)

Bluffton College offers splendid opportunities to students interested in Bible study. Besides providing scholarships to help financially, the college offers a good program of study with the well-qualified, Rev. Arnold C. Schultz as instructor.

Two introductory survey courses, "A Historical Survey of the New Testament" and "Hebrew History and Religion" give a social and historical background of the scriptures and their content. About fifteen hours of Biblical subjects are offered each semester to the various classes. Some are survey courses as the above, and some are exposition such as the courses in the Pauline and General Epistles. Biblical Greek is offered for those who are interested in further pursuing a scholarly study of Biblical literature.

In the two and one-half years that I have been here at Bluffton I have observed a marked revival of interest in Bible study on the Bluffton campus. The group of Bible students has increased until it now consists of twelve students. This group has organized, and as a first channel of expression it has scheduled a regular date at the Lima City Mission. Lima, an industrial city, gives many opportunities. The group having started activity is bound to become ever more active.

This and That

The KANSAS INSTITUTE OF INTERNATIONAL RELATIONS will meet June 11-21. The theme for this year is: "America's Opportunity to Build a Durable Peace." Some of the speakers are: Clarence Streit, author of *Union Now;* Ben Gerig of the League of Nations secretariat; Arthur Holt, professor of social ethics at the Chicago Theological Seminary; G. H. C. Macgregor, noted Scottish clergyman; S. G. Inman, Ambassador of Good Will to South America; P. W. Martin, chief of International Labor Bureau in Geneva, Switzerland; Heinrich Bruening, chancellor of Germany from 1930-33, and Hachir Yuasa, past president of a Christian College in Japan.

Allentown, Penn.—As an effective climax to Christian Endeavor week, our three C. E. societies took full charge of the Sunday evening church service of Feb. 4th. It was an outstanding service in many ways.

Among the highlights of the program, in charge of the Senior president, Mr. Leroy Weidener, was special music by a girls' trio from a neighboring church; a very apprapriate playlet, "For the Better Things of Life," presented by our recently organized Intermediate Society; and an excellent and inspiring message by Mr. Walter Temple.

The entire program was very uplifting, giving us new goals for which to strive.

Shafter, Calif.—The Christian work in the Labor Camps, under the direction of Rev. Pietsch, is growing. It will soon require an additional worker in each camp. There is a need for Gospels, Testaments, and old S. S. papers. The California S. S. and C. E. Conf. has been helping along by contributing $5.00 per month through the churches for the support of the work. The need is great and this field presents an opportunity for increasing our usefulness.—*Workers Exchange.*

Helen Lichti, Sanger, Calif., attends the Presbyterian Church, because there is no Mennonite Church near. She keeps in touch with Mennonites, however, by reading, "Our Youth Says," the Pacific Workers' Exchange, the Western District Tidings, the Vine Press, and **the Eastern District** paper.

Current **Financial Needs of** the Young People's Union are:

Field secretary	$95.00
Salary of editor of "Our Youth Says"	9.00
Letter heads and mailings	15.00
Swift Current Project	1000.00
Support of Ernest Harder	500.00
Return of Missionaries	1000.00

Senior Department

CHRIST'S WORK IN MISSION FIELDS

Senior C. E. Topic for April 21, 1940

Main Topic: Sowing the Seed. Matt. 13:18-32, 37-43.

I. Worship Service

1. Songs: "Christ for the World We Sing," "From Greenlands Icy Mountains," "O Zion, Haste," "Rescue the Perishing."
2. Reading of main topic and prayer.
3. Mission News from the field. Let 6 to 8 members give a news item each.
4. Offering for mission work.

II. Leader's Introduction

Some one asked Toyohiko Kagawa as he was about to embark for his native country, Japan, after a visit in the United States, "What do you think of America?" He replied, "I've found two distinct Americas: A heaven America and a hell America." A heaven is created anywhere in the hearts and lives of men, in any country through the power of the gospel of Christ—if men accept the Christ. Bringing the gospel to others, "sowing the seed" is the work of missions.

A western college professor, and a Christian, engaged his Hindu friend, also a professor, in a discussion of the relative merits of their respective religions. Each set down the merits of his own faith. The Christian professor was overawed at the claims made for the Hindu religion, and felt that he was failing to show the superiority of his own religion. But he chanced to ask, "What does your religion do for the individual who has failed, who is down and out?" The Hindu meditated a moment, then answered, "Nothing!" This gave the Christian professor an opportunity to show the power of his religion. And thus the Hindu was won over to Christianity.

III. Suggested Topics for Short Talks

1. John, the Baptist, a sower. Mark 1:1-8.
2. Philip sows in Samaria. Acts 8:4-8.
3. Harvesters needed. Matt. 9:35-38.
4. Seventy sent to sow seed. Luke 10:1-9.
5. The ready harvest. John 4:34-38.
6. Grace to the sower. 2 Cor. 9:6-15.

IV. For Discussion

1. Why do sincere Christians want to share their religion with all people everywhere?
2. What moves men and women to accept the Christian faith?
3. Is agricultural mission work as important as medical mission work?

V. Facts for Study

A great fund was freely given by the people of a large Midwestern city to engage fearless men to prosecute crime. The man principally charged with this duty stated in one of the newspapers that he was "greatly cheered by the heartiness of the response in money, but more cheered by the thousands of letters accompanying the gifts telling him that so large a part of the city stood behind him in his efforts." This should be a valuable suggestion for C. E. workers in regard to their gifts to missions, and missionaries. A kindly thought, better yet a friendly word or letter may double and triple the value of your gift.

VI. Illustrations.

Can You Do It?— "That is beautiful!" exclaimed a heathen as the missionary had finished telling what the Christian life means: and then he added a searching question—"Can you do it?" Religion must stand the test of life. It must be "done."

Dr. T. Z. Koo, a Chinese gentleman, analyzing the Japo-Chinese situation for a labor group said, "I hope that you in America will not allow yourselves to hate the Japanese people. They are not responsible for the present situation." He further displayed his Christian spirit and his willingness to forgive when he used, throughout his speech, the expression, "Our friends, the Japanese."

Superstition in the Congo.—One night, as I lay awake, I heard a drum ringing out from the direction of the settlement of the Nbombes. After a while the beating ceased. A short interval and then some one beat out a return signal. I surmised that some news was being conveyed, since this is their method of "wiring." The next morning I asked the reason, and learned this: About a fortnight previously a death had taken place in a Nbombe village, a death attributed to witchcraft. Suspicion fastened upon a woman. The poor creature, knowing the cruel fate awaiting her, fled to the forest and remained in hiding ten days. Before I heard the signaling she had been captured. That was the news given, with this in addition that she was forthwith put to death. This is one example of untold numbers whose lives are sacrificed at the altar of these fearful superstitions—superstitions believed in as firmly by those people as the Gospel is by us. God alone knows the number of those who fall victims to these cruelties, and the number will go on increasing until we replace superstition by the faith of Jesus Christ, and teach men a respect for human life based on the estimate of God.—W. R. Welch in A Missionary on the Upper Congo.

VII Food for Thought

The gospel reports that "Jesus went about doing good." Let us beware lest we be only "going about."

Mission work needs the love which today "goes about doing good."

INTERMEDIATE DEPARTMENT

"I'VE DECIDED NOT TO SMOKE"

Intermediate C. E. Topic for April 21, 1940

For Daily Reading:

Apr. 15. Servants of the one obeyed. Rom. 6:16-18.
Apr. 16. Members to be yielded to God. Rom. 6:19-23.
Apr. 17. The true standard. Prov. 16:1-3.

Apr. 18. "Ye shall be holy; for I am holy." I Pet. 1:13-20.
Apr. 19. "The good which I would I do not." Rom. 7:14-25.
Apr. 20. Cleansing from all defilement. 2 Cor. 6:16-7:1.
Apr. 21. Topic. 1 Cor. 3:16-20.
Opening Song: "Jesus Calls Us"
Scripture Reading: 1 Cor. 3:16-20.
Prayer by Superintendent
Prayer Song: "My Soul, Be On Thy Guard"
Poem

God Wants a Man

God wants a man—honest and true and brave;
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove
That Christ abides within the yielded heart,
Fitting that heart for service and for love.

God wants a man who dares to tell the truth,
Who in the market-place will stand four-square;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it were his last,
And proves his faith by a consistent walk.

—Anonymous, F. H. Revell Co.

Song: "A Charge To Keep I Have"
Discussion:

1. Is it always easy to do right?
2. What is the only harm that comes to us when we dare to do right? Is it not the jeers of others? Are we able to "Take it"?
3. Whose opinion should we care about most? Our companions or God's. Is not the fact that God loves us for doing right enough inducement to do right in spite of the fact that some may make fun of us?

One of the hardest things that young people have to resist today is the cigarette habit. Somehow they get the idea that they will not have friends unless they indulge.

1. Is it true that we must smoke to have friends?
2. Is it not better to have Jesus for a friend than to make friends with the whole world and lose the love of Jesus?

Daniel stood out against the king and all of his noblemen, but Daniel won out in the end;—with God's help.

1. Will you dare to be different than all your friends? If your feet are planted firmly in the footsteps of Jesus you will be able to do it. If Daniel was not afraid of the fiery furnace why should you be afraid of the opinion of people?

Abraham Lincoln said: "Stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong."

Conclusion. Reading of the Daily Readings. We think it would be a very profitable conclusion to your meeting to have these read very carefully. Is not God the one to whom we want to go for instruction?

Song: "Take the Name of Jesus With You."
Sentence Prayers
Mizpah Benediction

Suggestion (If possible have your local Doctor speak to you about the bad effects of tobacco.)

JUNIOR DEPARTMENT

"I AM THE VINE"— John 15:5

Program for April 21, 1940

To the leader.—If possible bring a part of a grapevine, showing the Juniors from it, how the branches grow from the vine, and the clusters of grapes hang on the branches. Also have some colored pictures of a grapevine bearing its ripe fruit. If possible have some one tell in a few minutes about grape culture.

I. Worship Period

1. Prelude: Quiet Music
2. Call to worship: "I was glad when they said unto me, "Let us go into the House of the Lord."
3. Song season: Suggested songs: "I've Found a Friend," "Since Jesus Came Into My Heart," "I Love to Tell the Story."
4. Scripture—John 15:1-10, read by a Junior boy.
5. Leader's opening prayer.
6. Reading of the song. "Rock of Ages." While this song is read aloud by a good reader the pianist should play the melody very softly, all the Juniors following the reading in their books.
7. Solo from the rear of the church. "Jesus Is All the World to Me."

II. Study Period.

Aim. To create in our Juniors a desire to abide in the Vine, by helping them to realize that although we have accepted Jesus as our personal Savior we can do nothing without Him.

1. Introduction. Today we are studying the last of the seven great "I Am's" of Jesus found in the gospel of John. (In a short discussion recall the other six). In all of these "I Am's" Jesus tells us what He is to us and for us.

In John 13:33a Jesus had told His disciples "goodbye." They felt that Jesus and they would be separated. But that is not true and Jesus by telling them this parable helps them to understand that although they would be separated bodily, for soon after His resurrection Jesus ascended into Heaven, there was and is a spiritual connection between Jesus and those who know Him, love Him, belong to Him. This connection is like that of a vine and its branches. In this parable Jesus is the vine, His disciples are the branches and the Father is the husbandman.

2. All open their Bibles to John 15 and again read the scripture verse by verse. (Verses 1-11).

3. Discussion by two Juniors.

Without the vine the branches can do nothing.

a. They cannot cleanse themselves. v. 3. Jesus alone can forgive our sins and give us pure hearts. Ps. 51:10.

b. They cannot bear fruit. v. 4, 5, 11. He says, "Ye are the branches," to His disciples, so we must belong to Jesus before we are branches. And then we must bear fruit, for that is the reason for branches. Jesus went about doing good and being in Him we too shall do good. Paul says, "I can do all things through Christ which strengtheneth me."

4. The fruit of the Spirit. Write Galatians 5:22, 23, on the blackboard, and if possible illustrate by drawing a vine with branches bearing as fruit the nine graces. Fill in the names as they are discussed.

Nine Juniors come forward, each carrying a card upon which one of the nine graces is written in large letters. Each in turn steps forward, holds up his card and in a few sentences discusses the "fruit" on his card.

5. In unison sing: "I Need Jesus."

6. Talk by an older Junior.

Jesus says, "Abide in Me," v. 4, 5, 7. Apart from the vine, the branches can not grow, no not even live: He is the source of nourishment and strength and of all spiritual life. He says if we abide in Him our prayers will be answered, the Father will be glorified, and we shall have a fullness of joy.

7. In unison sing: "I Need Thee Every Hour."

III. Mission Minutes

This week let us remember in a special way our missionaries in India. Each Junior bring a slip of paper upon which he has written the name of one of our workers in India. (These slips should have been collected early). They are now passed out, not to the ones who brought them. If possible the Junior tells something about the person whose name he has, if not, just a prayer will do. Let each one pray for the person whose name he has.

IV. Closing Moments

1. Repeat in unison verse of the month, Phil 2:9-11.
2. Sing—Song of the Month.—"Blessed Assurance Jesus is Mine."
3. A Junior girl prays the prayer of the month. Psalm 139:23, 24.
4. Leader closes meeting with prayer.
5. All sing first verse of "I Need Thee Every Hour," softly and prayerfully.

About the Selection of Books

Dear Editor: Just received the Mennonite and read there about the Western District Loan Library. A fine undertaking. We are not all in a position to buy many good books on the market today and, besides, what do we call good books? In buying a book, shall I first find out about the character of the author, then try and dig into his record as to his accomplishments, or shall I select a book by its title. Here is my experience of late. I bought a book, Title "These Forty Years," Read it and was well satisfied with it. I had heard the author of the book speak in 1920 at Winona Lake. I showed the book to a friend of mine and offered to let him read it. When he saw who the author was, he said, "I used to like the man but now I don't." Well, what's wrong about him?" "He divorced his wife and married his secretary." "Well what about it?" In the foreword of the book, Morgan and Ironside praise this man for his great work as rescue missionary. Should I put this book in our Church library? What do our readers think of asking such ministers to speak at our conferences or schools? The author of the above named book is a regular speaker at the Moody Bible Institute. Here is what we find at the close of the book "He has stood as an honored leader in his home city of Grand Rapids for thirty-two years without a stain upon his character."

Sincerely yours, A. W. Friesen.

LIST OF NEW BOOKS
in Western Dist. Conference Loan Library

The Education Committee of the Western District Conference herewith presents to our constituency a list of new books which have been added to our Loan Library. It has taken a great deal of time and care to make this selection and, considering the fact that the persons who compose the Committee are very busy with their regular professional duties, it will be understood why the list was rather long in coming.

We hope that the books will all be found wholesome, instructive and uplifting, as they should be, and that they will prove to be a blessing to their readers.

We are sorry to report that there is not enough money in the treasury of the Committee to pay for all of these books, and we therefore seriously petition the churches of this District to help replenish it as early as possible. There is a considerable list of other books that the Committee would like to order, but we shall not order any more until the money is on hand.

NOTE CAREFULLY: Since the Committee published a Book List of the Loan Library in 1938, at considerable expense, it does not feel justified to publish a revised list now. But if all those who have that List will kindly clip this new list given below and paste it in the old List, this will answer the purpose almost as well. Those who do not have copies of the 1938 List may get one by addressing a card to

Dr. A. J. Regier North Newton, Kansas, Secretary of the committee.

Prof. E. E. Kaufman, Buhler, Kansas.

The W. D. C. Education Committee

LIBRARY BOOK LIST

BIOGRAPHY

71. Adams, Elmer C., & Foster, Warren D., **Heroines of Modern Progress**
72. Axling, William, **Kagawa**
73. Bacheller, Irving, **A Man for the Ages**
74. Bolton, Sarah, K., **Lives of Girls who Became Famous**
75. Brown, Margaret H., **"Heaven Knows"**
76. **Carnegie, Andrew. Autobiography of**
77. Charnley, Mitchell V., **The Boys' Life of the Wright Brothers**
78. Curie, Eve, **Madame Curie**
79. Day, Clarence, **Life With Father**
80. Day, Clarence, **Life With Mother**
81. Epler, Percy H., **The Life of Clara Barton**
82. Grenfell, Wilfred T., **Adrift on an Ice-Pan**
83. Hagedorn, Hermann, **Boys' Life of Theodore Roosevelt**
84. Holmes, M. D., **Joan of Arc**
85. Irving, George, **Master of Money, A. A. Hyde of Wichita**
87. Keller, Helen, **The Story of My Life**
88. Lindbergh, Charles A., **"We"**
89. Meadowcroft, William H., **The Boys' Life of Edison**
90. Pickering, Hy., **Twice-Born Men**
91. Roome, Wm. J. W., **Aggrey, The African Teacher**
92. Taylor, Mrs. Howard, **Borden of Yale '09**
93. Washington, Booker T., **Up From Slavery**
94. West, James E., **The Lone Scout of the Sky**
95. Wilson, J. Turner, **Every Inch a Man**

EDUCATION

50. Addams, Jane, **The Spirit of Youth and the City Streets**
51. Angell, Norman, **The Great Illusion 1933.**

52. Bailey, Carolyn S., **The Story-Telling Hour**
53. Bernays, Edward L., **Careers for Men**
54. Bixler, William Allen, **Chalk Talk Made Easy**
55. Bowman, Warren D., **Home Builders of Tomorrow**
56. **Boyscout Handbook**
57. Chapman, Frank M., **What Bird is That?**
58. Chase, Stuart, **Men and Machines**
59. Chase, Stuart, **The Tragedy of Waste**
60. Coss, Millicent M., **Girls and Their Problems**
61. Dawber, Mark A., **Rebuilding Rural America**
62. de Kruif, Paul, **Microbe Hunters**
63. Dupuy, William Atherton, **Our Bird Friends and Foes**
64. Fagerburg, Frank B., **This Questioning Age**
65. Ferris, Helen and Moore, Virginia, **Girls Who Did**
66. **Girl Scout Handbook**
67. Githens, Harry W., **One Rehearsal Pageants for the Church**
68. Hayward, Percy R. and Myrtle H., **The Home and Christian Living**
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70. Jones, Mary Alice, **The Church and the Children**
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77. Page, Kirby, **Living Creatively**
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80. Slattery, Margaret, **One in Seven**
81. Van de Wall, Willem, **The Music of the People**
82. Weatherhead, Leslie D., **Psychology and Life**

FICTION

312. Abbath, **The Modern Prodigal**
313. Alter, D., Emmet, **Man of the Border**
314. Anderson, A. M., **Nkosi**
315. Applegarth, Margaret T., **Friday's Footprints**
316. Bacheller, Irving, **In the Days of Poor Richard**
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318. Brown, Charles Ewing, **Dawn on the Mountains**
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321. Churchill, Winston, **The Crossing**
322. Churchill, Winston, **The Inside of the Cup**
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344. Wiggin, Kate Douglas, **Rebecca of Sunnybrook Farm**
345. Young, Gloria, **Storm in Her Heart**
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FICTION FOR CHILDREN

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138. Dodge, Mary Mapes, **Hans Brinker** or **The Silver Skates**
139. Hale, Mabel, **Stories of Home Folks**
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141. James, Hartwell, **Uncle Jim's Stories from the New Testament**
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144. McCreary, Tressie Fern, **Bob's Red Letter Days**
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RELIGION

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CORRESPONDENCE

WINTON, CALIFORNIA

There are times in the service of the Lord when our hearts rejoice and then again there are times when we feel depressed. When we have cause to rejoice then we feel like "Calling Back" to those who, at the time we rejoice, are not in such a joyful mood, words of encouragement. For the encouragement of all in the Service of the Lord we send the following poem:

"Calling Back."

If you have gone a little way ahead of me 'Call Back'
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm,
Call back, and say: "He kept me when the forest's roots were torn."
That when the Heavens thundered; and the earthquake shook the hill,
He bore you up and held you where the very air, was still.
Oh, friend 'Call Back' and tell me for I cannot see your face;
They say It glows with triumph, and your feet bound in the race.

So, if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through night's sin-darkened sky.
If you have gone a little way ahead, Oh, friend 'Call Back'
'Twill cheer my heart, and help my feet along the stony track.

We can truly say that "Our feet do bound in the race, and that He does hear our every prayer:" The group with whom we worship in the morning, do not have any services in the evening, so this time was set aside to visit and worship with other churches in the community; however since New Year Rev. Hess has been requested to deliver the evening message in the Koehn Church who have stood for a number of years unorganized.—Rev. Hess has been ill with influenza, combined with an attack of bad appendicitis and so we have been deprived of the preaching for several weeks. —Friday, March 9th, we observed the World Day of Prayer in the Presbyterian Church (where we worship) with all the Churches co-operating with the exception of the Church of God (Holdeman).—Easter morning we gathered at a beautiful nook in the community for Winton's first Sunrise Easter Service about 90 people responded to the call of Rev. Hess who planned and led the program. In connection with the morning service we observed Holy Communion in which 47 souls partook. The morning service was attended by 32 Adult Mennonites and 17 Mennonite children, 25 adults from other Denominations with 5 children making a total of 79 in attendance. Rev. Hess spoke on the Theme: Christ Calming Troubled Hearts. using as a Scriptural Basis the story of the two, on the Road to Emmaus. *—Mrs. A. E. Heppner*

« « JOTTINGS » »

— Bethel Church, Mountain Lake, Minn., 3-25-40. After several months of intense sufferring Mrs. H. R. Quiring was called to her eternal home on March. 9. Funeral services were held on March 12, with the Rev. John Bartel in charge. The Rev. E. J. Neuenschwander conducted a short series of inspirational meetings from March 17 to 22. On Easter morning the customary sunrise service was observed with Ferdinand P. Schultz, son of Mr. D. D. Schultz, from the University of Minnesota as special speaker. Ernest Harder, from South America, who is now a student at Freeman College, also spoke at this occasion.—Mrs. D. H. Fast.

Rally to be held at Ebenezer Church, Bluffton, Ohio. The Young people of the Ebenezer Church, Bluffton, Ohio, are sponsoring a rally April 4-7, with Dr. Ray L. Brown at Attadena, California, as guest speaker. Dr. Brown is one of America's most able Bible teachers and Young People speakers.—The Committee, Mrs. John Nussbaum, Chairman.

Mennonite Church, Hanston, Kansas, 3-25-40. We are expecting Bro. J. H. Epp with us next Sunday morning in the general pulpit exchange throughout the Conference. We far western pastors were not asked to go anywhere because of the distances, so we can remain at home and enjoy having company. We so seldom can enjoy hearing another man in our pulpits, part of the price we have to pay for being so isolated. —A. S. Bechtel.

— "The Church Visitor." Menn. Church, Inman, Ks. When a sinner starts out on a journey he never buys a return ticket. We who want peace must write it in the hearts of children. The fellowship of the Church is the best fellowship in the world. A great use of a great day makes a great soul. The merry-go-around of life stops just where it started.

PLAN FOR FELLOW-UP WORK

To help solve the problem of tracing Mennonites, who are moving from one place to another, the *"Workers Exchange"* of the Pacific Conference again calls attention to the plan advocated by the General Conference Young People's Committee, Which briefly is as follows: On an *"Introduction Form"* a formal notice is sent from one pastor to another that a member of his church is moving to that city or community. When the other pastor receives the notice and contacts the party, he notifies the first pastor accordingly. This makes it possible for churches to welcome new members moving into their community and helps the newcomers immediately find their place in church life.—Louise Richert.

—*MENN. CHURCH, PASO ROBLES, CALIF.*

—*MARRIED: Melba, daughter of Mr. and Mrs. E. H. Schroeder, and Mr. Lawrence Dee Powell of Los Angeles* were married March 20 at this church. Refreshments were served at the Women's Club House. A fine program was enjoyed by all. Our young people plan to go to a mission in the Kentucky mountains in the near future.—Fred Smiley.

—*Menno Mennonite Church, Lind, Washington.*

We thank Mrs. Edmund Miller, the pastor's wife, for copies of their church bulletin, fruit of her artistic talent. The Menno Choir presented the Easter Cantata "Chirst Triumphant "at the local Methodist Church, also at the Mennonite Church, and in the Presbyterian Church at Nepal.

—*Eden Church, near Moundridge, Kansas.*

Before a record making audience the large Church Choir, under the able direction of Mr. Ben Zerger, rendered Handel's Messiah Easter Sunday evening.

—*Freeman Junior College mourns the loss of a student,* Erwin Hofer, by a sudden and untimely death. The young man's funeral at the Salem Mennonite Church, near Bridgewater, South Dakota, was attended by many from the college. A loud speaker had to be used to enable the large assembly to hear the services.

—*Another change of Name to English.*—The *"Rundschau Publishing House"* of Winnipeg announces that their name and address is now: *"The Christian Press, Limited, 672 Arlington St., Winnipeg, Manitoba.*

—*The First Mennonite Church, Newton, Kansas.*

On "Good Friday" evening the Senior Choir sang Stainer's "Crucifixion" under the direction of Prof. W. H. Hohmann, while on Easter Sunday evening the Young People's Choir rendered a program of favorite Easter selections, directed by Mr. Orlando Andres.

—*The Oldest Cow in this Country.*—A cow owned by Effie and John Hedrick of near Berne, Indiana, born in 1898, is now 42 years old. And, since it is doubtlessly the oldest cow in the land, it has been suggested that the name Methuselah be given her.

--*Jews Welcome a Sainted Rabbi in New York.*

Recently a crowd of 500 rabbis and 500 Jewish layman assembled at a New York dock to greet an incoming Swedish-American liner, to welcome the arrival of Rabbi Joseph Isaac Schneersohn, one of the world's most revered religious leaders. As the bearded, fur-hatted man walked down the gangplank, the welcomers broke through police lines, chorused a chant and began dancing along behind the patriarch, whom his people regard as an actual saint. He expects to make New York his permanent headquarters.—*Newsweek.*

—*The Zion Church, Souderton, Pennsylvania.* On "Good Friday" evening this church received into its membership 18 young people through baptism and two by letter. On Easter Sunday evening the Senior Choir rendered the Cantata "Resurrection" by C. F. Manney, under the direction of Mrs. Henry Alderfer. On April 9, at 8 p. m. a group of Bluffton College students touring the east will present the Mennonite play, "Let My People Go," written by Mr. H. J. Williams, a graduate of Bethel College.

—*Bethel College Church.* On Easter Sunday eight young people were baptized and received into the church, also nine by letter, which brings the total membership of the church up to 367.

—*Dr. Amos Rensser, Physician of Berne, Indiana, Celebrates His Forty-fourth Anniversary of Service.* Forty-four years ago Dr. Rensser, carrying a swell black satchel, began his notable career as a country doctor. His first patient was Mr. Fred Rohrer for many years manager of the Berne Witness Co. The beloved Rev. S. F. Sprunger was a teacher of his. He started life on the farm, then served as a millhand and for some years as a rural teacher. While a student in the medical school he spent his summers in Berne teaching German school to obtain funds for further study. "No one knew," he says, "that I went to medical college until I wrote my parents from Chicago, telling them that I had enrolled and was going to be a doctor." Dr. Rensser has not only been a good, popular doctor, but he also served his community and wider circles in civic and professional capacities well. Of a jolly, happy disposition his health at 71 is still good, and he expects to continue his practice.

—*Second Mennonite Church, Beatrice, Nebraska.* The Annual Bethel College Fellowship meeting arranged for a pulpit exchange this spring. The pastors are requested to bring a message on "Christian Higher Education and Bethel College." The pastor of this church will serve in the Henderson Church on March 31st, and Rev. A. W. Friesen of Henderson will bring the message in this church on that Sunday.—Church Bulletin.

—*Hutchinson, Kansas, Leadership Training School.* Rev. C. H. Dirks, pastor of the Mennonite Church teaches a course in *"Guiding Youths Approach .to God."*

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The Mennonite

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VOLUME LV NORTH NEWTON, KANSAS, APRIL 9, 1940 NUMBER 15

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Man's Extremity is God's Opportunity

"And Naaman was a great man, but he was a leper."

With these few words the Bible tells us much about this Syrian, namely that he was a man with almost unlimited power but held in bondage by an incurable disease. With men there was no help for him, and the God who could cure him he did not know. Thus God takes him into *His* school, thereby to reveal to his heathen people that the God of Israel is above all others. Sickness, disease is one of God's means of bringing men to their senses, so that he can deal with them. Warriers like Naaman are by nature proud, self assertive. Is his trouble apt to humiliate him? It does not so appear. But he is willing to pay almost anything for a cure, if it can be effected in a manner befitting his high station.

Meanwhile God has brought a Hebrew girl slave into Naaman's palace. She suggests that her master go to the Hebrew prophet in Samaria who, she is sure, could effect a cure. Equipped with a glowing letter of introduction to Joram, the king of Israel, with large gifts of silver and gold, and surrounded by a large retinue of dignitaries and servants, he proceeds to Samaria. But the king has no suggestion for help; instead he is seized with fits of fear that behind all this there is an intrigue against his land. So Naaman proceeds to the home of the prophet Elisha. He is now going through a school of humiliation according to a recipe planned by God. For, instead of being welcomed by the prophet as was befitting, and possibly having his trouble removed by the laying on of the prophet's hands, or being led personally by him to the healing waters, Elisha merely sends word to him, *"Go, wash in Jordan seven times, and thy flesh shall come again, and thou shalt be clean."* This was more than the general could stand. Angrily he gives orders for the return to his country. His still lingering pride is about to spoil the object of his mission, when servants humbly appeal to him thus, "Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much more then, when he says, Wash and be clean?" This helped. Naaman went to the Jordan, took the prescribed bath, and his flesh became like that of a child. Thus the man was cured in body and soul, and was convinced that "there is no God in all the earth, but in Israel." Furthermore he begged Elisha to let him take along to Syria enough of the earth in the place, on which he might build an altar at home and worship the newfound God. The foregoing is a fine example of Gods' healing. He cures from the inside out. Down, down! is his recipe for beggar and general. But as in Naaman's case, it is hard for some people to accept this recipe.—T.

FACES MAY CHANGE

An American tourist in Europe had on his program a visit to the studio of the German painter and sculptor, Albrecht Duerer, who was famous for his paintings and models of Christ's face and person. The American arrived at the Duerer studio early in the morning, before the artist, and thus had opportunity to observe the productions of Christ. When Mr. Duerer appeared the tourist was greatly astonished in noting the wonderful similarity between the Christ faces and the artist's own facial expression. What might be the explanation for this? Mr. Duerer in his intensive study of the life and character of Christ through the years, thinking His thoughts, entering into His spirit, and imaging His deeds, had gradually come to appear like Him in face and demeanor, and it is asserted that Duerer's painting of himself is one of the best, if not the best, representations of Christ. In contrast with this instance of a face that experienced illumination, there is a story of a man who once posed for a portrait of the Christ and many years later was selected to pose as Judas, in the great painting, "The Last Supper." The years lived in sin had changed the man's face from a semblance of divine expression into one of criminal features. So, as Christians it may not be amiss for us, figuratively speaking, to look in the mirror occasionally to note if there are any indications of deterioration of the inner life, due to sinful thoughts and habits that have crept in, and that can be removed only by a thorough house-cleaning, with prayer and repentance and forgiveness by Him who can make all things new. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

FOREIGN MISSIONS

P. H. RICHERT, Secretary

YU JEN SCHOOL OF NURSING, CHINA

Dear Members of the Mission Board:

On July 1st we had entrance examinations and 10 students were accepted as probationers. This was just during the rainy season and because of the floods everywhere the students came straggling in as soon as they could find boats.

Class work for the year 1939-40 was opened on September 1st. In all we have 25 students—16 boys and 9 girls. With the coming of the new class our teaching staff is not sufficient. A trip to Peking and constant correspondence has to date not brought a full-time teacher. This is in large part due to unsettled conditions.

Hospital work is increasing rapidly and the work of bedside nursing is heavy. One new large ward was lately occupied by patients; our older students are not enough to go around, so that probationers need to help with night duty.

During the year it was decided to turn the Ladies House back to the Mission, so that left the School of Nursing without dormitories for the women students. At present they are crowded into the former home of a doctor where they sleep four in one small room on "double deckers". It is hoped that this is only a temporary arrangement and that permanent quarters can soon be secured.

We feel we have a great opportunity in helping to train young people for such benevolent service, and desire your constant help in support and prayer.

Very sincerely, James C. Liu
Chairman, Board of Yu Jen School of Nursing.

Kai Chow Hospital Serves

Last week I was called 8 miles out into the country to see an Italian Catholic priest who was very sick. Three days before he had a little swelling of his thumb and now his whole hand was red, swollen, and they said he had high fever and trouble in his lungs.

I found the Father as they had said, in very bad condition, sitting up to get his breath—they had thought twice he was about to die. He had a streptococcic infection of his hand (blood poisoning), further complicated by pneumonia. I gave him an intra muscular injection of Prontosil—the modern life saving antistreptococcic discovery, and the same thing by mouth. The next morning they brought him to the hospital in a Chinese wedding chair—a very sick man.

Here he made very satisfactory progress; the third day his temperature dropped, the swelling in his hand went down, a very small amount of pus discharged and now he can move his fingers nicely.

So here am I, an American doctor, with a Chinese nurse, taking care of an Italian Catholic Father, who has a Hungarian Brother as an attendant! I have often wished I could talk to patients in English, but even here our communication has to be in Chinese as it is the one language we have in common; however, we are all pleased and have become good friends.—C. L. Pannabecker.

MINISTER'S CONFERENCE

Program for the Minister's Conference of the Western District in the Mennonite Church, Buhler, Kansas

Tuesday, April 23, 1940

Morning Session, 9:30-12:00

1. Opening Service, J. N. Smucker
2. Special Music, Buhler
3. Conference Sermon, P. R. Lange
   Congregational Hymn
4. Topic: "The Funeral Service," Herbert Miller
5. Special Music: Buhler
6. Topic: "What Approach Can We Make in Assisting our Aged Ministers and Widows of Ministers?" A. S. Bechtel.

Afternoon Session, 1:30—4:30

1. Devotional Service, Clyde H. Dirks
2. Special Music, Buhler
3. Topic: "What can Missionaries do to Help the Ministers in their Work?" D. C. Wedel
4. Topic: "What can Ministers do to Help the Missionaries in their Work?" Rev. P. W. Penner
5. Report of Resolution's Committee
6. Close

J. N. Smucker, Chmn. John F. Schmidt, Sec.

INVITATION

The Buhler Mennonite Church of Buhler, Kansas, cordially invites all ministers and deacons and their wives of the Western District Conference to the spring session of the Ministers' Conference, April 23rd.

H. B. Buller, J. B. Regier, Deacons
John F. Schmidt, Pastor.

THE KANSAS MENNONITE SONG FESTIVAL

The Mennonite Song Festival Committee has met and tentatively arranged the program and the date for June 2, 1940. The district organization idea has been abandoned this year, and in its place organized groups from each community have been selected to represent each district. Those who are on the program have been notified, so practices can begin immediately. The place for the festival will be announced later. Anyone wishing information concerning the song festival may write to one of the officers who are: Mr. Paul Baumgartner, North Newton, Pres.; Mr. Alvin Reimer, Inman, Vice President; Miss Esther Ratzlaff, Hillsboro, Secretary; Rev. David C. Wedel, Halstead, Treasurer.

CHRISTIAN EDUCATION

YOUTH SEEK GOD

In 1937 a study was made of the denominational affiliations and preferences of the students then registered in the colleges and universities of America. Of the 1458 educational institutions, 1171 or 80.13 percent returned usable data. In these schools were registered 828,071 students of whom 730,632 or 88.3 per cent expressed a definite religious preference. Of the others, only 5.5 per cent had no preference and the institutions had no information on 6.2 per cent. Even at state and municipal colleges and universities, 85 per cent have a church preference, while at church colleges 94 per cent expressed church affiliation. These figures are in contrast to those reported for 1824, when in 25 colleges with 3011 students only 628 or 20 per cent acknowledged belief in God. *Today youth seek God.*

A minister was asked to visit a state university to speak to a certain group of boys. They thought they wanted him to speak on sex, war, and economic security. During the course of the dinner, some asked to be excused at 8 o'clock on account of dates. The minister frankly confessed his ignorance on the subjects suggested by the boys and declared they could learn more in the classroom than from him. On the other hand, he definitely stated that he had come to discuss with them God. On that subject they remained until nearly 2 o'clock in the morning, and not one of the boys left. *Today youth seek God.*

The chaplain of a great university acknowledged in our presence a few years ago that several of his students had left his services and were attending a Roman Catholic church. He went on to confess that he had been trying to give youth social security when what they want was spiritual security. *Today youth seek God.*

It is reported that a boy lay in a hospital bed near death. He called for a certain minister. When the minister entered the room, he recognized the young man as one who had been attending his services, and asked, "What may I do for you?" In reply the boy said, "You may do nothing for me." "When I came to your city," he went on, "I was attracted by your preaching and admired you for the manner in which you could quote the philosophers and the great literary writers. I had been taught to read the Bible and to pray regularly. Now, as a result of the influence of your preaching, I no longer read the Bible and I have given up prayer, and—feel lost. Pastor, tell the people about the God who loves them, who died for them, and who grants them eternal life." *Today youth seek God.*

Youth are not satisfied with the philosophical arguments for the existence of God. With the arguments from analogy, causality, identity and purpose they are familiar. After all the conclusions to arguments are ideational unless there is an existential reference, the reality of which there can be no doubt. *Youth seek the living personal God.*

The Church offers to youth the God of revelation, not of reason.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God—All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . .

That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:1-14.

Here youth find God.

The youth at the Amsterdam Conference wrote, "Many of us have discovered the Bible afresh and insofar as we have allowed God to speak to us, He has become a living God, declaring a living message for our lives and our generation."

Some youth have found God.

From *"Christian Education."*

THE ENLARGED HEART

by Edna R. Brown

Every now and then we come to know people whom we can describe in no better way than to say that they are big-hearted. Certainly there are no finer people to know than those who are big-hearted Christians, for after all, a justified soul is the first requisite for real big-heartedness. It is the foundation upon which growth must proceed.

The "big heart" can be recognized by its *humility.* Self cannot be haughty or proud, while nurturing a growing heart. The big-hearted soul likewise is marked by increasing *unselfishness.* "Jesus first; others next; yourself last" is the creed-in-practice that results in the heart becoming larger and larger. It is a natural consequence, because interest in others always tends to enlarge the boundaries of one's heart-interests. Just as selfishness is sure to shrivel the heart, so unselfishness is sure to enlarge the heart.

Many are the identifying qualities of the big-hearted soul, but all of them may be summed up in the word *"godliness."* The larger the heart, the greater will be the desire truly to become more and more pleasing to God. The Psalmist said: "I will run the way of thy commandments, when thou shalt enlarge my heart" (Ps. 119:32). By depending upon God to enlarge the heart, one finds that the heart thereby is keenly desirous of obeying God and living closer to *H*im.

The "fruit of the Spirit"—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—all become more manifest and have a noticeably greater place in the life. The capacity to sympathize with others in an ever-widening field of circumstances; the capacity to forgive others more readily and thoroughly; the capacity to pray earnestly for more and more people outside of one's own narrow sphere of interest—these and many other capacities are the direct result of praying and seeking for a larger heart, a heart that may bring more glory to its God.

A spiritual heart is much like any part of the body in that it needs exercise to keep it in a fit condition. An unused limb in time becomes a useless limb. A heart that receives no exercise soon becomes shrivelled and incapable of the heart-duties it should perform.

Surely there is an extensive field to be embraced by those who sincerely pray for enlarged hearts. The world presents a tremendous weight and variety of needs, which no fervent Christian can ignore. Certainly there is a far-reaching need today for more people who can look over the high fences which enclose their little lives—out at the needful world beyond. Perhaps the way that Edna St. Vincent Millay phrased the thought expresses it best: "The world stands out on either side, No wider than the heart is wide."

The enlarged heart for which every Christian should pray finds a growing heart-interest in a daily-widening world.

—*A Word from the European War Scene.*—The Canadian reporter Woodside in Europe, who writes extensively for Canadian papers, recently wrote: "There can be no doubt but that the Munich settlement of the Finnish War is a severe blow to our cause and will be exploited as a great victory by Hitler. A valiant and resourceful nation which would gladly have allied itself with us and occupied one of our enemies has been eliminated. The whole balance of power in northern Europe has been tilted sharply towards Germany and Hitler, assured of supplies which we might have cut off, but which will now help him to beat the blockade. Russia is freed to work for Germany if she chooses, or to make mischief elsewhere. One of our new openings for getting at Germany has been closed. —*Exchange.*

A Tribute to Dr. S. K. Mosiman

By H. O. Bentley, Attorney, Lima, Ohio

(Radio address over Station WLOK, Lima, Ohio)

As the years swiftly slip away, we are more and more often called upon to mourn the passing of someone whom we have known intimately and whom we admired and loved for outstanding qualities of heart, mind and character. To be invited to say a word about such a friend, in this Bluffton College hour on the airwaves, through the mysterious magic of radio, is a command which cannot be denied.

For more than three decades, it has been my privilege to know Dr. Mosiman, and during most of that time to have been associated with him in professional duties having to do with Bluffton College. The fact that it was located in Bluffton made it peculiarly interesting to me, and made me much concerned as to its success and perpetuation. It may be said, and no one will deny the statement, that Bluffton College is what it is, and is still carrying on with brighter prospects than seemed possible a few short years ago, because of the untiring efforts and boundless energy of Dr. Mosiman. Depression took its toll, with institutions of learning as with almost every other business; and a very few years ago it seemed as though Bluffton College would not survive the storm. No one who was present, will ever forget that meeting in Musselman Library on the campus, when the Board of Trustees, the officers, and the faculty and others gathered in solemn conference to discuss what, if anything, could be done. Dr. Mosiman, with others, took the position that the institution could be saved, that its creditors, and they were many, would cooperate, that its supporters and those upon whose generosity and interest the College had to depend, would still stand by and help as theretofore, and that there just could be no surrender and admission of defeat! That viewpoint the Board of Trustees finally agreed to adopt, and the lines were drawn and the forces marshalled for the battle. It is history now that that battle has been won; the plan of refinancing worked out, has been put into effect; public support of the College is growing, and its debts are being paid; and through that stormy period of financial difficulty and lowering morale and lessening confidence in the future, the old ship has come safely into the harbor, while many of those whom we may call passengers didn't even know that it was storming! Those who were trying to help work the ship, and keep it from swamping in the rolling waves of financial stress which were rough and high, know and will admit that it was the indomitable courage, the unselfish willingness to work and sacrifice, and above all the unfailing faith of the Captain, which wrought the miracle and saved the institution for the future.

Sometimes the bigness of a tree is not fully appreciated until it has fallen. Words are poor things at the best, and neither time nor circumstance will permit extended review of Dr. Mosiman's activities since he came to Bluffton, more than thirty years ago. A student, a scholar in the highest meaning of the term, a minister, and educator holding many degrees from colleges and universities, he could have commanded high position and compensation in many an institution of learning, but instead he chose to guide and direct the destiny of a small college in a small town, conceived originally for the promulgation of the doctrines of his own religious faith. Quiet, determined, untiring, unafraid, with his beloved wife, herself a gallant soldier, ever by his side as counsellor, advisor and mental sparkplug, he fought the fight and kept the faith! That is the tribute I would lay upon his bier; that is the feeling in the hearts of his friends on this sad and solemn day; that is the spontaneous sentiment which will emanate from the hundreds of Bluffton College students, *his* boys and girls, scattered all around this planet, when they hear of his going: "He kept the faith." May we not on this occasion grasp a little of that faith for ourselves by the certain knowledge that characters such as that of Dr. Mosiman live forever? May we not rejoice that long months of pain and suffering could not shake his belief and conviction that God is good, and that evil can never win in the end? And may we not feel sure, with a little of that faith in which he lived and died, that as his fading eyesight in his last hours gazed upon a wintry January afternoon, he felt already upon his fevered brow the breath of the Eternal Morning? And so, dear friend, as the Spanish say to one departing on a journey, "Go with God, and goodby."

"Evangelizing Our Neighdorhoods"

A brief word, answering several inquiries:

This is not another new movement; I only feel the urge, as an old Mission worker, to encourage many to do much more than is being done by Christians, for their often neglected neighbors. Without doubt Christians are "debtors" to them, in a high degree! Just look and see where things are drifting to!

No organization is sponsoring this. And no local organizations are intended; those especially interested in such service should work together in an orderly manner. That is all.

I have a number of invitations already, from churches, Bible schools, and Sunday Schools, C. E.'s etc. to come and present the matter. Mostly in Kansas.

Nothing very new; only an encouragement to work of this kind being done in places, on a small scale; and to urge others to start such work.

Greetings, J. B. Epp.

P. S. I shall not be able to go out very far; may many *all over the land* get busy in this kind of service for the Master! Write to me for literature about such work.

A LETTER

Upland, Calif., 841 N. Sec. Ave.
March 30, 1940

Dear Brother Thierstein:

As you are aware we are out in this part of our great country. A great country, indeed, it is. For days we traveled in desert regions in New Mexico, Arizona, parts of Nevada and in California. We took in the site and the sight of the Hoover, alias Boulder, Dam. Both the desert and the dam are impressive, the latter, however, is at a disadvantage being wedged in between natures' stupendous works it loses much in comparison.

Impressive as these things are I was more deeply impressed with the change we found among a people—rather some of the people, I should say—that are dwelling in the desert of Arizona. I refer, of course, to the Hopi Indians. It was my privilege to visit these people 38 years ago. There is a vivid picture in my mind of how I found things at Oraibi village up on the Mesa at that time. Comparing that picture with what we were privileged to see now in our stay of over two weeks among these people I cannot but feel deeply that something has been wrought in these years which is far more marvelous and transcending than Hoover dam, yea, than nature itself. Through the efforts of the Lord's faithful servants and by His grace there have been born from above these Indians sons and daughters of God—such who in ignorance and superstition worshipped devils are now worshipping the true and living God in Christ Jesus their Savior! That is so marvelous an accomplishment that even the angels are mystified. We enjoyed our stay with the Sudermans, our missionaries at Oraibi, very much, indeed. The interest shown by the Christians in the study of the Bible, their singing under the direction of Bro. Suderman, their ardent prayers for each other, and especially for their own people who are yet in sin, their testimonies to the saving grace of the Lord Jesus Christ—these are things never to be forgotten, never to fade away. But that does not mean that the victory is won and that henceforth there will be smooth sailing. Indeed, our workers there and the handful of Christians are waging a valiant battle against a very stubborn, a very much wrought up and overwhelming foe—they are on their knees wrestling—let us strengthen their hands in whatever way we can. It pays.

Our dear people here in Upland are making us feel quite at home, so much so that we feel a little fearful that we will feel homesick for Upland after we leave to go back home. Fraternally, G. A. Linscheid.

He drew a circle to shut me out—
Heretic, rebel, a thing to flout—
But love and I had the wit to win;
We drew a circle which took him in.
—*Edwin Markham*

SERMON SKETCH

UNAVOIDABLE ISSUES

by A. S. Rosenberger

Matthew 27:24. Pilate—took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it.

There are certain issues in life that no man can avoid. He must make a choice. Even though he seek to evade the issue, such evasion is in itself a choice. Pilate could not evade the issue of what to do with Jesus by washing his hands of the matter. In so doing he made his choice against Jesus.

1. *One of the issues in life which no man can avoid is that of a standard by which to live.* There are high standards and low. Each one must choose.

> To every man there openeth
> A way, and ways and a way.
> The high soul climbs the high way
> And the low soul gropes the low,
> And in between on misty flats
> The rest drift to and fro.
> But to every man there openeth
> A high way and a low,
> But every man decideth
> The way his soul shall go.
> —John Oxenham.

We are also responsible to some degree for others' choices of the standards in life. Parents, teachers, ministers and friends all have influence and responsibility. It was a tragic story the father of John Dillinger told over the radio the other evening of how with the boy's mother dead, he himself had been too busy to pay any attention to his son. So although the father was a Christian and a church member, the son drifted into wrong company, and in time became the nation's number one criminal.

2. *Another issue that cannot be avoided is that of* one's attitude toward religion. Shall one believe in religion—or not? Is the universe chance—or God created? Is religion an opiate—or helpful to man? We must choose.

Some who choose not to accept religion seem so sure of their choice. Such a one was Clarence Darrow. Yet it is rather surprising to learn through a recent newspaper article that he made arrangements that if there were a future world he would contact a friend at a certain place exactly two years after his death. The attempt was carried out with no result; and we who know our Bibles know there could not be any. But it would seem as if Darrow was not entirely sure. On the other hand the experience of many with the Christian religion is such of great positive conviction of its reality and eternal quality.

3. *The greatest issue of all is that of our relationship to Jesus Christ.* Not only Pilate faced the issue of "What shall I do with Jesus?" but so do all who hear the gospel. Eternal destinies depend on the answer. We must choose for him or we are against him. Jesus is the only Saviour. In him is life eternal. Without him we are lost; with him we have found the true way of life.

May God grant that the Gospel may be so presented that as men face the issue they may not seek to avoid them as Pilate did; but may rather choose the highest standards, the religious life, and the only Saviour, Jesus Christ.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 21, 1940

MICAH'S VISION OF PEACE

Micah 4:1-5; 5:2-5

TOPIC: The Way to Peace

Introduction

Micah was a country prophet who lived in a town bordering on Philistia. He was a man of literary ability and prophecied chiefly to his native land, Judah. He was the champion of the poor who were oppressed by the rulers and the rich. Our lesson is quite appropriately chosen to study about peace. It shows that universal peace will come when people learn the ways of the Lord and acknowledge His word.

Zion, the Capital of the Messiah's Kingdom vs. 1, 2

"In the last days" (v1) is used in Scripture as a general expression for future time, and with special reference to the time of the establishment of the Messiah's kingdom (Is. 2:1-3). Micah uses highly poetical language in saying that the future glory of the kingdoms of this world shall center in the temple mountain in Jerusalem which is pictured as raised above all other hills (v1), giving it unique preeminence. "People shall flow into it," a picture of the triumph of the true religion of the future.

Verse 2 gives a clear and very significant statement of the glorious coming days (see Is. 2:2-4, Zech. 8:20-23). Jehovah incarnated in the Messiah, will be the teacher of the nations who will come to Zion to be taught in that day (v2). Through the law and the instruction of the prophets, Jehovah spake to his people.

Messiah's Reign of Peace vs 3-5

The Messiah shall be the judge among the nations (v3) (Is. 11:3-5, John 5:22, 23). He will "rebuke," R. V. "decide concerning many peoples. Micah sees the time when the nations will govern their conduct according to Jehovah's instructions, precepts, and commands. He then will settle their disputes, and wars will cease and the implements of war shall be converted into implements of peaceful husbandry.

With the coming of peace there will be prosperity and security (v4). This glorious prophecy is sure of fulfillment for it is God's word. This peace shall be enduring forever (v5).

The King of Peace 5:2-5

Micah here draws our attention to the coming King. He blends his humiliation with his triumphs. He shall be born in an obscure place but shall become a ruler in Israel; "shall be great unto the ends of the earth" (v4). Through Him peace shall come to the nations (v5) when they accept Him. Micah thinks of the Messiah as a great ruler, as a shepherd who will take care of his people and because of his care, they will remain in peace in their own land. Christ, the Messiah gives peace of soul to his people and delivers them from all spiritual foes (v5).

The Way to Peace

"Not by might, nor by power, but by my spirit, saith the Lord." Micah pictures the nation going to the temple in Jerusalem for religious instruction in the ways of the Lord. The need of religious instruction continues and such teaching makes for peace. Dictators who cultivate the war spirit, attempt at the same time to eliminate religious instruction for it cultivates the spirit of love for others. When people and nations learn to know God's ways and walk in His paths, they will accept God's judgments concerning their affairs with others and will settle all differences peaceably. True religion changes people from within and makes them peaceful. True heart Christianity is pre-eminently the way to peace. War is ALWAYS an evidence of a lack of true religion and of genuine Christianity in the hearts of the leaders responsible for wars. If these leaders of our day were sincere Christians, they would settle all their differences in the spirit of Christian justice. We need to educate our youth for Christian peace.

FELIX J. SCHRAG ORDAINED TO MINISTRY

Mr. Felix J. Schrag, son of Rev. and Mrs. John J. A. Schrag of Parker, South Dakota, was ordained a minister of the gospel on Sunday afternoon, March 31st, 1940, at the Salem-Zion Church southwest of Marion. The ordination was in charge of Rev. Albert Claassen, pastor of that church. The church was filled to its capacity by people from far and near who came to witness this important event.

Special music was furnished by a mixed quartet of the Salem-Zion Church and by the Men's Quartet from Bethel College. Ministers who assisted at the ordination were Rev. A. P. Waltner, now of the Bethesda Church; Rev. A. E. Boell of the Marion Presbyterian Church; Rev. J. A. Tieszen, of the Bethel Church; and Rev. John J. A. Schrag, father of the applicant. In all of the talks the privileges, the importance and the heavy responsibility resting on a minister were stressed. In his response the newly ordained minister gave a masterful brief address in which he outlined his program. Among many other reasons advanced for entering the ministry Rev. Schrag emphasized that he was moved by a desire to help make the world a better place to live in.

Rev. Schrag is a product of the Marion vicinity and received his early religious training in the Salem-Zion Church of which his father was a minister for more than a quarter of a century. He is a graduate of Freeman Junior College, Bethel College and of Hartford Theological Seminary, Hartford, Connecticut. He also did some pioneer religious work in the vicinity of Pasco, Washington, under the auspices of the Congregational Church.

With Mrs. Schrag, the former Lois Landis as helpmate, Rev. Schrag enters the ministry with an excellent religious background and the best of training. This together with his fine personality, exceptional speaking ability, rare sincerity, deep religious convictions and honest desire to serve his fellow-beings, qualify him eminently for his chosen work. At present he is serving as Field Secretary of Bethel College, with residence at Newton, Kansas.

By courtesy of Bro. J. J. Gering, Attorney, Marion, South Dakota.

Institute of International Relations

Under the heading, *Recruits for "America's Task,"* "The American Friend" in its issue of March 26 published a valuable article concerning the current peace sponsoring activities of *The Friends*, with special emphasis upon the Institutes of International Relations which are to be held under their auspices in different parts of this country during the summer.

The themes set for these gatherings all center about peace as follows: "America's Task in a World at War," "America's Opportunity to Build a Durable Peace," and "America's Contribution to a Durable Peace."

There will be eleven institutes, with time and place as follows: At the University of Oklahoma, in Norman, June 9-14; *at Bethel College, North Newton, Kansas, with Wayne Lewis as Executive Secretary and Dr. E. L. Harshbarger as Dean, June 11-21;* at Grinnell College, Iowa, June 13-21; the Pacific Northwest Institute at Reed College, in Portland, Ore., June 16-26; the Midwest Institute at Manchester College in Indiana, June 18-28; the Institute for Student Peace Service volunteers from all over the U. S., at Dennison University, Granville, Ohio, June 22 to July 2; the North Carolina Institute at Chapel Hill of the University of N. C., June 23-29; the Mills Institute at Mills College, Oakland, Calif., June 23 to July 3; the New England Institute at Wellesley College, Mass.; the Whittier Institute at Whittier College, Calif., June 27 to July 7; the Middle Atlantic Institute, at Muhlenburg College, Allentown, Pa., June 28 to July 7.

THE INSTITUTE AT BETHEL COLLEGE has chosen for its central theme, "America's Opportunity to Build a Durable Peace." The more definite themes and speakers as published in a recent bulletin are:

Basis of a Durable Peace.—Lecturers, *Benjamin Gerig* and *Clarence Streit.* Mr. Gerig was a member of the League of Nations Secretariat and Co-founder of the Geneva Research Center. Mr. Streit is the author of the popular, widely read book, *"Union Now,"* and has been foreign correspondent of the "New York Times" since 1920.

American Democracy Points toward Peace.—Lecturer, *Arthur Holt.* A penetrating analysis of the underlying principles of American democracy, most adequate methods to preserve it, and its service to durable peace. Mr. Holt is professor of Ethics at Chicago Theological Seminary and author of the notable book, *"This Nation Under God."*

Religion's Contribution to Durable Peace.—Lecturer, *G. H. C. MacGregor.* An evaluation of the great ethical, moral and religious principles which help to build and guarantee a durable peace. Mr. MacGregor is a noted Scottish clergyman and author of many valuable books.

The Western Hemisphere and Durable Peace. — Lecturer, *Samuel Guy Inman.* A critical but sympathetic, analysis of sources of accord and discord between the U. S. and Latin America. Mr. Inman is America's leading ambassador to Latin America, with twenty years of experience.

Building a Durable Peace in Asia. — Lecturer, *Hachiro Yuasa.* First hand information on affairs in Asia and a discussion of Christian internationalism as a basis for a durable peace. Mr. Yuasa is a prominent Japanese educator, now touring this country extensively.

NOTE: It now appears that Mr. Yuasa cannot serve, and *Miss Anna Seesholtz* will replace him on the program. She is a Y.W.C.A. worker and will come to the Institute directly from China where she has been for some time.

The Psychology and Economics of a Durable Peace. —Lecturer, P. W. Martin. An enlightening survey of the political myths and economic realities which drive nations into war, and the psychology of building a durable peace. Mr. Martin was for many years chief of the International Labor Office in Geneva, and is authority on psychology pertaining to international relations.

The Democracies in Europe will probably be the theme on which Ex-Chancellor Heinrich Rruening of Germany, who has recently been induced to come to the Institute will speak.

Besides the lectures there will be Round Table Discussions by such groups as: Parent-Teacher Group, Community Organization Group, Historic Peace Church Group and Combined Groups.

CORRESPONDENCE

FIRST MENN. CHURCH, ALLENTOWN, PA.

The joy and happiness of Easter day for many in our church began in the early hours of the morning. The Dawn Services which we have at Christmas and Easter time are highlights for many in our congregation. Walking to church in the crisp coldness of early morning, meeting only a very few people, and then enjoying a beautiful service in song and words greatly warms one's heart.

The choir under the direction of Mr. Thomas Glose, organist, rendered an inspiring message in anthems and solos. Rev. Howard Nyce spoke on "The Empty Tomb" in a beautiful, forceful manner which makes us rejoice that He is alive for evermore.

The conclusion of Easter day was very nice too. The Upper Milford Church of Zionsville, which is Rev. Nyce's other charge, joined fellowship with us and their choir rendered the special music. A large number were present and I am sure went home with a happy feeling of a day well spent.—*Mrs. Reuel de Turk, Corr.*

* * *

MENNONITE MISSION CHURCH, LIMA, OHIO

The Sunday evening following Easter we enjoyed the Easter cantata, "The Crucifixion," rendered by the womens' chorus of the St. Johns Church of Pandora. We are always glad when the neighboring churches assist in our services. On Easter Sunday evening the children of the Wednesday Bible School gave a program of the work they have done during the winter.

We had a week of very inspiring meetings beginning the 26th of February. Mr. Feigert, a business man and a very able speaker from Van Wert, Ohio, was the speaker for four evenings. On Friday evening The Berean group of Young Ladies from Van Wert gave an excellent program consisting of special music, a short talk by a Missionary, and a message from the Word of God by their leader. Our Mission Society has enjoyed the various missionaries who have been at our meetings during the winter.

On Palm Sunday eight boys were baptized and taken into the Church membership. Two members were taken in by letter.—*Correspondent.*

—*Kansas has recently been treated to attacks by old-fashioned dust storms.* At times the sun was hardly visible and auto travelers found visibility greatly reduced. The menacing dust found its way into every part of the homes and other buildings. In some fields a good deal of the wheat was blown loose or damaged by sand. Thus one sees again that nature the beneficient producer can also be a pitiless destroyer.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

How Can the Church Reach the Young People?

(Mr. Eldon W. Graber, the author of this article, graduated from Bethel College in 1938. He is now teaching in the mathematics and speech department of the Whitewater, Kansas, High School. At the same time he is doing graduate work in English at Kansas University. Editor).

Churches today are faced with the problem of getting a larger percentage of young folks to attend church services.* Youth of today is not interested in the work of the church; it does not appeal to them. Empty churches are a proof of retreating youth. Furthermore churches are likely to remain empty unless something is done to reconcile the young people and the church.* Often the remark is made that when students go to college, they drift away from the church. Now if this is true, who is at fault? Is the teaching of the church incomplete? Is it the schools, or is youth just indifferent?

(*The above is probably true of many churches the country over. But will the majority of our Mennonite churches, who have to build larger to accommodate their audience agree to these statements?—T.)

In attacking a problem of this nature we must analize it to determine who is at fault. All young people have a home of some kind. In the early, formative years home training is all-important. Here the religious training must begin. The parent should take the responsibility of first introductions, and the responsibility of making the child available for church teaching. The attitude of the parent toward church attendance helps most to form the attitude of the child. Even still more important is the fact that parent attendance will put an example before the child.

As the child grows older his attendance is primarily a church problem; perhaps we ought to examine the program of the church. The church has a very vital truth to present. Its place is important. But could it be that the church is failing to stress the right phase of its teaching? What, basically, should the church teach? The one great standard that all churches ought to have is Jesus Christ. But it is the interpretation of the values of such a standard that the church is failing. In speaking of the values we mean the spiritual and social teachings of our Master.

Space will not permit a full listing of all such values, but certainly personal redemption or conversion must head the list. Then follow in quick succession the social values that every church should teach: service to mankind, the Golden Rule, forgiveness and brotherly love, faith, hope, worship, and a certain high moral standard based on religious grounds. Our Mennonite churches must not forget to teach our historic peace stand and other great truths set forth in the Sermon on the Mount.

Yes, those are the items on the church's teaching program. But the problem is one of presentation so that youth can understand it. What methods should the church use? To begin with, young people as well as old must be taught the Bible and the Bible's precepts. Young people cannot learn to know Christ without some knowledge of God's word. Such teaching cannot begin too early. This is a duty that belongs to both parents and the church. There ought to be some undertsanding between church and parents as to just what is the responsibility of each. Parents sometimes say that the church or the school should teach morals; the church dodges it by saying that it is the responsibility of the school and the parents. The schools, likewise, deny any guilt in the matter.

Young people's activities are good means of interesting them in church work. If young people have an organization of their own in which the may express their ideas in their own programs they will do much to help themselves to religious teachings. Adult guidance or help from adult leaders should not be withdrawn, but should be tactfully applied when and where needed.

Further, it is the duty of the church to reinterpret its teachings so that it means something to the young people. They must be given some opportunity to see its practical application. We must make scripture mean something vital, dynamic, and forceful. To illustrate: "Love thy neighbor as thyself" as interpreted by Italy when she *"civilized"* Ethiopia is not the interpretation we should like our young people to have. In this world of conflicting philosophies something should be done to help our youth make the right choices. The church ought to be a light to youth in these matters.

Finally let our teachers be prepared. Let them understand the problems of youth. Creative teaching and the personality of the teacher may do more good than all other things. Let them speak to our young folks in their own language and on their own level—Jesus would have done so.

The only way the church can get the confidence of the young people is to show them what is to be gained, and to help them to undertsand the great truths for which the church stands.

Senior Department

MAKING LIFE COUNT

Senior C. E. Topic for April 28, 1940

Main Topic: True Happiness. Lk. 12:15-21; Matt. 6:19-21

I. Worship Service

1. Songs: "There's Sunshine in My Soul Today", "Lord, for Tomorrow and Its Needs", "The Lord Is My Shepherd", "We Praise Thee, O God."
2. Reading of main topic and prayer.
3. Special music—"Shepherd of Israel"
4. Offering for missions.

II. Leader's Introduction

Object Lesson

A blotter, a sheet of paper, a candle, and a match. While blotters serve a definite purpose, they never give anything away; they grasp and soak up whatever they can get. This blotter gave nothing to the paper; it merely soaked up an ink spot, and is still stained with the ink. Some people are like this blotter. They never give anything of themselves to others, but only seek to get, and their lives bear the marks of their greed. This candle is closely associated with the flame. (Light candle.) There is nothing selfish about the candle, for it slowly and steadily gives itself to the flame. Then as the flame receives this melted tallow, it transforms it into a radiant light. If you give to others freely of your time, interest and effort your lives will be transformed so that they will shine with true Christian beauty and happiness.

III. Suggested Topics for Short Talks

1. A pleasure-mad son ruined. Lk. 15:11-16.
2. Beware of love of money. 1 Tim. 6:6-10.
3. Beware of love of the world. 1 Jn. 2:15-17.
4. Beware of wrong emphases. Rom. 14:16-19.
5. Steps to true happiness. Col. 3:12-17.

IV. For Discussion

1. What shall we go after in life to get the most happiness, wealth, fame, power, or what?
2. Make a list of people who have found happiness. See where and how they found it.

V. Facts for Study

Happiness comes by way of loving and serving. Some people have a marvelous power of attaching others to them. They possess a kind of magnetism for kindred souls who gather to their heart, as steel filings to a magnet. Paul excelled in this sort of magnetizing. He loved as few have loved, and he was loved in return. Timothy, his "beloved son"; Tychicus, "a beloved brother"; Titus, "mine own son after the common faith"; Luke, "the beloved physician"; Aristarchus, who contrived to become his fellow prisoner, that he might be able to minister to him; Jason, who sheltered him at the risk of his life; Priscilla and Aquila, who would have laid down their lives for him; his beloved Epaenetus; Persis, the beloved.

Paul's ever present desire was to serve his own race and the Gentiles. He worked tirelessly, traveled from city to city, that he might be of service. Anyone who has given himself in true service to others has experienced that in that way true happiness is found.

VI. Illustrations

When Jesus Came to the Alley

"Where," said a teacher to his class of ragged boys gathered from the crowded streets of a great city, "where is Jesus Christ?" Quickly the answer came from a bright-eyed little fellow, as though there were no manner of doubt about it: "Oh, he lives in our alley now." The alley had been the abode of poverty, dirt, and misery. The women quarreled, the men drank, the children were neglected. However, a Christian woman who came to reside in the neighborhood went into that forgotten part of the city with the simple and old story of the One who came to minister to the poor, the sick, the broken-hearted, and the sinful. It was not long before she, with the help of the Holy Spirit, brought about changes in the lives of the alley folk. Her smiles, her kind words, and her loving attitude won many hearts to the work of the Savior.

That We May See

In his recent book, "Courage For Today," Dr. Preston Bradley tells the following incident: "One evening Lorado Taft, the great sculptor, called in a few friends to the porch of his summer home down East so that they might look out to the western sky and see the sunset in all its glory. As they stood and looked, Mr. Taft pointed out the infinite variety of colors, changing and shifting on the horizon, his trained tastes and sense enabling him to perceive more than the average man would have seen in this masterpiece of nature.

"The maid who had been serving them interrupted after a few minutes to say, 'Mr. Taft, may I run down the road? I want to go home a minute.' 'Bless your heart,' replied Mr. Taft; 'what do you want at home at this time?' 'I want to show Mother the sunset,' was the girl's explanation. 'Your mother has lived here a good many years,' Mr. Taft said; 'she must have seen many sunsets.' 'Oh, no,' was the earnest reply, 'we never saw the sunsets until you came.' " Can we add to our own happiness by sharing what we see with others?

VII. Food for Thought

"Turn your face toward the sun, and the shadows will fall behind you."

INTERMEDIATE DEPARTMENT

KNOWLEDGE QUIZ—OLD TESTAMENT

Topic for April 28, 1940

Song, "How Firm a Foundation"

Leader's talk—(This is one of two meetings this year which are arranged as quizzes. The next one in July will be on the New Testament. Make these meetings as worthwhile as possible). You as leader might start the ball rolling by quoting your favorits Bible verse and asking the rest to follow suit.

Song, "Holy Bible, Book Divine"

Scripture Reading, Acts 8:30-40; Luke 24:44-48.

Prayer Song, "Take Time To Be Holy"

Bible Drill

Song, "Take the Bible With You"

Hymn of Consecration, "Have Thine Own Way"

Benediction

Advertisement.—Make miniature scrolls of linen or muslin. Sew a match or a toothpick at each end. Print announcement of meeting on goods and roll up.

For the meeting make small Bibles out of pill boxes. This is done by covering them with black paper, shaped like the cover of a Bible. Inside the box you may put some questions.

Or conduct the drill in the form of a contest with the boys against the girls or permit the members to chose sides. It might be interesting to chose a certain number to act as a board of experts and permit the members to try to stump them with the questions from their Bible boxes.

Bible Drill:

1. Who was the first man?
2. Who was Adam and Eve's third son?
3. Who was commanded to build the ark?
4. Who was called the "man of faith"?
5. Who was the father of the twins, Jacob and Esau?
6. Who worked seven years for Laban that he might win his daughter Rachel for a wife?
7. Who was given a coat of many colors by his father ?
8. Who, when a baby, was hid in an ark of bulrushes?
9. Who was Moses' successor in leading the Israelites?
10. Who was the strongest man that ever lived
11. Who began to serve God, when a little child, by waiting on Eli, the priest?
12. Who is known as the most patient man?
13. Who was the first king of Israel?
14. Who was David's nearest friend?
15. What prophet was fed by ravens?
16. Who gave the animals their names?
17. Who was willing to offer as a sacrifice his beloved son, if it were the will of God?
18. What good man was sorely afflicted with boils?
19. What damsel found favor with Boaz as she gleaned in his fields?
20. Who slew the giant Goliath with a sling and a stone?
21. What Bible book is named after a queen?
22. What prophet answered God's call by saying, "Here am I; send me"?
23. Who, because he prayed to God, was cast into a den of lions?
24. How many books in the Old Testament?

Questions to which the answers are to be found by reading the Bible references.

25. Upon what mountain did the ark finally rest? Gen. 8:4.
26. From what mountain was the law given? Exod. 24:13-17.
27. Who was the oldest man who ever lived, but who died before his father? Gen. 5:27, 24.
28. What great leader did the Lord bury? Deut. 34:5, 6.
29. Who is the first foreign Missionary mentioned in the Bible? Jonah 1:2; 3:3-10.
30. What building cost nearly two and one-half million dollars? 1 Kings 5:1 - 6:38.

Song, "Take the Bible With You"

(Tune, "The Precious Name")

Take the dear old Bible with you,
Men of toil, where'er you go.
It will strength and comfort give you;
Read its truth and you shall know.

Take the dear old Bible with you
As a shield from every snare;
When dark clouds begin to gather,
Read this Book, then bow in prayer.

How the precious story thrills us!
How it lightens every care!
With this manna daily feed us,
With thy yoke our burdens share.

Chorus:
Precious Book, sacred Book,
Word of God,
And guide to heaven. (Repeat.)

For Daily Reading:

Apr. 22. He wholly followed Jehovah. Josh. 14:6-14.
Apr. 23. Winning a new name. Gen. 32:22-32.
Apr. 24. A man after God's own heart. 1 Sam. 13:8-14.
Apr. 25. Israels' leader into Canaan. Josh. 1:1-6.
Apr. 26. Judah and Israel separated. 1 Kings 12:12-20.
Apr. 27. Planning for the temple. 2 Sam. 7-13.
Apr. 28. Topic. Acts 8:30-40; Luke 24:44-48.

(Helps for this topic were taken from the book "Intermediate Expressional Services by Nevava Miller Whitwell by permission of the Standard Publishing Company.)

JUNIOR DEPARTMENT

"I AM ALPHA AND OMEGA," Rev. 22:13

Program for April 28, 1940

To the leaders: Arrange a collection of pottery vases, large and small of various shapes on a high pedestal or where all will be able to see them. Have on hand enough modeling clay to make at least one later in the program.

I. Worship Period

1. Prelude "The Lord is in His holy temple" by group of girls on the front row.
2. Scripture reading by Junior boy, Ps. 19.
3. Prayer by leader.
4. Sing in unison: "Come Thou Almighty King"

II. Study Period

Aim: To cause Juniors to worship and adore our Wonderful Lord and Savior with their lives.

1. Introduction. Men are ever beginning new things. When you boys and girls are older, you'll begin others, and the old will no longer be used. Only in the lost ten years we have streamline trains, television, plywood stronger than steel, airplane passenger service across the ocean, glass building blocks, wonderful new medicines to kill deadly germs. Man is constantly finding something new, but think, back of all this is a Great Lord who made all these comforts and blessings possible. He it is who says, "I am Alpha and Omega, the beginning and the end, the first and the last." Let us look at some of the **Beginnings** of God, and see how they are all for our blessing and do not change or become out of date. Instead since He was **the Beginner**, He shall also be the one to have the **last** word. In Ecclesiastes 3:14, we read "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it nor anything taken from it and God doeth it, that men should fear before Him." Hallelujah! For everything man makes goes to pieces sooner or later.

2. Talk by Junior boy: **Beginnings** in Creation. Gen. 1. (1) For our comfort, blessing, and understanding. (2) All things made by Him. John 1:3, 10. (3) Upholds all things. Heb. 1:3. (4) By Him all things consist. Col. 1:17.

3. Group sing, "O Worship the King"

4. Talk by Junior girl: Thy Word is true from the **beginning**. Ps. 119:160. (1) Exposes everything wrong. (2) Supports everything true. (3) Tells of the past, present, and future. (4) Scriptures that I like, and know are true.

5. Talk by Junior boy: The **beginning** of the Gospel of Jesus Christ. Mk. 1:1. (1) Our salvation; a. All about the Savior shedding His precious blood at Calvary to pay the debt we owe. b. Describes the stainless life God will impute to me, if I trust the Lord Jesus. c. His coming again.

6. Reading by four or five year old

"A Little Child of Seven"

A little child of seven
Or even three or four,
Can enter into heaven
Through Christ the open Door.
For when the heart believeth
On Christ the Son of God,
'Tis then the child receiveth
Salvation through His blood.

7. Talk by Junior girl: These things saith . . . the **beginning**. Rev. 3:14. (1) New Heaven and new Earth. Rev. 21:1-7. a. Only righteousness. b. No sighing or crying. c. With the Lord Jesus forever.

8. Solo, "The Holy City" with violin obligato.

9. Leaders Heart Talk. Our lives are just beginnings. It was our blessed Lord Jesus who gave us our first breath of life and surely he wishes that life to glorify Him; for He says "Son, give me thine heart", while we are yet very young. He has gone ahead and made everything ready for you. Remember, He left His home in Glory to come down here as a little babe, and grew up very much like you and me. He knows the way, and we may safely trust our hand in His lovely, nail-pierced hand, as we travel on through life. (Pianist plays softly "Have Thine Own Way, Lord" as you mold a clay vessel continuing.) If we allow our hearts to grow full of other things, and hard from the wind and sun of life (as these vessels you see on the table or around the room) we will not be able to change them, so let us put ourselves in the hand of our Wonderful Lord, and let Him mold us and make us what He would have us be. (Describe size, and sort—each have their place.)

10. In unison sing softly "Have Thine Own War, Lord", vs. 1, 2, 4.

III. Mission Minutes

Let all Juniors bow their heads and pray for any one whom they would like to see come to the Lord Jesus, especially their school mates or little ones in far away Africa.

IV. Closing Moments

1. Repeat in unison the verse of the month. Phil. 2:9-11.
2. Sing song of the month, "Blessed Assurance Jesus is mine."
3. Review—volunteers give one of the "I am" verses that we have learned the past two months.
4. Junior Boy prays the "Prayer for the Month." Ps. 139:23, 24.
5. As Juniors leave pianist plays "O How I Love Jesus."

Mrs. Ted E. Claassen for Mrs. J. E. Entz

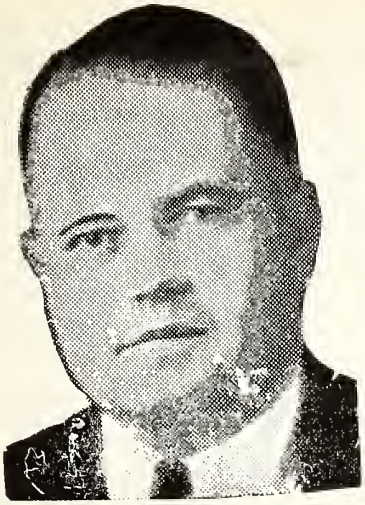
HOME MISSIONS COMMITTEE W. D. CONF.

Receipts during March

Pretty Prairie Ch., Jacob B. Graber, $22.78; H.M.B. General Conf., J. J. Plenert, $25.00; Zoar Menn. Ch., Arthur Pekrul, $10.00; Hanston Menn. Ch., Ed. Miller, $7.60; Hoffnungsau Ch., A. B. Reimer, $22.58; Hebron Ch., C. L. Wall, $19.66; First Menn. Christian Ch., John E. Goering, $64.50; Ebenfeld Ch., Abe Unruh, $13.25; West Zion Menn. Ch., Fred D. Meyer, $50.00; Buhler Menn. Ch., J. B. Regier, $22.70; Cornelius Jantzen, Nebraska, $25.00; Montezuma Menn. Ch., Leonard Johnson, $3.50; Zoar Menn. Ch., Arthur Pekrul, $2.37; Ransom Menn. Ch., Elmer Huxman, $120.00; Bergtal Menn. Ch., H. C. Schultz, $15.75; Pleasant Valley Menn. Ch., David H. Koehn, $17.12; Herald Menn. Ch., J. A. Harms, $2.95. Total, $444.76.

G. A. Linscheid, Treas.

—*Sichar Menn. Church, Cordell, Okla.*—Beginning Sunday evening, March 31, and continuing through Monday and Tuesday, the Mennonites of this section had a series of blessed Bible studies, of which the theme was, "Be ye fishers of men." Rev. J. M. Regier of the Johannestal, Kansas, Church and Bethel College, was the main speaker, using as his subjects, Christ's great "I Am's."



Rev. Theodore Epp, Evangelist

ANNOUNCEMENT

The *"Back to the Bible"* broadcast, by Evangelist *Theodore H. Epp*, is making a great stride forward. It can now be heard from South Dakota and Southwest Minnesota, down to Oklahoma, and from Iowa to Colorado. Every week-day morning at 9 o'clock, over KMMJ, Grand Island, Nebr. (740 kc.).

Readers living within this district please ask for permission to have this announced in your church, etc., and cutting out the above announcement, please put it on the bulletin board in church and other public places. And—try to get it into your local paper. The "cut" can be had from me. Our thanks.

J. B. Epp.

CORRESPONDENCE

FIRST MENN. CHURCH, NAPPANEE, IND.

Our church has been richly blessed during this Easter season. At our pre-Easter services, Rev. E. A. Sommer of Middlebury was the speaker for the first three evenings and Rev. G. S. Stoneback of Goshen on the following four evenings.

On Thursday evening, March 21, we had baptismal services at which time twelve young people were received into the church by baptism and five others by letter.—On Easter morning there was a sunrise service at 6 o'clock. The Bluffton College Gospel Team visited the Mennonite Churches in this community over the week end and one group gave the program on Friday evening, another on Saturday evening. On Sunday morning the entire group, eleven young men, took charge of the regular worship service and gave a very inspiring program to a well filled house. One group also had charge of the Sunday evening service. There were several quartet numbers, a vocal solo and Lawrence Burkhalter of Mussoorie, India, rendered several violin solos.—*Anna Mullett.*

DEEP RUN MENNONITE CHURCH, PA.

We as a congregation are passing through a period of mixed emotions. Whole heartedly we express our appreciation and gratitude for the loyal leadership of our beloved paster Allen M. Fretz who after 56 years of faithful service requested to be relieved of his pastorial office.

Accordingly a call was extended to Russell L. Mast, a senior at the Hartford Seminary Foundation, Hartford, Conn. He accepted the call and we anticipate his arrival and ordination as our assistant pastor following his graduation in June. Rev. Fretz will continue serving as elder.

Sunday, April 14, 1940, we expect to commemorate the Lord's Supper, at which time Mr. and Mrs. Mast will transfer their memberships from their native congregation of Ohio.—*Deep Run Correspondent.*

« « JOTTINGS » »

—*Missionary August Ewert* writes us from Peking, China, under date of February 27, 1940, "Enclosed please find check No. 2238 for $6.00 to apply on renewal for *The Mennonite.* We are thankful that conditions permit the family to go to the interior. Tomorrow, the Lord willing, we leave Peking for our station, Kai Chow, where our home will be for some time."—This is encouraging news. God be praised. And we hereby gratefully acknowledge receipt of the check.—Editor.

—*First Church Reedley, California.*—On account of impaired health the pastor, Dr. J. H. Langenwalter, has been advised by the doctors to rest up a few months, and Rev. Edgar Toews, who has been attending a seminary at San Anselmo, Calif. has kindly consented to act as substitute. According to the March 31 Bulletin he has already started to serve.

—*Rev. J. B. Epp* asks us to announce that his address has been temporarily changed from Beatrice, Nebr. to *305 West 5th Street, Newton, Kansas.*

—*Emmaus Church, near Whitewater, Kansas.*—"On March 24 our choir, under the direction of Mrs. Gustav Dyck, rendered the cantata, "The Lord of the Eastertide." In our weekly Prayer and Bible Hour meetings we continued the study of the Book of Genesis, and we understand better than ever before that prayer will make us lay aside our sinning, or sinning will make us lay aside our praying. The two cannot dwell in the same house together."—*E. E., Corr.*

—*Eighth Street Church, Goshen, Indiana,* reports a series of "Spiritual Renewal Services" recently held, at which the following themes formed the bases of the sermons: "The Presence and Power of the Spirit," "The Prayer Life of the Christian," "The Fullness of Joy," "God-guided Lives," and "How to Study your Bible."

—*East Swamp, Quakertown, Pa.*—Six churches in this neighborhood, East and West Swamp, Flatland, Bethany, Great Swamp Reformed and St. John's Lutheran joined in a dawn service on Easter Sunday at the East Swamp Church. Missionary John Thiessen conducted the devotion and spoke on "Easter in India." Rev. Harold Burkholder led the singing, while Miss Huldah Myers, missionary secretary of the Eastern District gave the main address.—A crowd of East Swamp young people attended the monthly meeting at the Christian Rescue Mission in Bethlehem, Rev. Burkholder giving the message. On April 21 he will serve the members of the Springfield Church with holy communion.

—*The Zion Kingman Church.*—The past year has been one of blessings and not entirely without trials. Many have been a blessing to our gatherings, among these are: Dr. H. A. Fast, Dr. A. Warkentin, the Bethel College Quartet, Rev. J. B. Epp, Rev. Titcomb, Rev. Zimmerman; our neighbors, Rev. J. E. Neuenschwander, Rev. P. P. Tschetter, Rev. Means, Mr. John Ediger, and many others. Rev. Theo. Epp served this church as pastor till April 30, 1939. Then we were without a pastor till Sept. 17, when Rev. J. R. Barkman came and has been serving us since. Twelve members have been added to the church by letter and baptism. Communion was held twice. We covet your prayers.—*The Correspondent.*

—*Gnadenberg Church, near Whitewater, Kansas.*—During the recent pulpit exchange in this territory, Rev. C. C. Wedel spoke to our congregation. This was to create interest in the Bethel College Fellowship campaign about to be launched. In his unassuming way, Rev. Wedel showed us that Christian higher education is worth our greatest sacrifices.—*Mrs. H. B. S., Corr.*

—*Second Church, Philadelphia.*—"An anonymous donor has presented to the Church and Sunday School 120 new chairs . . . which are equipped with special cushion glide tips that make them less noisy in handling. The chairs cost $3.15 each. This gift is greatly appreciated and the spirit in which it was given is certainly commendable."—There are people in many of our churches who are so situated that they could and should emulate this deed and thus help to improve the equipment, the appearance and the spirit of their house of worship.—*Editor.*

—*Rev. A. R. Keiser,* formerly pastor of the Salem Menn. Church, Dalton, Ohio, now serving the Bath Church, Ira, Ohio, sends us their Easter Bulletin which, among other things, contains the following interesting data: Membership June 1, 1938, 134; gain in membership to date, 134; loss by death, 4; membership on March 24, 1940, 264. Rev. Keiser also writes, "We are quite happy here in our work. We moved into a beautiful, spacious new parsonage last Thanksgiving. I had a catechetical class of 25 and also baptized some adults."

ERROR! In last weeks "Jotting" relative to the venerable *Dr. Amos Reusser of Berne, Indiana,* the linotypist changed his name to "Rensser" and still left it that way after proof had been corrected. Such errors are aggravating.

—*Flatland Church, Quakertown, Pa.* had a period of Bible Studies, April 2-6, with Rev. H. G. Nyce of Allentown as speaker. General Theme: "Sin and its Cure," the particular themes: "Origin and History of Sin," "The Nature of Sin," "The Result of Sin," "Sin and Grace," "The Believer and Sin."

—*St. John's Mennonite Church, Pandora, Ohio.*—The ladies chorus of the church presented "The Crucifixion" of Stainer to a large audience Easter Sunday night. The soloists were Wilson Jones, bass of Lima, Freeman Burkhalter, tenor of Berne, Indiana. Pianist: Susie Welty; Solo Pianist: Ruth Bixel. The rendition was under the direction of Miss Henrietta Schneck. The same chorus repeated the rendition at the Mennonite Mission where Rev. Dick is pastor, Sunday evening, March 31.—*Mrs. M. H., Corr.*

—*Attorney and Brother John J. Gering* writes from Marion, So. Dak., "Of late we had considerable snow and a very fine shower last Friday. So that *there is now actually moisture in our suffering soil.* Hope we may have more and can harvest a crop this season."

—*First Church, Allentown, Pa.*—The Bulletin reports that on Palm Sunday eleven young people were received into the church by baptism and that several persons were to be received on confession of faith and the right hand of fellowship.

—*An Opportunity for Young Mennonite Farmers.*—Mr. F. H. Reeves, agent for the Great Northern Railroad Company, St. Paul, Minn. is busy trying to find settlers for a tract of land not far from Fargo, North Dakota, located in the rich Red River Valley. The land is owned by an insurance company which is anxious to dispose of it to individual owners, which the laws of the state make mandatory upon companies by January, 1942.

—*Bulletin, First Church, Philadelphia.*—"We are very thankful that it was possible to have the interior of the church painted. What a difference it does make! The Custodians of the Building and Contingent Fund gratifully acknowledge receipt of $200.00, a bequest to our church by the late Miss Emma Landis. This is a good deed, worthy to be followed."

—*Bethel College.*—The Goshen College A Cappella Choir which is touring this part of the country is scheduled for a concert here on April 16.—Between April 1 and 12 fifty-one seniors are slated to take their oral comprehensive examinations. These with thorough-going written comprehensive tests are intended to help determine the student's fitness for his claim to a degree.—For the booster banquet which is to be held May 14, and for which the ticket as usual will be ten dollars, Governor Payne Ratner of Kansas is scheduled as speaker.

— *Bluffton College A Cappella Choir on a Concert Tour.*—Starting April 4, this mixed choir of 45 voices is now on a tour through the states of Indiana, Illinois, Iowa, and Minnesota, covering an area of approximately 2000 miles. Concerts will be given at Grabill, Ind.; Meadows, Congerville, Carlock, Normal, Washington and Morton, Ill.; Pulaski, Wayland and Goldfield,.Iowa; Mt. Lake, Minn., then back to Sterling, Tiskilwa, and Chicago, Ill., Middlebury and Goshen, Ind. and Berne, Ind., on April 21.

— *Notes from "The Witmarsum."*—When Pres. E. G. Kaufman of Bethel College held a series of Pre-Easter services at Pandora, he visited Bluffton and gave a morning chapel address on the subject, "Remembering." He and Mrs. Kaufman had dinner at the home of Dr. and Mrs. C. H. Smith.—Mr. D. W. Bixler, financial agent of the college, and Mrs. Bixler, are on a business trip in the interests of the school, through the states of Pennsylvania, Connecticut, New Jersey and New York.

— *Mennonite Church, Geary, Okla.*—On Easter Sunday evening the choir of the First Mennonite Church of Geary and singers from two other cooperating churches rendered an Easter Cantata, "Dawn of Easter" in the High School auditorium, under the direction of Mrs. Otto Krehbiel.—The ladies of the church are making plans for an all church dinner to be held in the near future.—Mrs. Frantz.

HOME MISSION BOARD TREASURER'S REPORT FOR MARCH

A Friend, Tacoma, Wash., $150.00; First, Chicago, Ill., $11.64; Pacific Conference on Note, $20.00; Mennonite Church near Lind, Wash., $10.86; Inman Church, Inman, Kans., $3.79; Germantown Mennonite Church, Germantown, Pa., $7.00; Johannesthal S. S., Hillsboro, Kans., $9.84; Bethany, Kingman, Kans., $21.47; Bethel S. S., Hydro, Okla., $3.97; First, Mt. Lake, Minn., $26.13; A Friend, Hillsboro, Kans., $3.03; Marie K. Fast, Red Wing, Minn., $20.00; First, Berne, Ind., $143.85; John A. Swineford, Port Treforton, Pa., $20.00; Buhler Mennonite Church, Buhler, Kans., $22.70; First, Paso Robles, Calif., $6.95; Emmaus, Whitewater, Kans., $171.10; Zion, Elbing, Kans., $90.50; Bethel, Fortuna, Mo., $9.35; First, Aberdeen, Idaho, $95.34; S. S. Union E. Dist. Conf., Mission project, for Itinerant work in Canada, $137.23; First, Chicago, Ill., $8.00; Salem, Freeman, So. Dak., $100.00; Deer Creek Mennonite S. S., Deer Creek, Okla., $15.73; Mennonite Church, Medford, $10.00; Balance of Woodlake, Calif., S. S., $20.00; Salem, Dalton, Ohio, $13.75; Mennonite Church, Pulaski, Iowa, $7.15; Mennonite Church, Kismet, Kans., $5.00; First, Chicago, Ill., $10.39; Herald, Clinton, Okla., $8.03; Bethesda, Henderson, Nebr., $59.18; Hopefield, Moundridge, Kans., $7.40; Flatland, Quakertown, Pa., $8.00. Total, $1,256.38.

Disbursements:

Vouchers drawn for salaries, rent, taxes, projects, etc., $1,649.37.

All receipts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knoor Street, Phila., Pa.

REPORT OF THE TREASURER OF THE BOARD OF PUBLICATION

from January 1, 1939 to March 27, 1940

Treasurer's Report on Receipts for General Fund

First Church, Upland, Calif., $7.33; First Church, Philadelphia, Pa., $5.17; A friend, $25.00; Bethel S. S., Mountain Lake, Minn., $25.00; Lorraine Ave. Church, Wichita, Kans., $2.00; West Swamp Church, Quakertown, Pa., $12.40; Missionary Society of Trenton, Ohio Church, $5.00; First Church, Upland, Calif., $6.89; Deer Creek, Okla. Church, $5.82; Henry Fast, $2.50; St. Johns Church, Pandora, Ohio, $3.55; Dr. and Mrs. S. F. Pannabecker, China, $5.00; Two Friends, $10.00; 1st. Church, Philadelphia, Pa., $4.82; Lehigh, Kansas Church, $3.91; First Church, Reedley, Calif., $32.72; Buhler Church, Buhler, Kansas, $10.58; Bethel College Church, $13.51; Bethel Church, Mt. Lake, Minn., $20.00; Summerfield, Ill. Church, $5.37; Goessel Church, Goessel, Kans., $14.10; Bethel Church, Mt. Lake, Minn., $25.00; Lorraine Ave. Church, Wichita, Kans., $2.00; First Church, Upland, Calif., $5.65; Mennonite S. S. Lind, Wash., $8.50; First Church, Aberdeen, Idaho, $18.61; Hopefield Church, Moundridge, Kans., $7.45; West Swamp Church, Quakertown, Pa., $10.40; Burrton, Kans., Church, $3.73; Alexandervohl Church, Goessel, Kans., $22.07; Gnadenberg Church, Whitewater, Kans., $9.20; Medford Church, Medford, Okla., $5.38; West Zion Church, Moundridge, Kans., $18.00; Bethel Church, Fortuna, Mo., $5.53; Salem-Zion Church, Freeman, S. Dak., $24.53; Hoffnungsau Church, Inman, Kans., $8.75; Johannestal Church, Hillsboro, Kans., $17.00; Ebenezer Church, Bluffton, Ohio, $10.96; Eden Church, Moundridge, Kans., $58.20; Richey Church, Richey, Montana, $7.64; Eden Church, Inola, Okla., $6.59; First Church, Newton, Kans., $7.18; Bethel Church, Lustre, Montana, $3.16; First Church, Upland, Calif., $9.30; Bruderthal Church, Hillsboro, Kans., $10.25; First Church, Philadelphia, Pa., $4.90; West Swamp Church, Quakertown, Pa., $14.52; Bergtal Church, Pawnee Rock, Kans., $10.00; Lorraine Ave. Church, Wichita, Kans., $1.00; First Church, Berne, Ind., $122.52; First Church, Philadelphia, Pa., $4.07; Inman Church, Inman, Kans., $2.35; Bethel College Church, N. Newton, Kans., $26.16; Zion Church, Elbing, Kans., $31.30; Hoffnungsfelder Church, Pebaisen, Sask., $1.26; Buhler Church, Buhler, Kans., $10.58; Bethesda Church, Marion, S. Dak., $4.00; Hoffnungsau Church, Inman, Kans., $10.16; First Church, Reedley, Calif., $9.66; Buhler Church, Buhler, Kans., $12.84; West Swamp Church, Quakertown, Pa., $7.36; Bethany Church, Quakertown, Pa., $10.20; First Church, Upland, Calif., $7.68; First Church, Philadelphia, Pa., $6.44; Bethel Church, Mt. Lake, Minn., $25.00; Hebron Church, Buhler, Kans., $10.58. **Total received, general fund, $858.33**

Received for Printing Press Fund during the same period: Rev. E. J. Neuenschwander, solicitor, $49.05.

Contributions Received by Churches and Individuals for the new Hymnal

W. P. Rempel, Pasadena, Calif., $5.00; Second Church ,Beatrice, Nebr., $11.40; Grace S. S., Lansdale, Pa., $12.46; Mrs. O. E. Schmidt, Gotebo, Okla., $1.00; Bethel Church, Mt. Lake, Minn., $40.00; Rev. D. D. Eitzen, $5.00; First Church, Hillsboro, Kans., $19.06; First Church S. S., Bluffton, Ohio, $10.89; Rev. C. v. d. Smissen, $5.00; Alberta Community Church, Portland, Oregon, $2.50; Emmaus Church, Whitewater, Kans., $14.50; Marie K. Fast, Red Wing, Minn., $5.00; Zion Church, Souderton, Pa., $50.00; Summerfield, Ill. Church, $7.64; Mennonite Church, Madrid, Nebr., $4.16; Mennonite Church, Wadsworth, Ohio, $18.00; Helen M. Beidler, Allentown, Pa., $20.00; Garden Township Church, Hesston, Kans., $9.50; Bethesda Church, Henderson, Nebr., $38.20; First Church, Reedley, Calif., $29.83; Bruderthal Church, Hillsboro, Kansas, $10.25; Pulaski, Iowa Church $11.10; Wayland, Iowa Church S. S., $10.00; First Church S. S., Allentown, Pa., $25.00; Bergfelder Church, Mt. Lake, Minn., $18.00; Lorraine Ave. Church, Wichita, Kansas, $3.00; A Friend, Halstead, Kans., $5.00; First Church S. S., Nappanee, Ind., $15.00; First Church, Sugar Creek, Ohio, $10.00; Buhler Church, Buhler, Kans., $25.00; St. Johns Church, Pandora, O., $4.82; Emmanuel Church, Pratum, Ore., $27.63; First Christian Church, Moundridge, Kans., $34.50; San Marcos Church, Paso Robles, Calif., $3.00; First Church S. S. class, No. 50, Berene, Ind., $20.00; Elizabeth Wirkler, Los Angeles, Calif., $10.00; Trenton, Ohio Church, $5.00; A friend, $10.00; Dr. Isaac P. Thieszen, Marion, S. Dak., $17.00; First Church S. S. class, No. 6, Bluffton,Ohio, $6.75; A friend, Beatrice, Nebr., $5.00; Lydia Amstutz, Lima, Ohio, $2.00; A Member of Bethel College Church, Newton, Kans., $100.00; Sister H. v. d. Smissen, Newton, Kans., $3.00; Tabor Church, Goessel, Kans., $4.90; Newport Church, Newport, Wash., $7.10; Karl Friesen, Newton, Kans., $2.00; L. J. Horsch, Upland, Calif., $1.50; First Church, Halstead, Kans., $10.18; John C. Dester, Long Beach, Calif., $8.00; Mennonite S. S., Medford, Okla., $15.73. **Total received, $739.60.**

Report on Advance Orders for the Hym Book with Prepayments

Zion Mennonite Church, Donnellson, Iowa, $33.00; First Church S. S., Nappannee, Ind., $25.00; First Church, Newton, Kans., $19.32; Grace Church, Lansdale, Pa., S. S. account. $75.00; Dr. Isaac P. Tieszen, Marion, S. Dak., $8.00; Mennonite Deaconess Hospital, Beatrice, Nebr., $25.00; Hebron Mennonite Church, S. S., Buhler, Kans., $150.00; H. E. Suderman, for Bethel College Church, $37.50; West Zion Church, Moundridge, Kans., $300.00; Eden Church, Moundridge, Kans., $300.00; Winifield Fretz, Chicago, Ill., $2.00; John C. Dester, Long Beach, Calif., $2.00; **Total, $976.82.**

With sincere gratitude,
E. W. Baumgartner, Treas. of Board.

Instructive Observations on Above Reports

It should be noted that all reports are for 15 months, all of the year 1939 and three months in 1940. By conference resolutions our churches are asked to take at least one collection each year for the work of publication. There are about 140 in the group that might be counted on to do their part. A check-up reveals the following facts:

1. Of the total number of congregations only 65 or about 46 per cent have made contributions during the 15 months.

2. (a) Of the 24 churches of the **Eastern District,** 6 have given. Of these the First Church of Philadelphia sent in 5 collections, West Swamp, 4.

(b) Of the 20 churches of the **Middle District** 12 have given, of these First Church of Berne, Apost. Church of Trenton, and St. John Church, Pandora, each twice, Sunday School gifts and Miss. Society gifts being counted with church gifts.

(c) Of the 25-27 churches of the **Northern District** 8 have contributed, the Bethel Church of Mt. Lake five times.

(d) Of the 57 churches of the **Western District** 31 have sent in collections. Of these the Buhler Church has given four times, Lorraine Ave. at Wichita, Hoffnungsau at Inman, Medford, Okla. and Bethel College Church each twice.

(e) Of the 14-16 **Pacific District** congregations 8 have contributed, Upland four times, Reedley and Alberta Community Church at Portland each twice.

As may be seen from above totals, $858.33 came into the General Fund and $739.60 as outright gifts for the hymn book. In both accounts gifts from individuals were counted in. The two totals amount to $1597.93. Dividing this by 65, the number of contributing churches, we obtain an average of $24.58, **a pretty good gift.** If all churches had done that much, our treasury would have received a total of $3445.00 which is about the amount of cash the Board of Publication estimates there should be on hand to begin the manufacture of the new hymn books.

It can be noticed that $976.82 have come in as advance payments for preorders for the hymn book. Taking $600 of the General Fund (the rest will have to be retained for current expenses) we have $600 plus $739.60 plus $976.82 or $2316.42, approximately the money available for the hymn book. To bring this up to $3000 or above four persons (we hope one or two more may be found) have very kindly expressed their readiness to loan us couple or $300 each for five years without interest. This is a great encouragement for our Board. May God reward these persons for their generosity.

A little comparison may help a good many of our people to see the need of supporting the work of the Board of Publication more adequately. **During the 15 months' period in which our treasurer received gifts amounting to $1597.93, our people gave for the support of Foreign Missions, by actual count, $95,946. Does it not seem that the work of publication which is also a type of mission work, and a very necessary one without which our conference and church activities could not be carried on, should receive a little larger share of our people's giving?**

J. R. Thierstein, Chm. Bd. of Publ.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, APRIL 16, 1940 NUMBER 16

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EVE EXONERATED

Through the centuries there has been considerable sentiment to place the guilt of bringing sin into the world upon Eve, for "she saw that the (forbidden) tree was good to eat (from), and fair to the eyes . . . ., and she took of the fruit thereof, and did eat, and gave to her husband who did eat." Adding to this Adam's charge against Eve, "The woman whom thou gavest *to be with me,* she gave me of the tree, and I did eat," one can readily see the reason for such a sentiment. And what wonder that woman came to be labeled as the "weaker sex". More thoughtful people, however, and with them theologians generally, seem to have held the pair equally guilty. There has been a general feeling that Adam as head of the pair and of the race could have prevented the awful deed, if he had asserted himself as was due his position.

The Catholic church which is known to give its people definite interpretations on such matters, in the catechism of 1885 plainly implies that Adam and Eve were equally guilty of the "original sin". It says, "On account of the disobedience of our first parents, we all share in their sins and punishment." Four years ago, however, a committee of 150 churchmen was appointed to revise this catechism and, along with this, correct "definite theological inaccuracies". The first week in April, at the National Catholic Education Association in Kansas City, Rev. Francis J. Connell of New York, one of the authors of the revised catechism, revealed that on this subject of original sin the new version read thus: "On account of the sin of Adam we came into this world deprived of sanctifying grace. *This privation of grace* is called *original sin.*" Continuing he said, "Adam alone was the moral head of the human race, and he alone by his disobedience brought about the loss of sanctifying grace for all mankind." While Eve also sinned by eating of the fruit, he explained her sin was a personal one. Thus the Catholic church has settled this problem. Might not their action hold a lesson for us. We too, as a Conference, have some puzzling problems, some of which we thought we had settled, and yet they are not. If we should let, say, not 150 but fifty leading brethern study such problems for a couple of years and then come before the Conference with a solution, should we not be willing to accept their findings or conclusion. T.

* * * *

The Coming Miracle of the Conversion of All Jews

What hope is there for the Jews? There seemed to be high hope when, in 1922, Great Britain accepted from the Allied Powers a Mandate for Palestine, making herself responsible for putting into effect the Declaration of 1917 "in favor of the establishment in Palestine of a national home for the Jewish people." For some years the most amazing things began happening in the Holy Land, — agricultural transformations, business and financial prosperity, and Zionism flourished. Then came jealousy of the Arabs, riots, bloodshed, and it looked as though the prophecy of "Jerusalem a burdensome stone" (Zech. 12:3) was beginning to be fulfilled. Now, after increasing riot and bloodshed, Britain has abandoned her pledge.

But God's Word stands. He has promised Israel to bring her people back to the Land from the whole world. *And the miracle of the conversion of all Jews is coming*. Pastor William John Scott, President of Vancouver Bible School, has written a remarkable article for the Sunday School Times showing that at the coming of the Lord, all Jews will be converted,—both those who are then out of the Land and will return to the Land in belief, and the multitudes who will have already returned to the Land in unbelief; all will be converted: *not one solitary one shall be left unsaved*. Think what it will mean to the world when all Jews are to be saved and become the greatest evangelists of the unsaved nations the world has even seen. Pastor Scott's article is a most unusual study. —*Sunday School Times.*

* * * *

"Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ." — *J. Stephens.*

"A lively faith will bear aloft the mind, and leave the luggage of good works behind." — *Dryden.*

"Now faith is the substance of things hoped for, the evidence of things not seen." — *The Bible.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

NEW VICTORIES

On Christmas morning, Missionary Rodolphe Petter baptized two Indian girls. On Easter Sunday he baptized three more Indians. Other candidates for baptism at Lame Deer and Birney are on the waiting list. Of the three baptized on Easter morning, one was a likeable young man, son of the murderer now in Billings' jail awaiting trial. However Buster, as he is called, was raised by a former wife and avoided his father, who has served terms at Federal Prisons.

Sometime after his release, Stanley Whiteman's deaf and dumb wife gave birth to a fine baby boy, who grew to be a great pet at the hospital until he was dismissed. But Stanley never recognized Johnny as his son, and at the beginning of November last, the wife disclosed that the father had killed the child more than a year before. FBI men were quickly summoned, and the body was actually found where the woman signed that it had been buried.

All Lame Deer was in commotion while investigations were going on. It was considered by the officers as a most horrible murder case. When Mary, the young daughter of Stanley was questioned, she gave testimony, but on second questioning refused to talk. Suspicions were aroused that she had been hushed and, naturally, close relatives like Milton Whiteman Sr., and Frank Whiteman who are both brothers of Stanley, and Buster who is a son by a former wife were suspected. At the time Buster was painting a building just opposite the Agency offices, and Milton Sr. was in the basement attending to his janitor duties.

Both were ruthlessly seized, and together with Frank thrust into the local jail, but before night were rushed to the Mardin jail for a preliminary trial, and later were placed in the Billings jail, although all three protested that they had not talked to Mary.

Bond was placed at $2,500 for each. Every effort to meet this bond, at least for Milton Sr., was fruitless. Every one was fearful of being involved in a murder case, and, besides, the sum was prohibitive for such who were otherwise willing. Thus it happened that Milton Whiteman Sr., well known through our church papers, thru his presence at Saskatoon, at Colfax, at Bloomfield and otherwise, was held on the charge that he had with "corrupt intent willfully, unlawfully and erroneously endeavored to influence one Sadie Mary Whiteman, a witness in a criminal case".

The situation was distressing in the extreme, and not only the immediate families, but all Cheyenne church Indians, and we their missionaries suffered with the prisoners and our only confidence was in God, to whom unceasing prayers were offered in their behalf. We were, however, buoyed up by the power that kept the prisoners brave, patient, with a conduct that won the jailer and all the fellow-prisoners. Milton continued to preach the Christ he had accepted in 1926, and cooperated with the lady missionary who visited the jail regularly, and also with Salvation Army representatives. Letters travelled back and forth, and such who could visited them, though visiting hours were restricted. Also people in Billings who had known and respected Milton, visited him, and ministered to him. My piano tuner said, "If it comes to trial, Milton will have plenty of character witnesses."

God be praised, it did not come to trial. The Grand Jury which convened in Great Falls, finally, on Feb. 19, received testimony on the case. Sadie Mary was called before them and we are told she said the FBI men had so frightened her that she signed statements whose contents she did not know. At least, whatever testimony was given there, we know that before the day was over, word had travelled to the jailer at Billings to release all three men at once. Who can fail to note the coincidence mentioned in the Acts, "Peter therefore was kept in prison, but prayer was made earnestly of the church unto God for him."

Our joy knew no bounds! The relief was great. We had suffered more keenly than we had realized. Buster and Milton Sr. at once planned a feast of thanksgiving at the church for the following Sunday. It was a joyous occasion. One cake was decorated with the lettering, Acts 12:5. Prayer and praise was offered by all. The deliverance was great!

While in jail, Buster whose real name is Milton Whiteman Jr. resolved that upon his release, he too would request baptism and join the church, though he had been told he was baptized as a Catholic in infancy. Instructions followed. On Easter Sunday he made his confessions and received the holy baptism in the presence of a church well filled, together with the two others. Mrs. Jennings, wife of the Superintendent of the entire reservation, was also present, and at the close also welcomed the new converts. It was a service when one thought of the angelic hosts rejoicing even over "one sinner that repenteth".

We also rejoice in the record attendance that day as 140. The white people's class was the largest, and there was scarcely standing room for the two classes in the rear of the church. We gladly share these victories with our mission friends throughout the churches, who faithfully pray and give for this work. Ever since our return from Europe last October, we noticed in the welcome our Indians gave us, a new rallying for the message we were bringing. Less opposition has been offered, and many who have drifted have expressed a desire to return to the church. One woman said, "It was foolish for me to leave the church. I had no real grounds. I recognize my mistake with deep regret".

Last Sunday evening we had a quiet, blessed communion service with our Christians that again lifted our hearts in prayer and praise for the triumphs of the gospel among a heathen people. We were reminded of the Word that "goes forth conquering and to conquer". We rejoice in the faithfulness that is commendable. They are fluent readers of the Word of Cheyenne, and give its message regularly to their people here and in Birney, also occasionally in Ashland. Through the Tuesday evening Bible class with them, they have had courses throughout the entire Bible, so that there is scarcely a teaching that has not been presented to them.

Yours in His Service, Mrs. E. K. Petter

The Field Secretary Work of the General Conference

Brother H. A. Fast, Field Secretary of the General Conference, has now given the Conference three and one-half years of faithful service. In order not to tax the liberality of the churches unduly, the Executive Committee of the Conference originally engaged Brother Fast only till the Conference met at Saskatoon. Later it was possible to extend the time to June 1, 1940. Since the treasury now is almost empty, no further commitment has been made beyond June 1, 1940. If this is to be done, it will be necessary for the churches at once to take offerings and send them in to the conference treasurer, *Karl A. Richert,* Newton, Kansas.

Whoever has definite wishes along this line is therefore urged to give them material expression and to send contributions to the treasurer named above. Such wishes are commands to your officers. Complimentary words and even resolutions do not suffice here.

It is well known that several of our boards and committees are asking for funds to be able to do the work assigned to them. Make that possible by helping them first. Let us not divert what has been entrusted to us to *outside organizations* or *individuals* —no matter how worthy—to the detriment and discouragement of our own work and workers and hence for the displeasure of our Lord!

Your officers are solicitous lest the churches be burdened to the point of giving grudgingly and thus forfeit the blessing of giving cheerfully; but they are also concerned lest something be done or left undone which might quench the spirit of love for the great work entrusted to our churches in His vineyard.

May the Lord richly bless your gifts, whether large or small, and all contributors and recipients more than we are able to ask or think.

In the cause of our Master, your servant,

C. E. Krehbiel, Chairman, Executive Com.

CHRISTIAN EDUCATION

MY MOTHER KNEW THE STARS

Lucia Mallory

"The Child's First School is the Family"—Froebel

Why is it that so many mothers magnify little faults and grievances out of all true proportion?

What if Joan did get her new shoes muddy? The little shoes can be repolished much more quickly than the child's blithe spirit can be healed from hurt of her mother's sharp rebuke.

What if Dick does keep his playthings scattered all over the kitchen on his mother's baking day? Doesn't she know that the little fellow likes to be with her—that he is much more contented there than if he were by himself in the playroom?

I was thinking about little Joan and Dick and their mothers when I spent an evening, not long ago, with my friend, Ellen Norris, so I put those questions to her.

More than all of the other women I know, Ellen Norris keeps her life serene and steadfast. Her days are crowded with caring for an invalid husband, companioning two growing daughters, and being to a large extent, breadwinner for the family. Many of the world's woes find their way to her desk in the office of City Welfare Director.

Ellen pondered the questions a long time before she answered me. "I think, Lucia," she said at last, "those mothers need to stop and look up at the stars. That was my mother's refuge from many of the petty vexations of life.

"We were a big family, growing up on a Kansas farm. Mother's days were filled to overflowing with cooking, cleaning, sewing, and mending, yet she often found time in the evenings to go out of doors and look up at the stars. They were her friends, steadfast and true, and she made them ours.

"I can feel the sense of awe and vastness that came over me when I placed my little mittened hand in hers and gazed at the great figure of Orion. In March, we watched for the ruddy face of Arcturus, and knew that spring had come. We saw the two Dippers and the Northern Crown, the bent-backed chair Cassiopea and the great sickle in the Lion.

"We learned the brightest stars by name and knew where to look for them in winter and summer. We followed the planets and learned to recognize them by their steady light.

"Something of the immense size and distance of these heavenly bodies Mother told us, for she never tired of their study, but more important than that, they became our friends.

"I know now that their calm serenity lifted my mother out of the pettiness and sordidness of everyday life. They were her 'candles on the altar of God.'

"Now that I am a woman grown, I find in them the comfort and relief from strain, that Mother felt. I hope that I can pass on to my daughters the same life-long companionship with the stars and the God that made them and the whole universe with all the wonders contained therein!"

Furnished by the *"National Kindergarten Association", 8 West 40th Street, New York City.*

THOUGHTS ON MUSIC

by Ella M. Wiebe

Let all my life be music,
Where joy and pain are blended harmony!
And when the Great Musician plays,
Then let my heart respond!

When we think of activity in the presence of God in the future life, we think of music. In this life we need words for beauty of the dawn, the rising of the mists at the rising of the sun, the towering of the hills into the clouds,—the budding into life of a rose or a child . . . and so we have the mighty Chorals which have lived throughout the centuries, and the great symphonies which tell of human suffering and triumph. We then realize anew, that destined for immortality, all that is not eternal is too short to satisfy the human heart; all that is not Infinite, too small.

Music breaks through our shell of mortal living and gives us glimpses of greater things. Sir Arthur Sullivan tells of this in his song, "The Lost Chord." He was weary and troubled that day, and playing he knew not what at the organ, he suddenly struck a chord which seemed as an answer from heaven, a great "Amen", which flooded his soul with peace. So the eternal breaks thru our mortal shell in moments of great living. I think of death in that way. It will liberate our spirits from the fetters of this body. In a material sense, music is a range of sound waves. This range of sound frequency extends into the infinite into either direction, up or down. The human ear can perceive only a small fragment, about equivalent to two keys in a six-octave piano, and many are not trained to hear even that much. Children hear more; the shell around their souls is not yet hardened, and all things speak to them. Persons at the gates of death hear voices and music; others are present, but hear nothing. In the Bible, there are many instances recorded where those who lived close to God heard and saw that which others did not see nor hear. We call this "the spiritual" for it is not perceived through the senses. As we live the life of the spirit, and come into the presence of that which we cannot express in words, we turn to prayer, to worship, to stars, to beauty in sunsets, in flowers, in great paintings and symphonies where some of that for which we have no words, is expressed.

If all of life shall be music we must be instruments in the hands of God, tuned to the key of the universe. Only in human beings is there enmity, and out of the heart come evil thoughts and envy and hate. Because we are at enmity, we are afraid, and so build walls of defenses around us that we shall not be hurt. It is this fear of suffering that causes us to miss the best in life. It keeps us poor and small. Open wide your heart to God, and life will open wide its doors to you, and all of life will be a song of the inexpressibly blessed freedom of the children of God who have lost fear. If fear is gone, then hate is gone, for we hate and dislike that of which we are secretly afraid. Why do we sing so spiritless the song of our redemption? Is it perhaps, that there are areas in our lives where we still have not yielded the many strings of our natures to the Great Musician?

Let joy and pain be blended harmony. This is the peace that passeth all understanding. In other countries where people have time to listen, there are Aeolian harps in the gardens, thru which the winds play gentle melodies. So life would play a song of trust and triumph in you and me.

"Play over me, O God, your cosmic melodies;
The gusty overtures of spring's caprice and
wayward April's mirth;
The senseous serenade of summer,
languid in the alder glade;
The wistful symphonies of autumn;
And winter's rhapsodies among the
drifted dunes . . ."
This is the rhythm, the rhaphsody of life.

LUTHER'S GIFTS

During the Luther anniversary of a few years ago admirers of the great reformer compiled the following list of contributions which he made to the world directly or by furnishing the impetus. What a pity, yea tragedy that the country that gave us this man of God and has enriched the world through so many channels should now be on the road to paganism.

1. The open Bible.
2. Supremacy of the Bible in religion.
3. Justification by faith.
4. A spiritual religion.
5. Right of individual conscience.
6. Freedom of thought, speech and press.
7. Religious emancipation from the state.
8. Civil liberty.
9. Direct approach to God—priesthood of believers.
10. Popular education.
11. Recognition of public opinion.
12. Nobility of life and labor.
13. The evangelical parsonage.
14. Worship in the native tongue.
15. Congregational singing.
16. A treasury of hymns.
17. The Catechism—a summary of the Bible.

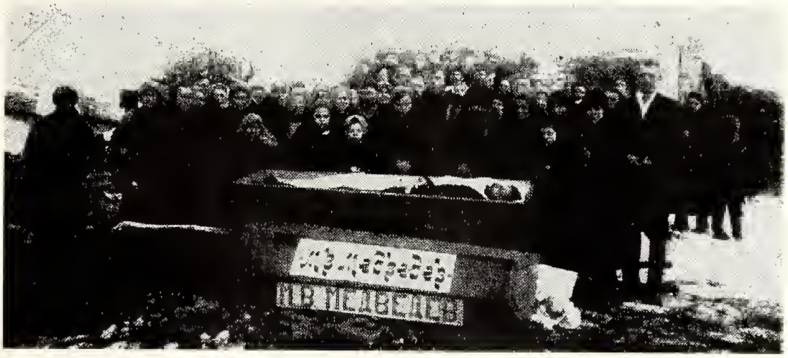
A LETTER FROM CHINA

Translated from German

Nunkiang, Manchou Kuo, January 10, 1940
Min. H. P. Krehbiel, Newton, Kansas.

Dear Brother in the Lord:

The year 1939 is ended. At the beginning of the past year it seemed rather problematic what the future would bring us. But with the help of the Lord we got along. We were well and were able to do much work. With that purpose we again have entered this year. With the Lord's approval we intend to enlarge our farming activities.



A Funeral at Nankiang, Manchou Kuo, China. At the right of the coffin stands Rev. H. J. Eckert, leader of the small flock in the place, a fugitive from Siberia and writer of this letter. The deceased: M. W. Medwedjew.

The harvest, the first in this new settlement, was quite small. From the Government we received seed grain in the fall without paying any interest. I am intending to sow a larger acreage in the expectation that in the year 1941 the beginning can be made to repay the borrowed sum. We earnestly beg that you do not become impatient. Our gratitude to your Aid Society (Mennonite Settlers Aid Society. H. P. K.) is unbounded. Our dear heavenly Father recompense you richly for the great benevolent deed, in extending to us the loan of money which has enabled us to make the beginning at farming.

Our farm equipment at present consists of two horses, a third one I intend to buy; six cows and heifers, three of them giving milk; one wagon; one grass mower; one harvester. Farm machinery here is at present excessively high in price, almost beyond reach. The land, though there is no bush on it, is hard to cultivate. It requires much horse power to prepare it for sowing. Much sickness among stock has hindered progress of farming. During the past year cattle suffered seriously in this region from the so-called "Siberian Epidemic." The weather in the past year was nice and favorable. Not over much rain. Vegetables grew luxuriently. We garnered plenty of everything in the garden. Especially fine were the "Arbusen" and melons. Then too I was able to make an abundance of hay, even could sell some hay.

We cannot complain about spiritual life. The Lord so led that in the year 1939, less than a mile from my home I could gather a Christian Church, which I serve as leader. This task at the beginning was beyond my strength. But the Lord supported and strengthened me so later on it became easier for me. I was no speaker. But on bended knees I implored the Lord to supply what I lacked. My prayer was heard, and thereafter speaking became easier. I have passed through trying hours, yet the Lord rested his blessing on our work. At the Beginning of the year only six souls shared in the work. At the end of the year there were 20 church members. In Sunday school there were 20 to 23 children and there was a choir and a Young People's society working to the glory of God. However, the attending on the many meetings, going there in the evenings and remaining there late at night, then in daytime be intensively occupied as the only worker on the farm—that I will not be able to carry through in the future, as the condition of my health is not equal to the task.

Near the end of the year we had a funeral. A brother in the church, Medwedjew by name, after a serious illness passed away. He died happy in the Lord. I visited him quite often. Toward the end he said, "I shall soon go home to the Father." Not long afterwards he was permitted to pass over to his heavenly home. It was his deepest longing to go home soon. We have often sung and prayed at his home. He was very gratefully appreciative for these comforting services.

At the funeral I spoke words of comfort to the bereaved family based on Luke 7:11-17, where Jesus says "Weep not." Jesus not only comforts, He also helps. Do not be discouraged, look steadily to Jesus, He ever helps if we only believe. I enclose herewith a picture of the funeral. My wife and children could not be present because of the intense cold. We continue to read the papers with great interest. I regret that I am behind on the payment Bundesbote, Herold and Rundschau. My family are enjoying good health. Our two boys are making good progress in the school here. May the Lord bless you and your family, and all the readers of the Mennonite papers.

With cordial greetings and happy in the Lord here in Manchou Kuo.

H. J. Eckert.

SERMON SKETCH

WE WOULD SEE JESUS

by Paul E. Whitmer, Pandora, Ohio

Text: We would see Jesus, John 12:21.

Toward the close of Jesus' earthly career he raised Lazarus from the dead. This occurred near Jerualem. Lazarus' family celebrated the event with a great feast which was attended by many. The Feast of the Passover was near at hand. Large multitudes came to Jerusalem to attend this feast. Interest in Jesus and his works were at a high pitch. Probably many came to this feast with the hope of seeing and hearing Jesus. They had heard of the wonders of his healing and the works of grace wrought in the souls of the sinful and outcast. They were eager to see this Jesus, to hear him, and to share in the blessings which he was imparting to many.

Among those who were interested in Jesus was a group of Greeks, probably Grecian Jews who lived abroad in Greek speaking countries. They may never have seen nor heard Jesus. But his fame was reported to them. They were eager to meet him face to face. They made their desire known to one of the disciples who arranged an interview with Jesus. They said: "We would see Jesus." This was a sufficient reason why they should be brought to Jesus.

There were many others in the crowd who also wished to see him. Jesus did not always insist that the motives of seekers be the highest and best. Some may have come out of curiosity. One man, at least, came to get Jesus to help him to secure his full inheritance. Others may have heard so much about Jesus that they wanted to see him for themselves to make sure that he is as great and good as reported. Many, no doubt, had seen and heard Jesus before but desired a deeper understanding and appreciation of him and his good news.

Evidently every one who was sufficiently interested to see Jesus had an opportunity to do so. Jesus was available to all who really desired him. If a sincere desire for the presence of Jesus was the only essential requisite in the past, it is also the only essential requisite today. Whatever the occasion may be Jesus is available if people want him, really and sincerely. A home circle can be blessed and beautified every day by the presence of Christ if he is wanted. In the devotional hour when the family gathers for the morning or evening worship, Christ is sure to be present there if he is accorded a real welcome. Why are some worship periods so sacred and why are other similar periods so barren and unfruitful? The best explanation is that Christ felt welcome to be present at the one and not at the other.

In my boyhood I knew a shoemaker who had Christ with him in his shop every day. It was natural for him to speak of Christ and what he means to him. People never resented it to have him speak of the blessings of the presence of Christ in his every day life and work. There was reality and simple sincerity in this man's religious life that made it attractive even to the indifferent and irreligious.

In our public worship there are times when every requisite for a blessed hour of worship is present except the witness of the Spirit. Perhaps we forget to make sure that the presence of Christ was really desired and a proper invitation given, not in words merely but in a sincere hungering and thirsting after the bread and water of life.

The communion of the Lord's Supper is an occasion when the presence of Christ is especially desired and necessary for a helpful service. Much has been said and written about the proper consecration of the bread and wine but that is less important than a desire that he be present. No doctrine of the presence can compare for one moment with the desire and wish for the spiritual presence of Christ. "We would see Jesus" by faith and hungry hearts.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

April 28, 1940

ISAIAH COMFORTS AN AFFLICTED PEOPLE

Isaiah 40:1-11. Read entire chapter

TOPIC: God Our Help in Trouble

Introduction

Isaiah 40, our lesson for today, is one of the great chapters of the Bible, probably the most majestic and inspiring chapter of the Old Testament. Isaiah begins a message of comfort to a people greatly oppressed by their enemies. We have the atmosphere of the captivity in the message of the lesson. This captivity had its beginnings in Isaiah's day. Israel, the northern kingdom, had come to an end, and Judah was severely crippled and over two hundred thousand were carried into captivity in 701 B. C., by Sennacherib and his Assyrian hosts. Jerusalem had barely escaped and this message of comfort was much needed at this time.

The Coming Day of Comfort, vs 1, 2

God has a message of comfort for His people. He is "the God of all comfort" (2 Cor. 1:3) and speaks through his prophet Isaiah. He commands all His people to comfort one another (I Thess. 4:18). Jehovah gave to Isaiah a message of comfort and assurance to the down-trodden, distressed and brokenhearted people of Jerusalem. Deliverance from the hands of the enemy was certain to come, their iniquity would be pardoned, the time of chastisement would be ended (v2). Captivity shall continue for a time, then Jehovah will bring His people back to their native land after enduring ample penalty for their sins. His mercy will doubly reward them.

Jehovah's Glory Shall be Revealed vs 3-5

Isaiah hears a voice crying to the people (v3) to prepare the way, the figure based on the well-known Eastern practice of preparing the roads for a royal journey. Jehovah will lead His people through the wilderness from their exile and reveal His glory so that all may see it. The people must prepare a way for Him in their hearts. The only sure preparation lies in the forsaking of sin and turning the heart to God. God's glory is revealed today in spiritual revival

God's Word is Eternal vs 6-8

"All flesh," man himself, his knowledge, science, art and skill is like grass, beautiful for a brief period, then withers and passes away (v 6). It is so transitory. The "Spirit of the Lord bloweth upon" human pomp and wisdom and it withereth and fadeth (v7). In contrast with this, God's Word endureth forever. All that is earthly and human is temporary and changeable. Affliction will end. God's Word, love and mercy are endless and immeasurable.

Jehovah will Come to His People vs 9-11

These verses contain much of comfort for the discouraged people. Jehovah will come as a mighty one, stronger than all the forces of the enemies. He will reward His people and will tenderly care for them. God's faithful people need not lack in comforting assurance of His help, protection and care.

Things appeared hopeless to Judah in Isaiah's day. His message to the people was "Behold thy God" (v9). He pictures the majesty and might of God, in whom they should trust, in verses 12-26. From His throne in heaven, He looks down and sees His people. He is the Creator of all things. He understands your needs and conditions. He will deliver you. The nature of the comfort God gives depends upon the need. There is no crisis in life in which He cannot provide comfort and help. In times of material need, we can rejoice in heavenly riches. In sickness we can intrust ourselves into His hands. When death enters into our midst, we find comfort in Him for the present and for eternity. They who believe in God and in His promises, have peace of mind and soul under all conditions. God is able to give comfort and help in every time of need.

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DOCTRINAL - DEVOTIONAL

"WHERE IS MY FEAR, SAITH THE LORD."

(Mal. 1:6)

by Mrs. W. H. Vickers, Robstown, Texas

From the time that I first read the article in *The Mennonite* entitled "Swiss Mennonites of Two Centuries Ago," I have been determined to live up to the very faith that I profess. And I "set my heart to understand" what was lacking and prayed that God would point out to me the defects in my faith, because I strongly felt it inadequate to meet such a crisis as shown in Revelation.

The answer was not long in coming, but the subject was one which required a great deal of seeking, as it is found only "here a little, there a little, precept upon precept, line upon line" throughout the entire Bible. The greatest thing in the O. T. for us and the second greatest in the New Dispensation. It was established clean and enduring forever and should be just as alive in our hearts today as the Risen Christ. And we should be just as unashamed to make full use of it as we are unashamed to show Christ in our lives.

These ancestors of *mine* put God first and taught their children to do so. They knew that to please God one must hearken unto His own beloved Son. The laws and commandments did not bother them because they *feared* God and thereby kept them. That was what God insisted on teaching his people through Noah, Abraham, Jacob, Moses, Samuel, Job, Daniel and all His servants. It was the only way and became necessary after Adam's transgression. Buffeted by Satan, this great blessing became a "thorn in the flesh" and seems to be at the present time. But we are taught to let the pricks of this thorn remind us that it is for our own good and be forewarned of the evil before us. Perhaps this generation has been taught the fear of God by the "precepts of men" (Isa. 29:13). Perhaps they do not realize that this Father and Son relationship made possible by divine atonement includes the respect that only Godly fear can produce. Well we know that Christ needed strengthening in "His last hour" in Gethsemane and that "He was heard in that He feared." Matt. 5:7, 17. We know that when we are walking in the fear of God that there is no terror in this fear, because our love is very near perfection. But we do not know the dangerous temptations before us and that is the purpose of Godly fear, to preserve us from evil. It is an element of the Holy Spirit, (Is. 11:1, 2, 3) therefore a grace of God and obtainable to all whosoever will accept Christ. Perhaps ignorance of the purpose of Godly fear is someone's trouble today and causes them to quench this spirit. That is where Satan is able to make such progress.

He cannot break through Godly fear, he learned this in his experience with Job. And here we also learn that it is something which we ourselves can depend upon. Because Job was driven to the point where he sought to be relieved of this powerful hold of God upon him. (Job 9:34, 35) (Job 13:21). "In the fear of the Lord is strong confidence and His children shall have a place of refuge."

Today we need this necessary adjunct to beget in our souls a greater reverence of God, His Word, His ministers and the Churches of Christ, to keep us from grieving the Holy Spirit which is to seal us unto the day of redemption. The sins of God's servants are shown us to teach us how God hates evil, and we should fear to condemn or ridicule any of them. Remember Aaron and Miriam. "Ought ye not to walk in the fear of our God because of the reproach of the heathen of our enemies?" "Be not high minded, but fear, for if God spared not the natural branches themselves, take heed, lest He also spare not thee." "I will give them *one* heart and *one* way, that they may fear me forever, for the good of them. And I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me." (Jer. 32:39, 40).

History of the Mennonites of the Franconia Conference

John C. Wenger

(A Book Review)

There has been a growing interest in recent years in the history of the Mennonite denomination both in America and Europe. Numerous regional studies have been made within the past ten or fifteen years of certain limited areas of Mennonite settlements, or in special phases of educational or mission activities of the church. The latest of these regional studies, and one of the most interesting, is that of John C. Wenger, now of Goshen College, and published in a book called "History of the Mennonites of the Franconia Conference." The Franconia Conference here spoken of includes the Mennonites of southeastern Pennsylvania east of Lancaster county.

From the historical point of view this region is one of the most interesting and important because it includes the first Mennonite settlement in Germantown, and such other early congregations as Skippack, Franconia, Salford and others. The story of Germantown, which is not only the first Mennonite, but also the first settlement of Germans in America, is told here in full and accurate detail, with the story of the first protest against slavery in America, their educational efforts and other matters of interest. Fully described also is the work of Christopher Dock the early Colonial Mennonite school master, and extracts from his writings on school teaching, as well as other interesting material.

The book includes a wealth of genealogical information of all the branches of the church in this area, the names of many of the first settlers, and other details of family and religious life of concern to their descendents in all parts of the country.

It should be of special interest to members of the General Conference branch of the church, because this was the field of John H. Oberholzer's work, and the area now covered by the congregations of the Eastern District Conference. Up to 1847 all the Mennonites in this region had a common history, and all share alike in all developments of the church up to that time. Dr. Wenger takes up the story of the different branches of the denomination since that date separately, and treats them all and completely. Silas Grubb for many years contemplated the writing of the complete history especially of the early part of history of the Eastern District Conference but never succeeded, due to ill health, in finishing his task. The section of Dr. Wenger's book dealing with Oberholtzer's part in the organizing of the Eastern District is authentically and satisfactorily told. The appendix contains a lengthy letter written by Oberholtzer in 1849 to friends in Germany, in which he tells his own story of the separation of 1847. This letter was discovered only a few years ago.

The book has many excellent pictures, is well indexed, contains 523 pages, and is published at Scottdale, Pennsylvania, but may be ordered from the Mennonite Book Concern, Berne, Indiana. It is perhaps the last word for a good many years on this particular Mennonite region. —*C. Henry Smith*

—*Bethel Church, Langdon, North Dakota, 4-8-40.*—Due to mild weather and open roads, we have been able to hold our Sunday School and church services all through the winter, for the first time in a number of years. Fortunately our minister also was able to come every Sunday. We also had a very good Easter program which was well attended. Every Tuesday night prayer meetings are held in the different homes and still it seems there is so much more to be done for our Master that will bring someone back from the road of sin.—On April 2nd we had rain and snow with some thunder and lightening which is rather unusual for North Dakota.—Mrs. I. Veer, Corr.

—*Grace Church, Pandora, Ohio, 4-8-40.*—On Good Friday evening our choir, assisted by soloists, rendered "The Seven Last Words" by Dubois.—On Easter Sunday six young people were received into the church by baptism and one by letter. Communion was observed the same day.—April 7 a reception was held at 7 p. m. in the church besement for the new members.—During the past week Rev. Witmer spent some time in Chicago in the interest of the Mennonite Seminary.

—*Grace Church Corr.*

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

C. E. Leaders Met to Speed Projects

North Newton, Kans., April 2.—The invitation of the Inman C. E., to hold a peace rally on April 28 in the Inman Mennonite Church at 7:45 p.m., was accepted by youth leaders in a meeting here today. Dr. E. L. Harshbarger has been secured as speaker.

Edwin Stucky, convention peace secretary, outlined plans for this year's peace and mission oratory contest. Any person between 15 and 30 years of age who is a member of a Christian Endeavor society in the district is eligible to enter. The oration is to be 10 minutes in length and must be given by the contestant in a sectional elimination. Each C. E. society may have two entries one in the peace division, the other in missions. All entries must be sent to Edwin R. Stucky, Moundridge, Kansas. The entry deadline is fixed at May 30.

Offer Free Retreat

A free ticket to the Mennonite young people's retreat to be held in the fall will be awarded to the winners of the oration contest. Lillie Krehbiel of the Eden Mennonite C. E. won the mission award last year, and Paul Becker of the First Mennonite C. E. in Newton won the peace oration. It is the third consecutive year that it has been held. A free trip to the retreat will be given to the C. E. society that sends in most money to the convention secretary-treasurer for the mission projects of the convention. This will be awarded, however, on the basis of receipts per member. The C. E. that has the largest per member contribution will receive the ticket and will then have the privilege of sending one of its group to the retreat. This gives small C. E. groups the same chance to win as larger groups.

Back Union Projects

The support of Ernest Harder, the newest project of the Young People's Union, was discussed. Young Harder is from Fernheim Colony in Paraguay, South America, and is now studying in Freeman Junior College. The project was approved.—Florene Krehbiel, secretary-treasurer of the convention, reported that half of the pledge to the Swift Current Dormitory project was sent in and that the remainder would be sent as soon as all C. E.'s send in their quota of $2.00. A number of groups have sent in larger contributions. Unless foreign mission receipts are earmarked otherwise they are being used for the fund to return missionaries to foreign fields. The mission board of the conference announces that they have seven missionaries ready to return.

The proposed follow-up system was presented and details were further discussed. Onieta Tiahrt of the Bethel College C. E., outlined the work of the Fellowship of Reconciliation, a national organization including peace workers of all denominations, and told of its active work to bring Christian pacifist ideals into practice. Her C. E. has organized a peace team. She recommended this type of effort to other groups.

The Western District C. E. Convention is supporting the Kansas Institute of International Relations, June 11-21, in line with its resolution of the last convention. A representative of the committee is scheduled to take in each of the round table discussions of the Historic Peace Church Groups which is scheduled to meet from two to three o'clock each afternoon. It was recommended that each Christian Endeavor society send such a representative. The Southland Singers, a famed Negro chorus, will appear on the evening of June 19. One of the leaders of the Institute will be Heinrich Bruening, former Chancellor of Germany.

C. E. leaders were present from the following societies: Inman, Eden, Halstead, Bethel College, First Mennonite, Newton, Tabor, Hopefield, including also William Juhnke, Convention President; Hans Regier, Vice Pres.; Florene Krehbiel, Sec., and Edwin Stucky, Peace Sec.

BLUFFTON COLLEGE

The recent spring vacation was a busy one for various Bluffton groups. The Choir, the Gospel Team, and the Peace Action club all served in a helpful way. The choir of 43 voices, under the direction of Professor Russell A. Lantz, gave concerts in various Mennonite communities in Indiana, Illinois, Iowa, and Minnesota. It also sang in various high schools

The Men's Gospel Team sent a deputation group to churches in Indiana for Easter week-end services. Two groups were selected for the trips, thus permitting both quartets to serve. One group consisting of Alvin Beachy and the quartet composed of Robert Sommer, James Habegger, Leonard Metzker, and John Boehr, served at the Goshen Eighth Street Mennonite Church, the Middlebury Mennonite Church, and at the Nappanee Mennonite Church. The second group consisting of Lawrence Burkhalter and the quartet composed of Lorrel Mullett, Harvey Bauman, Stanley Fretz, and Donald Gundy appeared at the Nappanee Mennonite Church, the Goshen College dining hall, and at the Silver Street Mennonite Church in Goshen.

The Peace Action club of Bluffton presented the play "Let My People Go" at various places in Ohio and Pennsylvania. This play was written by a graduate of Bethel College and depicts the Mennonite struggle to remain loyal to their historic peace stand. The play contains several tabloids of Mennonite history and standards of belief. Students who made this trip were: Betty Keeney, Lucile Tschantz, Irwin Graber, James Habegger, John Boehr, John Elwood, Richard Weaver, Bertran Smucker, and Leonard Metzker. These tours were made with the knowledge that the Mennonite churches and the Mennonite colleges need each other.

THIS AND THAT

Rev. Olin Krehbiel, president of the Young People's Union has sent out copies of the constitution for the Y. P. Union. It will appear on this page in the near future.

The Western District Retreat Committee have sent out cards for advance registration. Camp facilities will not permit more than 180 young people to attend. So if you are interested in going, sign up early. Rev. Walter Dyck, Y. P. representative of this district has recently been meeting with various Y. P. groups in interest of the coming retreat.

Senior Department

MAKING LIFE COUNT

Senior C. E. Topic for May 5, 1940

Main Topic: Vocational Detours. Acts 16:6-10

I. Worship Service

1. Songs: "He Leadeth Me," "What a Friend We Have in Jesus," "I Would Be True," "My Faith Looks Up to Thee."
2. Reading of main topic, and prayer.
3. Special music: "Jesus Savior Pilot Me."
4. Offering for missions

II. Leader's Introduction

This is the second of two topics on the timely and important theme, Making Life Count. Here we are concerned with the problem of finding a satisfactory vocation.

The phrasing of this topic is timely. It reminds us of the fact that most young people today find the road to vocational satisfaction full of detours. So far from being free to make a choice of several satisfactory vocations, young people today are driven by circumstance in most cases to take the first job that comes along. It takes grace and courage to see in such circumstances an opportunity to grow in character, and to trust that "All things work together for good for him who loves God."

III. Suggested Topics for Short Talks

1. Success by way of slavery. Gen. 39:1-5; 41:38-43.
2. A life of no detours. Acts 10:36-43.
3. A costly detour. Jonah 1:1-3, 15, 17.
4. Detour by captivity. Dan. 1:3-6; 6:1-3.
5. A repented-of detour. Luke 22:54-62.

IV. For Discussion

1. How can we learn what is God's will when we are choosing a vocation?
2. Is lack of opportunity to do what we would like to do a hindrance in our religious life?
3. What is included in living "the abundant life?"

V. Facts for Study

It is strange how long it takes some folks to discover a life purpose; and stranger still, in how many lives things just happen, all is mere accident or coincidence. In the genuinely Christian life there is distinct purpose and meaning.

As followers of Jesus Christ, we must be more concerned with maknig a life than with merely making a living or having a good time. We make life count when we tie it up to great and worthy goals. In choosing any vocation it is well to remember the words of Jesus: "I came not to be ministered unto, but to minister." Phillips Brooks left this priceless advice: not to "pray for tasks equal to our powers, but for powers equal to our tasks."

VI. Illustrations

"The Dreamer"

"The man's a dreamer!" Yes, that places him
In close relationship with God. For down
In the most wretched quarter of town
God stands and dreams his dream
Amid the grim old bottle wreckage—in the dim
Cold twilight where old superstitions frown
And where the mutterings of race hatred drown
The sacred cadence of Love's fond hymn.
Today I met him on an uptown street
Calling for dreamers—plodding in the heat
Of holy passion for more dream-swept hearts
To hold in all the world's discordant parts
The Torch of Brotherhood, that its Love gleam
Might speed the progress of His gracious dream.
—Author Unknown.

O Master workman of the race,
  Thou man of Galilee,
Who with the eyes of early youth
  Eternal things did see;
We thank thee for thy boyhood faith
  That shone thy whole life through;
"Did ye not know it is my work
  My Father's work to do?"

O Carpenter of Nazareth,
  Builder of life divine,
Who shapest man to God's own law,
  Thyself the fair design.
Build us a tower of Christ-like height,
  That we the land may view,
And see like thee our noblest work
  Our Father's work to do.

VII. Food for Thought

Our Father, we know that for each one of us
Thou hast a great and glorious future in store,
If only we will permit thee freedom
To work out that future in us.
Take our hands, and use them,
Take our hearts, and take our minds, O Lord,
That we may become masterbuilders in thy Kingdom.
In Christ's name and for his sake, we pray, Amen.

INTERMEDIATE DEPARTMENT

THE GOAL OF MY DREAMS

May 5, 1940

For Daily Reading:

Apr. 29. Destiny foretold before birth. Luke 1:8-17.
Apr. 30. Training in childhood. I Sam. 1:27, 28; 2:11; 3:19.
May 1. Fitting for service. Gen. 39:1-6, 20-23.
May 2. God's hand seen in events. Gen. 45:4-11.
May 3. The call of a leader. Acts 7:22-35.
May 4. God's choice of the weak. I Cor. 1:26-31.
May 5. Topic—The goal of my dreams. Luke 22:24-26; Prov. 24:30-34.

A Moment of Time

In a moment of time the tempter showed
The Son of God an easier road
Than the blood-stained path He came to tread.
"All the kingdoms of the world," he said,
"And all their power I'll give to Thee,
If Thou wilt but bow and worship me."

In a moment of time the Saviour might
Have bartered away his royal right
So save the world from its sin and woe,
And vanquish fore'er its dreaded foe.
But He would not yield, though at its close
A cross loomed up in the way He chose.

In a moment of time the tempter may
Entice the soul from the narrow way
To the broad highways of earthly fame
Which lead at last but to death and shame.
In just a moment—though strange it be—
Men barter away eternity.

Bertha Unruh Cooley

Song, "The Way of the Cross Leads Home"
Scripture Reading, Luke 22:24-26; Prov. 24:30-34.
Prayer by Superintendent
Prayer Song, "Saviour, Teach Me Day by Day"
Vocal Solo, "My Task"

Discussion:

1. Have you a definite idea as to what type of work you should like to engage in as your life work?
2. What was the inspiration that led you to think very definitely about a certain type of work?
3. Should we carefully consider the earning power of our life work?
4. When should we begin to train for our life work?

Training Time:

Psychologists have found that the early training in a child's life is what counts most; that a child's character is definitely formed by the time he is four years old.

Musicians tell us that a child makes more progress in music before he is twelve than at any other period.

Jesus is our example, so let us see what preparation He made in youth for the game of life.

Luke 2:52—And Jesus increased in wisdom and stature and in favor with God and man.

1. Increased in wisdom—He must have gone to the schools and studied his lessons.
2. Increased in stature—He did a man's work in the carpenter shop. Surely He must have had a strong physical body to enable Him to live the strenuous life during His three year's ministry.
3. Increased in favor with God—When he was only twelve He said, "I must be about my Father's business."
4. Increased in favor with man—He was a most popular man and was invited to many social affairs.

"So looking to Jesus as our pattern we want first to grow in wisdom and knowledge; then physically, and as our physical growth diminishes, our spiritual growth should increase. We should study God's word that we may grow 'in favor with God,' and be kind and courteous to our friends that we may grow 'in favor with man.'"

Song, "Jesus Is All the World to Me"
Song of Consecration, "I'll Live For Him"
Offering
Silent Prayer
Benediction

(Have the pianist play "Lead On, O King Eternal" while the intermediates leave.)

JUNIOR DEPARTMENT

THE TEN COMMANDMENTS

Program Suggestions for May 1940

May 5. A study of the first, second and third commandments. Exodus 20:3-7.
May 12. A study of the fourth and fifth commandments. Exodus 20:8-12.
May 19. A study of the sixth, seventh and eighth commandments. Exodus 20:13-15.
May 26. A study of the ninth and tenth commandments. Exodus 20:16, 17.

Song of the month. "Yield Not To Temptation." Mennonite Hymn Book, No. 257.

Verse of the month. 1 John 5:3. "For this is the love of God that we keep His commandments: and His commandments are not grievous."

Prayer of the month. Psalm 143:10. "Teach me to do Thy will, for Thou art my God." (The Junior leader may wish to use verse eight of this with the above.)

Program for May 5, 1940

A Study of the first three commandments. Ex. 20:3-7

Setting

If a copy of Taylor's picture "When I Consider the Heavens" is available display it advantageously on an easel. Also have a good, large globe in evidence.

Bring with you pictures of idols or secure an idol if possible. These should not be seen by the children until the "Study Period."

I. Worship Period

1. Prelude by pianist, "A Mighty Fortress Is Our God"
2. Call to worship. Psalm 95:1, 3. "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, for the Lord is a great God, and a great King above all gods."
3. Song, "We Praise Thee, O God," Mennonite Hymn Book, No. 56.
4. Scripture reading by three Juniors. (All should follow with open Bibles.) First Junior, Exodus 19:1, 3-7. Second Junior, Exodus 19:8-11. Third Junior, Exodus 19:16-20; Exodus 20:1.
5. Leader's prayer
6. Solo, "O How Love I Thy Law," Service Hymnal,

No. 134.

7. Poem by a Junior girl.

"Almighty God! direct us
To keep Thy perfect Law!
O blessed Savior, help us
Nearer to Thee to draw!
Let Sinai's thunder aid us
To guard our feet from sin;
And Calvary's light inspire us
The love of God to win."—John Hay.

8. In unison verse of the month. 1 John 5:3. For this is the love of God that we keep His commandments and His commandments are not grievous.

9. Song in unison, "Wonderful Words of Life"

II. Study Period

Aim. To help our Juniors know the commands, to arouse a desire to obey God and keep the commands and to help him to realize that in his own strength he can not.

1. Introduction. In John 3:16 we read that God so loved the world that He sent His only begotten Son, our Lord Jesus into this world that we might be saved. Jesus loved us enough to die for us on the cross. He said "I am the good shepherd," "I am the door," "I am the way." Only by believing and accepting Him as our very own Saviour can we truly be God's children. But a long time before Jesus came God gave to His chosen people the law. Paul calls this "Our schoolmaster to bring us unto Christ."

Let us read the verse Gal. 3:24. Because Jesus has saved us from our sin we love Him and want to obey Him in all things. Again Paul says in 2 Cor. 5:14 "For the love of Christ constraineth us". This month we want to study that part of the law that we call "The Ten Commandments." The first eight of these are rules about actions, the ninth is a law about words and the tenth is a law about our thoughts. Sometimes we divide the ten commandments by saying that the first four tell us about our duty to God and the last four our duties toward our fellow men. The first words we read are "I Am."

2. Three Juniors, each read the first, second and third commandments.

3. In unison read the first commandment again.

4. Discuss: "Thou shalt have no other Gods before me." (a) We must put God first. (b) If we truly love Him we will put Him first. God wants first place in our hearts. (c) What do people sometimes put as "other gods" before Him?

5. Silent prayer, all heads bowed, asking Jesus to help us to always put God first in all of our life.

6. In unison read the second commandment.

7. Discuss. "Thou shalt not make unto thee a graven image . . . ." (a) Many people worship idols. God forbids that. Do we worship idols? (b) Is there something that sometimes makes us forget God? Are there any graven images that we may find graven in our thoughts? (Do we sometimes hurry home from Sunday School to look at the Funnies, rather than stay for church?)

8. In unison read the third commandment.

9. Discuss. "Thou shalt not take the name of Jehovah thy God in vain." (a) This does not only mean using ugly swear words, and cursing. (b) Can we use God's name in vain by telling a joke or a story? (c) God's name stands for all that is wonderful and beautiful and good, and we cannot imagine using so precious a word in anger, or in silly joking.

10. Heads bowed in silent prayer asking for forgiveness for not always keeping or helping to keep God's name holy.

11. Junior's Talk. "Choose ye this day whom ye will serve." Joshua 24:15a.

12. Leader's Heart Talk.

III. Mission Minutes.

1. Talk about the idols of heathen people.
2. How can a Junior help the heathen to know the one true God?
3. Pray that we may all keep God's name holy.

IV. Closing Moments

1. Sing the song of the month, "Yield Not to Temptation."
2. Pray in unison the prayer of the month.
3. Sing "Into My Heart" softly as the Juniors leave.

CORRESPONDENCE

EDEN CHURCH NEAR MOUNDRIDGE, KAN.

Scarcely has talk about the New Year ceased when we awaken to the realization that one-fourth of the year has already passed into eternity. Have we made it count for the Lord and His Kingdom?

We have encountered many unfavorable weather and road conditions the last few months. However, meetings were held, on every Sunday except Feb. 18, when the roads were so badly drifted that not enough people found it possible to go to church.

Our pastor, Rev. Gering, helped conduct a Bible course at Meno, Oklahoma, for one week, beginning Feb. 8. He was scheduled to participate in a Christian Worker's Conference at Cordell, and also for meetings at Medford, but due to badly drifted roads he was forced to give up the meetings and return home.

There has been some sickness and several accidents in which some of our members were involved but as yet the Lord has not called any Home. Surely He has a purpose in keeping us so graciously.—After having been forced to postpone our Prayer Week Services twice, due to the weather and road conditions, we were finally permitted to have them during the week of March 3 to 8. The services were well attended and proved a great blessing.

We have again been reminded of the death and resurrection of our Lord. Easter was a day of much activity in our group. At 5:45 a.m. a sunrise service, sponsored by the C. E. society, was held in the Church which was very inspiring. Another special program was rendered in the evening. Our choir of about a hundred voices presented "The Messiah" by Handel under the direction of Ben Zerger. Our hearts were again thrilled as the "Hallelujah's" rang forth.

Rev. John C. Kaufman and Brother Ralph Kaufman have been our visiting ministers since Easter, bringing their messages on the 25th and 31st of March, respectively.

May the Easter greeting "He is Risen" sound forth from our hearts and lives until He appears.

Richard Schrag, Corr.

THE ROARING SPRINGS MENN. CH., PENNA.

This is the first year at Roaring Spring for our new pastor, Rev. Willard Claassen and his wife, who came to us last summer from Kansas. They have led a busy life here, dividing their time between the Roaring Spring congregation and the Napier congregation. This past winter has been a severe one here, with very extreme weather which has made travel between the two churches difficult. We feel that our prayers for a pastor were certainly answered when Rev. Claassen and his wife came into our midst; the results of their labors can be seen in many ways.

Rev. Claassen visited the St. John's church at Pandora, Ohio, last February for a series of evangelistic services. While there he visited Bluffton college, speaking to the student body in chapel and to the Men's and Women's Gospel Teams. Three students from the Roaring Spring church are attending Bluffton College.

The Aid Society is doing fine work in helping to support the church, the home and foreign missions. The Young People's Group, too, has carried out several projects during the past year in addition to paying the church pianist. The group presented a Christmas pageant last December, and collected over 100 gifts for the Indian children at the Oraibi Mission in Arizona.—Communion services were held last Easter Sunday. *Ruth Havens, Corr.*

IN MEMORIAM

HAROLD SCHMIDT, *son of Benjamin and Anna Schmidt,* was born Dec. 11, 1926 at Hillsboro, Kan. He died March 31, 1940 at 11:45 a.m. in the Salem Hospital after an illness of 9 days of intense suffering and pain, caused by a blood infection, at the age of 13 years, 3 months, and 20 days.

Our beloved son had a desire for knowledge and study, and would have completed the seventh grade at the end of this school term. He was dearly loved by all who came in contact with him; especially was this true of his school companions.

It was always a great joy to him to attend Sunday School and services every Sunday. His favorite verse in God's Holy Word was "The Lord is My Shepherd." We have the assurance that he is resting in the arms of the loving shepherd, Jesus, his Savior.

At home in Heaven! with streets of gold,
With all the beauty to behold—
A mansion there for you and me,
　A happy home we all may see.
No more sickness, sorrow or care
　Will rob us of our loved ones there.

He leaves to mourn his departure his beloved parents; one brother, Richard; 3 half brothers, Cornelius and Herman of Hillsboro, and Ben C. of San Francisco, California; 2 half sisters, Marie at Bethel Hospital and Emilia Heppner of Mercer, California.

—The Bereaved Family.

« « JOTTINGS » »

A WORD ABOUT OUR PEACE WORK

In this issue of *The Mennonite* the readers will find a financial report of the treasurer of our General Conference Peace Committee. In a recent note he says, two more churches have just made contributions, the Zion Church, Souderton, Pa., and the Lorraine Ave. Church, Wichita, Kans. *And here are some interesting observations that Brother L. J. Horsch, the treasurer makes.* 1) Contributions in the main are small which would indicate that there is but little enthusiasm for the work of the Peace Committee, or more fundamentally, a lack of appreciation of one of the basic doctrines of our denomination, the doctrine of non-resistance.—As a denomination we seem to have become indifferent to the peace teaching of our church. 2) As to sources, contributions are scattered throughout the major portion of America, which suggests that there is no unanimity of support as is the case with Foreign Missions for example. It seems that we need an educational program reaching into every church and Sunday School in the denomination to revitalize, to rekindle our faith in the principles of peace of Jesus, so that as individual church members we can identify ourselves with the cause of peace as we do with the cause of missions. 3) Scattered though the sources of contributions are, they are centralized in the Eastern and Western District Conferences, with the former as the center of the largest total. Does this mean that the further we are removed from the European conflict, the less concerned we are in an active peace program? 4) The record shows that only one church has made any sort of regular contributions to the treasury of the Peace Committee. We Americans pride ourselves in our efficiency. Efficiency in the financial support of any cause can be achieved only by means of a systematic method of contributing. Many, if not most of our churches, contribute to mission work systematically, also many individual members, with the result that our mission program, relatively speaking is flourishing.

—*Second Church, Beatrice, Nebr.*—"Yesterday (Sunday, Apr. 7) we had Holy Communion in our church. About 178 partook of it. Our membership is 182, including non-resident members. In the evening the Second Church participated in the after-installation services at the Country church.—A beautiful and serviceable family communion set and twenty-five dollars for furtherance of the church library have been given to this church in memory of William E. Penner.

JUST WHAT YOU ARE LOOKING FOR

Ministers, Leaders of Young People, Study Groups here is something that you have been looking for, a rather comprehensive outline of Mennonite History. That our people, generally speaking, are quite ignorant of the history of our church, cannot be contradicted, neither the fact that its study throughout our churches would greatly help to enhance the interest in our denomination and the contributions it has made to the building of the Kingdom. One of the main reasons why this study has been neglected is that suitable text-books are rather difficult to get. Couple of the really good ones are like Smith's "The Mennonites" out of print or rather high in price. Others are so short as to lack in many ways. So what has been greatly needed is a good outline with which any book or books or resources may be used.

Dr. A. Warkentin, Instructor of Mennonite History in Bethel College and ardent student of the subject, has prepared and published such an outline entitled

"EXTRACTS FROM MENNONITE HISTORY IN OUTLINE FORM"

The outline which is remarkably comprehensive, treats the subject in eleven chapters, in a handy booklet of 6½ x 4½ inches and 48 pages. Under two general headings: INTRODUCTION and THE MENNONITES he treats the subject under the following major topics: The Church and the Apostolic Ages, The Church of the Fathers, Christianity, the State Religion.—*The Mennonites:* Anabaptists (Taeufer) in Switzerland, Anabaptists in South Germany, The Moravian Brethren, The Mennonites in North Germany (incl. Menno Simons), The Mennonites in Germany since the Days of Menno, The Mennonites in Moravia—The Huterites, The Mennonites in Galicia and Poland, The Mennonites in France and Alsace, Mennonites in the Netherlands, Mennonites in America, South America. The booklet can be ordered directly from Dr. A. Warkentin, North Newton, Kansas. The price is 25 cents.

—*Rev. A. S. Bechtel, Hanston, Kans.*, representative from the dust bowl region, writes: we have been having several light rains out here the past week, and now it snowed, too. All is white this morning and it is much colder. We need much moisture to make up the deficiency.

—*Friedensberg Church, Avon, S. Dak., April 7, 1940.* We had a day of blessing on Sunday, April 7. Seventeen middle-aged and young folks were baptised and added to the church, after which the Holy Communion was observed. Rev. J. Tiesen of Marion, S. D. was the guest speaker.—*John E. Unruh, Corr.*

—The "WORKERS' EXCHANGE", monthly messenger of the Pacific District (April number) has just reached us. Decorated with a beautifully colored front page, likely the work of Mrs. Ed. Miller of Lind, Wash. and full of items about the activities of the W. D. people, it is indeed a welcome visitor. It reports that the date of the Pacific Conference will have to be postponed to a later date, because the schools are still in session in some parts on June 6-9. The Ex-Committee is considering the matter and a definite date is to be announced later.—It chronicles, among other things, that in the *Aberdeen Church, Idaho,* every member of the Ladies' Bible Class has pledged herself to read the Bible THROUGH in a year. There are 35 members in the class and A. D. Wenger is the teacher.—The building of the church at Pratum, Oregon, is progressing well. The foundation is completed and the frame work begun.

—*The Editor* had to go to the Bethel Hospital again last Saturday morning for another operation on his ailing leg. While he is lingering there for a week or longer, *Miss Mary Becker*, senior student at Bethel, who has been typing for him and is somewhat familiar with his work, will edit *The Mennonite* for at least the issue of April.

—*Second Church, Philadelphia, Pa.*—Bulletin reports that fourteen new members have been taken into the church on Easter Sunday. During April the pastor preaches a series of *Growth* sermons: "How Lillies Grow," "How Weeds Grow," "Growing in Heart and Mind," "The Full Grown Man."—WEDDINGS in the church: On February 14, Mr. and Mrs. John Gugerty; on March 30, Mr. and Mrs. Albert Stover.

—*Bulletin, First Church, Bluffton, Ohio.* — Do you want rest, strength, a cure for care, help to carry the load, something worthwhile to think about and live for? Come and join in our worship at this church and you will carry a blessing with you. Start a good week in a good way by attending church services every Sunday.

—*Lorraine Avenue Church, Wichita, Kansas.*—This church is making a unique use of the Western District Loan Library. It gets an assortment of books from that source, puts them in its own library and lets readers check them out for two weeks. Thus the use of the Loan Library is greatly enhanced.—This received seven new members Easter Sunday.

—*Twentieth Annual California C. E. and S. S. Convention* is to be held April 12-14, with the San Marcos Church of Paso Robles as host. The place of meeting, however, is the Atascadero Community Church, 11 miles south of Paso Robles on U. S. highway 101. The convention theme is, "*The Ready Christian*," 1 Peter 3:15, and is to be emphasized by the following messages: "The Christian's Readiness to Serve Christ," Rev. P. Pietsch; "The Christian Readiness to Sacrifice (Bible Study', Rev. D. B. Hess; "The Christian's Readiness to Obey Christ," Rev. D. D. Eitzen; "The Christian's Readiness to Answer and Witness for Christ," Rev. C. Hege. The program certainly looks rich and interesting and, with God's help, should bring an abundance of blessings to our friends in California.

—*From Bulletin, St. John Church, Pandora, Ohio.*— The Ministers of Pandora, together with the Superintendent of Schools, are planning some Bible instruction for the first six grades of the public school, each of the four churches to provide one teacher. They are: Mrs. Milford Haas, Mrs. Donald McDowell, Miss Esther Hilty and Mrs. Inez Basinger.—This is a very practical and feasible way to enlarge the scope of Bible instruction for our children. Would that it could be used more extensively in Mennonite communities especially.—Ed.—At the recent Men's Fellowship meeting, the men decided to organize into a more permanent organization.

—*Immanuel Mennonite Church Los Angeles, Calif.* The sudden Home-call of Wilfrid Anderson, on Feb. 29, was a schock to all. He filled an important place in our church by his consistent Christian life and his faithful service as deacon. To fill his unexpired term of office, the church council appointed an equally devoted Christian servant from among our senior young people, Mr. Herbert King. A further step was taken when the congregation voted to enlarge the Board of Deacons to four, in recognition of a pressing need for more help to be given our pastor, Rev. Wilbert A. Regier, in the spiritual ministry of our growing church. Mr. Chris. Ummel was elected to the new office. *Corr.*

EASTERN DISTRICT CONFERENCE is scheduled to be held May 2-5 next in the First Mennonite Church, Philadelphia. About thirty people from this church motored to the Home of the Aged at Frederick, Pa., Sunday afternoon, March 31, and rendered a program.

—*The Kansas Mennonite Teachers Convention* will be held at the First Mennonite church of Newton, Kansas on Sunday afternoon, April 28, beginning at 2:30. *Hilda Voth, Secretary.*

—*Medford Mennonite Church, 4-10-40.* Easter night about forty of our young people rendered a very inspirational Song Service Program. March 31, at 2:30 p. m.., a group from the Wichita Mennonite Church gave the Easter cantata, "Life Eternal," which was greatly enjoyed. The wedding of Alvin Pjesky of Goltry and Anna Janzen of Medford took place April 7 at 2:30 p. m. at the church. The ceremony was followed by a short program at the church and a reception and program at the bride's home. A new member was added to our church in march. *Pete Neufeld Corr.*

—*Women's Association of Bethel College.* Dr. E. Guy Cutschall of Lincoln, Nebraska who has recently joined the Bethel College staff, will speak to the Bethel College Women's Assn of the College, Monday April 22 at 8 p. m. in the Kansas Gas and Electric Room of Newton. Dr. Cutschall has served for many years as a church college president, and is an outstanding lecturer. The women of the surrounding communities are very cordially invited to attend Dr. Cutschall's lecture and to remain for a social hour afterwards.

AN OPEN BANK — "My God shall supply all your needs according to his riches in glory by Christ Jesus." (Phil. 4:19).

The Banker: "God"—Divine relationship.

The Promise: "Shall supply"—Always sure to cash.

The Amount: "All you need"—Spiritual and temporal.

The Capital: "According to His riches"—Infinite resources.

The bank: "In glory"—It never fails; is never robbed; is always accessable (Heb. 4:16).

The Signature to each check: "By Christ Jesus", so must be honored when presented (John 14:14).

Illustrations and Incidents.

REPORT OF EX. COM. OF MISSION SOCIETIES

For March, 1940

For India:

Miss. Soc., Burrton, Kans., Evangelist, $40.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Biblewoman, $30.00; Boy's S. S. Class., Medford, Okla., Tents, Basna St., $13.50; Bethesda Sew. Soc., Langham, Sask., Moving Boy's School, $51.50; Same, Salary for Indian Doctor, $25.00; Sew. Soc., Lowe Farm, Man., Moving Boy's School, $13.55; Sew. Soc., Glidden, Sask., Indian Doctor's Salary, $20.00; Sew. Soc., Abbotsford, B. C., same, $10.00; Herold Girl's Sew. Soc., Morden, Man., Leper Asylum, Champa St., $15.32; Sew. Soc., Mission City, B. C., Medicines for Poor, $6.00; Rosenort Ladies Aid, Rosthern, Sask., Clothing, Basna St., $10.00; Girl's Sew. Soc., Laird, Sask., Girl's School, Janjgir St., $10.00. Total, $244.87.

For China:

"Out and Out for Christ" Circle, Gotebo, Okla., Native Teachers, $12.00; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Miss. Soc., Pratum, Ore., Biblewoman, $20.00; Deep Run Sew. Soc., Bedminster, Pa., H. J. Brown, work, $5.00; Miss Pauline Wiebe, Ness City, Kans., A. Jantzens, work, $5.00; Sew. Soc., Goessel, Kans., Electric Light Plant, $15.00; Zoar Sew. Circle, Waldheim, Sask., same, $62.65; Sew. Circle, Lymburn, Alta., same, $40.00; Sew. Circle, Superb, Sask., Kai Chow Hospital, $10.00; Rosenort Ladies Aid, Rosthern, Sask., Clothing, $10.00. Total, $184.65.

Oklahoma and Montana Stations:

Miss. Soc., Grace Menn. Ch., Albany, Oreg., Rev. B. Toews, Okla., $2.00; Worthwhile Circle, Reedley, Calif., same, $3.00; Garden Township Sew. Soc., Moundridge, Kans., same, $10.00; Miss. Soc., Grace Menn. Ch., Albany, Oreg., Mrs. R. Petter, Mont., $2.00; Worthwhile Circle, Reedley, Calif., same, $3.00; Miss. Soc., Grace Menn. Ch., Albany, Oreg., Mrs. V. Petter, Mont., $2.00; Worthwhile Circle, Reedley, Calif., same $3.00. Total $25.00.

Expenses of Ex. Com. and "Miss. News and Notes":

Zion Miss. Soc., Donnellson, Iowa, $5.10; Alexanderwohl Ch., Sew. Soc., Goessel, Kans., $2.40; Miss. Soc., Wadsworth, Ohio, $3.75; S. O. Circle, Upland, Calif., $0.40; Sew. Soc., Altona, Man., $3.40; Miss. Soc., First Menn. Ch., Bluffton, Ohio, $10.00; Miss Mae Gross, Doylestown, Pa., 0.$50; Ladies Aid Alsen, N. D., $2.05; Young Women's Sew. Circle, Lowe Farm, Man., $1.10; Tabor Sew. Soc., Goessel, Kans.,

$0.50; Miss. Soc., Lind, Wash., $1.20; Helping Hands Sew. Soc., Hillsboro, Kans., $1.00; Sew. Soc., Burrton, Kans., $1.00; Herald Publ. Co., Newton, Kans. (Donation), $2.45; Miss Maria T. Kehn, Dolton, S. D., $1.00; Mrs. B. Neuman, Geary, Okla., $0.25; Mrs. B. B. Neuman, Marion, Kans., $0.25; Miss Selma Schmidt, Newton, Kans., $0.25; Mrs. H. D. Hiebert, Newport, Wash., $0.25. Total, $36.85.

Miscellaneous:

Miss. Soc., Perkasie, Pa., Foreign Miss. Gen'l. Treas., $5.00; Bethel Ladies Aid, Perryton, Tex., same, $40.00; Same, Home Miss. Gen'l Treas., $30.00; Rosenort Ladies Aid, Rosthern, Sask., same, $25.00; Friendship Circle Menn. Ch., Wichita, Kans., Traveling Exp. of Missionary, $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., same, $25.00; Coll. Joint Meeting of Goessel and Alexanderwohl Ch. Sew. Societies, P. W. Penner's return, $21.73; Newhopedale Ladies Aid, Meno, Okla., Retired Miss. Pension Fund, $10.40; Miss. Soc., Pratum, Oreg., same, $25.00; St. John's Miss. Soc., Pandora, Ohio, same, $3.44; Jr. Miss. Soc., First Menn. Ch., Reedley, Calif., Arizona Sts. Bibles, $3.00; Deep Run Sew. Soc., Bedminster, Pa., Canadian Transportation Debts, $6.62; Saron Miss. Soc., Orienta, Okla., Peace Com. Work, $6.00. Total, $206.19.

Grand Total, $697.56.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH, 1940

Bergtal Ch., Pawnee Rock, Kans., $14.71; John Epp Jr., Whitewater, Kans., $50.00; Jacob H. Schroeder, Canton, Kans., $12.00; Inman Menn. Ch., Inman, Kansas, $5.43; A Friend, Tacoma, Washington, gier, Newton, Kans., $24.00; P. D. Dirks, Burrton, Kans., $10.00; B. R. Regier, Elbing, Kans., $100.00; Menn. Ch., Butterfield Minn., $47.84; C. W. Claassen, Newton, Kans., $25.00; First Menn. Ch., Monroe, Wash., $12.04; Bethel C. E. Soc., Hydro, Okla., $25.00; Emmanuel Ch., Galva, Kans., $4.52; First Menn. Ch., Aberdeen, Idaho, $250.94; First Menn. Ch., Butterfield, Minn., $13.98; Grace Ch., Dallas, Ore., $13.01; San Marcos Ch., Paso Robles, Calif., $35.41; Emmanuel Ch., Pratum, Ore, $30.98; Friend, Beatrice, Nebr., $25.00; Young People's Comm. of Gen. Conf., $160.00; Ebenezer S. S., Gotebo, Okla., $30.00; Hebron Ch., Buhler, Kans., $19.12; First Menn. Ch., Mt. Lake, Minn., $17.00; Bethel Ch., Mt. Lake, Minn., $100.00; Sychar Ch., Cordell, Okla., $6.18; Johannestal S. S., Hillsboro, Kans., $19.68; First Menn. Ch., Hillsboro, Kans., $27.87; Bethel College Ch., No. Newton, Kans., $32.51; West Zion Ch., Moundridge, Kans., $125.00; Christian Ch., Moundridge, Kans., $70.00; Menn. Ch., Lind, Wash., $29.15; Zoar Ch., Goltry, Okla., $4.00; First Menn. Ch., Upland, Calif., $50.00; East Swamp S. S., Bally, Pa., $16.00; First Menn. Ch., Berne, Ind., $431.58; Menn. Ch., Halstead, Kans., $28.83; Bruderthal S. S. Hillsboro, Kans., $53.44; Menn. Ch., Newport, Wash., $10.15; Menn. Ch., Burrton, Kans., $12.92; Bethel S. S., Hydro, Okla., $3.97; John and Henrietta Roth, Salem, Ore., $6.00; First Menn. Ch., Mt. Lake, Minn., $32.58; Emmaus S. S., Whitewater, Kans., $25.00; Friend, Beatrice, Nebr., $10.00; First Menn. S. S., Mt. Lake, Minn., $360.00; Bethesda Ch., Henderson, Nebr., $57.66; First Menn. S. S., Reedley, Calif., $50.00; First Menn. Ch., Pretty Prairie, Kans., $125.00; Menn. Ch., Ransom, Kans., $2.57; First Menn. S. S., Philadelphia, Pa., $58.96; Cheyenne Ch., Clinton, Okla., $20.62; Cheyenne Ch., Hammon, Okla., $17.23; Cheyenne Ch., Thomas, Okla., $12.73; Cornelius Jantzen, Plymouth, Nebr., $25.00; S. S., Pretty Prairie, Kans., $50.00; Menn. Ch., Buhler, Kans., $54.82; Calvary Ch., Mechanics Grove, Pa., --20.29; Mrs. Joe J. Wedel, Moundridge, Kans., $100.00; Gnadenberg Ch., Whitewater, Kans., $10.64; Pleasant Valley Ch., Kismet, Kans., $5.00; Christian S. S., Moundridge, Kans., $67.86; Gdn. Twp. Ch., Hesston, Kans., $48.00; Bergtal Ch., Pawnee Rock, Kans., $16.34; Mr. and Mrs. A. F. Toevs, Wolf Point, Mont., $200.00; S. S., Deer Creek, Okla., $57.80; Menn. Ch., Deep Run, Pa., $9.06; Menn. Ch., Medford, Okla., $10.00; J. E. Entz, Newton, Kans., $20.00; Salem-Zion C. E., Marion, S. Dak., $150.00; A Friend of Missions, $65.00; D. R. Winsinger, Moundridge, Kans., $40.00; Dundurn Soc., Dundurn, Sask., $42.65; Gerbrandt Legacy, Drake, Sask., $286.38; J. J. Doerksen, Swift Current, Sask., $10.00; David Dalke, Morden, Man., $20.00; Jacob Klassen, Crystal City, Man., $5.50; Upper Milford Ch., Zionsville, Pa., $54.00; Deep Run Sew Soc., Plumsteadville, Pa., $30.00; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $404.80; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas., $508.58. Total, $5,437.33.

Balance on Hand, March 1, 1940		$1102.01
Gifts for General	$4614.92	
Gifts for Special Support	605.00	
Pension	14.17	
Sundries	203.24	5437.33
		$6539.34
Paid Out on Orders	$4504.36	
Paid Out Direct	364.53	4868.89
Balance on Hand, April 1, 1940		$1670.45

Respectfully submitted,
J. E. Regier, Treasurer.

TREASURY OF THE GENERAL CONFERENCE PEACE COMMITTEE, 1939

Receipts

By Rev. H. T. Unruh, $7.00; Lorraine Ave. Mennonite Church, Wichita, Kans., $1.00; Gardentownship Church, $6.95; By Rev. H. T. Unruh, $4.65; Church at Lena, Manitoba, $1.50; Second Church, Beatrice, Nebr., $7.26; First Christian, Moundridge, $10.00; Church at Newport, Washington, $5.57; Mr. J. Boschman, Langham, Saskatchewan, $3.00; Lorraine Ave. Church, Wichita, $1.00; Mrs. E. W. Franz, Santa Monica, Calif., $5.00; Eastern District Young People, $85.00; Bethany Church, Kingman, Kans., $5.00; By Rev. H. T. Unruh, $3.90; Sunday School, First Church, Bluffton, $13.60; Zion Mennonite Church, Souderton, Pa., $15.00; First Church, Reedley, Calif., $10.00; Mennonite Book Concern, Berne, Ind., $119.00; By H. T. Unruh, $3.47; First Church, Upland, Calif., $4.47; Collection, Peace Rally, Bethel College, $29.39; Lorraine Ave. Mennonite Church, Wichita, $3.00. Total, $344.76.

Receipts during 1940, to April 1st

Bethel College Church and Sunday School, N. Newton, Kans., $86.96; Zion Church and Sunday School, Souderton, Pa., $44.10; Bethany Sunday School, Quakertown, P., $10.00; Gen. Conf. Executive Com., by K. A. Richert, $85.00; Second Church, Beatrice, Nebr., $5.00; Mennonite Church, Buhler, Kans., $12.08; P. A. Pankratz, Hillsboro, Kans., $5.00; Sunday School, First Church, Philadelphia, $14.12; Mr. A. F. Toevs, Wolf Point, Mont., $10.00. Total, $272.26.

Grand total, $607.02.

~~1001 EAST BROADWAY~~
NEWTON, KANSAS
JA 41

Code 61

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, APRIL 23, 1940 NUMBER 17

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

PALMS AND WILLOWS

Palms are a symbol of joy and gladness; willows a symbol of grief and sorrow. As we journey through this life we carry a palm branch in one hand and a willow branch in the other, joy and grief alternate. It is easy to thank God for our joys, although often we forget to thank Him when we sit in the shade of the palm tree; but there is no one for whom it isn't hard to thank God for the grief that comes under the drooping willows of the brook. Not until we can really thank God for griefs and sorrows, for affliction and loss, are we really triumphant.

Job is an example of one who learned to thank God even for the willows by the brook. When in his deep adversity his wife advised him to curse God and commit suicide, he answered her: "What? Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). And later he voiced his deep trust in his God when he said: "Though he slay me, yet will I trust in him" (Job 13:15). That is indeed a faith that does not shrink, and that thanks God for both palms and willows!

Rev. George Matheson, whose beautiful hymn "O Love That Will Not Let Me Go" is loved by all, learned to thank God for both the palms and willows in his life. A brilliant student with the future brightly before him, he was told that before he would finish his university course he would be blind. Out of his struggle he came out triumphantly so that he could write "O love that will not let me go, I rest my weary soul in thee . . . O light that followest all my way, I yield my flickering torch to thee, etc."

Gladness and sorrow were also the inseparable companions of Jesus throughout His life. Only five days after the people waved palm branches and shouted "Hosanna", He walked the Calvary way when the crowds shouted "Crucify."

Are you sitting in the pleasant shade of the palm tree today? Then be careful how you walk. Remember they have been planted by the hand of God, therefore do not forget to give Him praise. Are you sitting by the willows of the brook today? Do not murmur or complain. Remember the Divine Gardener never makes a mistake and He has a definite purpose in planting a willow in the garden of your life. Permit the Spirit of God to have full sway in your life, so that you can say with Job: "Though he slay me, yet will I trust in Him", and He will transform the drooping willows into stately palm trees.—*Thoughts from Dr. Lockyer's sermon, First Mennonite Church, Newton, April 14, 1940. —M.B.*

MORALITY

The columnist has an influence in our land far beyond his—or her—deserts. When, therefore, a writer who stands as high in public approval as does Dorothy Thompson makes such statements as were made by her in a recent article on Bertrand Russell, it is most regrettable. She says: "We are far past the stage of regarding 'morality' as encompassed by the catechism of any church, or as primarily related to the sexual behavior of healthy people. Even the various churches do not agree on the matter. And our youth will not suffer from exposure to an honest mind in the person of a man of integrity." We disagree emphatically. Our standard of morals comes not from the catechisms; it comes direct from the Bible, which declares, "Thou shalt not commit adultery"; from the word of Christ, who laid down anew the law of marital fidelity in no uncertain terms: Matthew 19:3-6. And when Miss Thompson declares that "we had far better worry over the fact that . . . there are teachers in our schools who cannot multiply five times three," her words shock us beyond expression. Is this "a matter for real social indignation," while the elevation of Bertrand Russell, apostle of the anti-Christian theory of marriage, to a professorship in a great college is something of no importance? The beliefs of Bertrand Russell shock us because they attack the divinely built foundations of marriage as the home. It is infinitely more important for our college youth to learn properly to reverence marriage and sex than it is to learn how to multiply three by five. Now that the courts have vindicated the American standard, it is our earnest hope that this judicial decision will stand the attacks that are sure to come. Bertrand Russell appears to believe in immoral license; America believes in moral liberty.—D. D. B. in "*The Presbyterian*", April 11, 1940.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Mauhadih via Champa, C. P., India,January 13, 1940

Dear Brethren of the Foreign Mission Board,

The Missionary Conference early in October at which time we celebrated our 25th Wedding Anniversary was for us the big landmark of this quarter. The Lord be praised for His goodness and longsuffering in preserving our lives and prospering us so that we could experience the joy of a happy Christian family life for full 25 years and also spend this life in the service of the Lord Jesus Christ.

For Mauhadih station the Missionary Conference was important in that it confirmed the removal of the Boys' Middle School from here to Basna Mission station. The institutional work of this station will be less. There will be no boarding establishment. The few orphan boys we have will also be transferred to the new place. The Primary School will continue here, presumably with a smaller staff. The few acres of garden and farm will be in charge of the present supervisor of this department who will try to operate it for profit.

The evangelistic work will go on as strongly as ever. Most of it is on the south side of the Mahanadi river. I propose to strengthen the small groups in the villages on that side. The statistical report will show a decrease of church membership, this is due not so much to the changes of institution as the culling out of some names of persons who have disappeared. (By Mr. Thiessen before he left.) Six young people were baptized during the Christmas season. One non-Christian family had also prepared for this step but failed to appear at the last moment.

After observing the Mauhadih church for ten months I feel constrained to say that the work done here by Wiens, Thiessen, and Duerksen has been well done. It is a joy to carry on this work. May God help us to build right on the foundation already laid.

Sincerely yours, F. J. Isaac

—*Paganism has made many efforts to disrupt the Christian faith,* but never a more insidious effort than it is making today. There are three possible attitudes which you may take in the present conflict. In the first place you may stand for Christ. That is best. In the second place, you may stand for anti-Christian modernism. Thas is risky. In the third place, you may be neutral. That is perhaps the worst of all. The worst sin today is to say that you agree with the Christian faith and believe in the Bible, that you believe in the Church and its mission and then make common cause with some who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him."—

Prof. J. Gresham Machen

A Christ-Centered Education in a World-Wide Crisis

In this time of tragic upheaval and confusion, if we are to find any defense whatever against the collapse of human hopes, we shall have to find it in religion.

The great ideals through which the nineteenth and early twentieth century hoped to achieve the perfect society have nearly all become bankrupt. The advances of science, the victories of the machine, the spread of democracy, the development of education may have transformed life. But they have transformed it only in a superficial way—only in externals. They have not been able to give it depth and meaning, nor to present its values in any true proportion. They have not been able even to save the world from a widely-spreading tidal wave of barbarism.

Again our Savior's word is proving its truth. "The Kingdom of God cometh not with observation." The Kingdom of God dwells in hearts that have found Christ. The Kingdom of God comes through souls transformed by Christ.

If there is going to be any salvation for civilization, it will be, as it must be for the individual, salvation by grace through faith. The faith that is essential is infinitely more than an acceptance of the fact that God's Word is truth. Rather it is a laying hold of the eternal, *living* truth . It is a transforming experience in which, through contact with the infinite resources of the spiritual world, life gains meaning and purpose and courage and strength.

Such a vivid, living, dynamic faith in Christ is the greatest need of humanity today, and it must be the key-note of true education. This faith is the light which illumines every aspect of human life and learning. It is the principle which gives life order and significance. It, and it alone, is the power which turns knowledge and intelligence to the advancement of God's great invisible Kingdom of righteousness.

In Christian education lies the hope of a better world. Here lies the promise of happy and brave lives for individual men and women. And Christian education must in very truth be Christ-centered education. That must be its unique distinction. Therein lies its value, and its source of power for its students, for the Church, and for humanity.

To the end that our schools may be more and more fully centers of such life and power, we who are leaders in education must rededicate ourselves to the service of this fundamental aim.

We shall of course be concerned about our place in the academic world. We desire our schools to continue to be schools of high standards and assured prestige. But we need to be much more concerned about the place of these schools in the Church, about their loyalty to the things that endure, about what they mean to the Kingdom of God.—*From the address of President R. E. Tullos of Wittenberg College, at National Conference of Church-Related-Colleges.*

A Word About Anabaptists

By a Veteran Mennonite Historian

Are the Baptistminded (now generally called Mennonites) Anabaptists? It hurts an old historian very much, when our papers: *Bundesbote* and *Mennonite,* yes, even *The Mennonite Quarterly Review* called us Anabaptists. Sure the state church, Lutheran or Reformed church historians, who hated and persecuted our forefathers, because they did not acknowledge infant baptism, and baptized only believers, called us Anabaptists. The name Anabaptist was hated and despised because of the immoral, revolutionary, warlike, cruel Anabaptists of Muenster. To them belonged Menno's brother, and Menno preached and wrote against them.

When I was baptized after my confession of faith, there knelt beside me Jakob Thomsen. After baptizing me, my dear father wiped his hands on a towel, blessed Jakob and accepted him as a member of the congregation. At home I asked my dear father, why he did not baptize Jakob. He said: "The police took Jakob, when he was a small boy baby from his mother's lap, brought him to a Lutheran pastor, who baptized him. If I would have baptized him, I would have been an Anabaptist, and as such I would have been condemned to several years in prison.

The name "Mennonite" or "Mennist" was not liked at all by our forefathers. The government called them "Mennonites" and the congregation had to answer as such. In Holland they are the "Baptistminded", in Switzerland "The Baptizers". My dear father said to me: "We are not Mennonites, we are Baptistminded (Taufgesinnte). Menno was a very earnest, faithful, influential, efficient, popular preacher and writer, who joined our denomination in 1536 and for years was a great blessing for many, after having been a Catholic priest for years. But Menno would never have permitted that a Christian congregation would call itself by his name. That is entirely against all custom and practice of our forefathers, to accept the name of a man. We are Christian Baptizers or Baptistminded. The name "Mennonite" or "Mennist" is not a nickname, but was used in an honorable way, to distinguish our forefathers from the revolutionary Anabaptists as a peaceful sect, which was permitted to remain in East-Friesland in 1541, when the Anabaptists were driven out of the country.

Would it not be better, if our papers and historians would avoid the hateful name of Anabaptists for our denomination?—*C. H. A. van der Smissen.*

"Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful." — Alexander Maclaren.

Lack of Leadership a Danger to the Church

A. H. Leaman

Those who are in close proximity with the movements of the church have a feeling of alarm as to the problems of her future. Will she still continue to function in the future as she has in the past? Will she be able to meet the alarming situations as they arise from time to time? Will she still retain her interest in the lost and hold to the faith of our fathers? These problems are before us and demand our careful attention.

Our missionaries from the foreign field feel the weight of the situation and offer their solution. We as home missionaries feel the force at work. Our educators feel alarmed, and it is right they should, in order that they may plan and pray for the best solution of the problem.

Everywhere today, in all phases of Christian work as well as in business and politics, with one consent men are calling for leadership. Not long ago the Chicago Tribune wrote as the headlines for a dispatch from one of its special correspondents in China, "FOUR HUNDRED MILLION PEOPLE WAITING FOR ONE LEADER," and what is said of China may be said of other nations as well.

Strong Leadership Unites

Bible readers will recall how difficult a thing it was for the old Jewish tribes to lay aside their differences, their jealousies, and their deeply rooted feuds in order to unite under one head. But the thing became necessary and it was accordingly done. They believed themselves to be the rightful owners of the land, and when the enemy entered the land they determined to gather their forces in order to deal one last and final blow. It was then that the Jewish tribesmen discovered how helpless they would be against such a force as Sisera and his well drilled forces. Deborah saw all this and was able to bring Barak to see it also, as well as other leaders in the tribes.

This serves as a lesson for our church to learn anew. We must rediscover the lost philosophy of leadership. We must learn how to select, develop and to follow leaders. While our church believes in congregational government, yet we must not ignore the principle of leadership as if it were something foreign to the spirit of democracy.

Strong Leadership Needed

In these critical times we need strong leaders. Lack of strong leaders explains the weakness of Christendom. A weak church cannot claim a strong leader, while a strong leader can make a weak church strong.

We are thankful for strong leaders in our church, but we do not have enough of them. For us to make light of our leaders or refuse to support or to spread among our membership a cynicism that would call the whole leadership into question would indeed be harmful. But we need many more leaders. The development of leadership in our church must come by educating the whole rank and file of the church and her membership from the top down, so that every member will know what the church is and what it is doing, and what it is going to do and how it is to be done. Then our members will know whom to select for their leaders, how to remove false leaders and whom to train to become future leaders.

Home Influences

One of the factors in solving the problem of leadership is the home. Do parents want their boys and girls to be leaders? Do they want them prepared for special work of the church? It seems it is high time for parents to take their responsibility seriously. We depend upon conferences, Bible meetings and other meetings to present to our children the Christian's life callings. It ought to begin in our own home by our own fireside.

The Church and Her Responsibility

Perhaps the church is not giving the vision to our young people as she should. Perhaps our margin is too narrow. One minister said not long ago, "Nothing less than that this church within the next five years should have at least one and if possible several of its young people in training for Christian leadership, and that the church should back them with encouragement and financial help if necessary." If other churches should have a like vision and program, within the next ten years we would have a steady leadership that would be an irresistible force to stand against the enemy. Our young people will rise to the call if they hear it in the right way. It is our duty as a church to train them for service. Wrong education brought on the recent world war. Wrong decisions will bring disaster to the church.

Our Schools

The time has come when the church must face the problem of Christian education. The only true education is Christian education. A Christian school makes itself indispensable to the highest efficiency of the church. It makes a great difference who our leaders are. One recalls the saying of Napoleon, "An army of deer led by a lion is better than an army of lions led by a deer." Our schools are called to train men for leadership in the ministry as well as leaders in other lines of Christian service. Let there be no pagan ideals in our Christian schools. But let them be as a flaming evangel and allow Christ to take precedence over their program.

Let us all move forward for a greater church by training more leaders through our homes, churches and schools. Parents, teachers, friends, ministers, let us train our own leaders for the next generation and begin now.

DOCTRINAL - DEVOTIONAL

PRAY IN THE TIME OF TROUBLE

By E. E. Wordsworth, Pastor, Ashland, Oregon

There is no promise in the Word of God that sinners and saints will be always free from trouble. Trouble belongs to the present state of man upon earth. "Man that is born of a woman is of few days and full of trouble." There is no exception to any age, clime or station. The rich and poor alike, the schoolman and the untutored, the high and the low, the favored and the underprivileged—all must be subjected to severe trials, temptations and sorrows.

There are three words in the Bible that set forth the processes of divine discipline, temptation, trial and trouble. In practical matters they are about the same and yet there is a distinct difference between them. Temptation is really a solicitation to evil arising either from the devil or inborn carnal nature. Trial is testing. Trouble usually refers to the painful, sorrowing and grievous events of human life.

Trouble belongs to the disciplinary part of the moral government of God. It is God's servant to drive us nearer to Himself. Not that He directly orders and arbitrarily sends every unpleasant affliction and sorrow of life, but He permits trouble for the development of the Christian character of His child.

There are two attitudes we can assume when passing through the flames. One is, rebellion and opposition to the chastisement of God. The other is, sweet, beautiful and Christlike submission to a kind heavenly Father. "Whom the Lord loveth he chasteneth." Trouble is not penal in its nature. It is only sin that is punished. But trouble is intended for our correction, discipline and perfecting. Trouble is no evidence whatsoever of divine displeasure. "Many are the afflictions of the righteous." Job is a case in point. Yea, every true saint of God down the centuries has most surely known and felt the waters of trouble surrounding him, but thank God, they shall not overflow.

Alas! trouble does not always drive men to God. Many chafe, murmur, whine, complain, grumble and get sour under trouble. They become bitter toward God, the church, the cause of Christ; they may even completely backslide and ultimately go to hell in their bitterness. It is exceedingly dangerous to harbor a wrong feeling, even for a moment. Dispel it at once. Seek refuge alone in God!

We are told in the Bible, "Call upon me in the time of trouble; I will deliver thee, and thou shalt glorify me." Prayer is the most appropriate thing to do when in distress and perplexity. Instead of resorting to gossip, slander, ridicule, fault-finding and trouble-making—adding to your bosom grief by being an unscriptural and an un-Christian busybody—"Take your burden to the Lord and leave it there." Prayer recognizes God in the day of trouble. Prayer sees God's hand in trouble and flees to Him for refuge and strength. Prayer in the time of trouble brings soul comfort, rest, quietness, peace, help, blessing, guidance and submission. It enables us to see the wise ends involved. It drives away unbelief, saves us from doubt, and delivers from vain and foolish questionings of the providences of God. "In all this Job sinned not, nor charged God foolishly."

Many so-called troubles are purely imaginary. We anticipate them. We cross the bridge before we come to it. They exist only in the mind. Others are in the past, and it is utter folly to worry about the past. Present real troubles are the only ones requiring attention and earnest prayer. "Sufficient unto the day is the evil thereof." Many troubles are of human origin. We sometimes create our own. Again others may cause them for us. These are part of life's incidents. But whatever the cause and occasion we must not carry hurt feelings in our bosoms. We must learn to suffer wrongs and privations with grace. "Our light affliction, which is but for a season, worketh out for us a far more exceeding and eternal weight of glory."

Perhaps one underlying purpose of all our troubles is to fit and prepare us for heaven. Trouble makes earth undesirable and causes heaven to loom up large before our vision and fills the horizon with hope. There is a world where trouble never comes and the path of tribulation leads to that blessed City of Light. There will be no thorns on our roses over there. No harrowing circumstance will circumvent us beyond this vale of tears. "Sorrow and sighing shall flee away."

"Be careful for nothing; but *in everything* by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep (garrison) your hearts and minds through Christ Jesus" (Phil. 4:6, 7). It has been truly said, "You must bother the Lord with everything, or else everything will bother you." So it behooves us to take our burdens, heartaches, and sorrows directly to Jesus, and like John the beloved, lean hard upon the bosom of Christ and He will comfort, bless and sustain us in all our tribulations. Then ere long we shall be at home forever with God, and "God shall wipe away all tears from their (our) eyes."—*From the Herald of Holiness, March 23, 1940.*

"WHAT HAVE YE DONE."

Not myself but the truth in life I have spoken,
Not myself but the seed in life I have sown,
Shall pass on the ages —all about me forgotten
Save the truth I have spoken, the things I have done.

So let my living be—so be my dying,
So let my name be emblazoned, unknown—
Unraised and unmissed I shall still be remembered
Yes—but remembered by what I have done.

SERMON SKETCH

THE DUTY OF SELF-CONTROL

by A. W. Friesen, Henderson, Nebr.

Text: Prov. 16:32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Anything in life that is successful is well controlled. The mere possession of power is not enough; the proper use must be taken into consideration. Lightning, what a vast amount of electric energy, yet it is wasted. The same amount of electricity brought under control, lights the homes and turns the wheels of industry. Powers are only useful when they are properly controlled. Life, in order to be useful must be controlled also.

Self-control is essential to our highest development. For want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and render success impossible. Self-control will soon lead to selfdenial and selfexamination. One never knows himself until he has denied himself. The very act of faith by which we receive Christ into our lives is an act of utter renunciation of self, as a ground for salvation.

The child of God will watch over himself when he is alone and not only when he is watched. Every night he calls himself to an account: What infirmity have I mastered today, what passion opposed, what temptation resisted, what virtue acquired? If we see anything in our lives which may cause us to feel proud, let us look a little farther and we will find enough to humble us.

Selfcontrol and selfexamination are essential to happiness. There was a time when the writer of the Proverbs did as he pleased and denied himself nothing, but note what he says, "Vanity of vanities vexation of spirit." Happiness does not consist in doing as we please, and getting what we want. The Word of God and experience teach just the opposite. There are many men and women whose living and dying testimony is that in the life of humble selfrestraint and crossbearing they found peace and happiness past all understanding.

The strifes and disorders that enter into our social circles as well as into the churches, and into national relations are due to the unguarded passions, the unbridled tongues, the unrestrained ambitions.

The highest form of selfcontrol that has been revealed is that control which is manifested in the life wholly given to God, wholly controlled in its desires and actions by the Spirit of God. An uncontrolled life can never be fully at peace with God. If He possesses us and fills our hearts with His divine love, selfcontrol becomes God control.

A number of ministers were once dining together after an ordination, and when one of them seemed unduly attentive to the good things before him, he met with the approval of the host, who said, "That is right, to take care of self is the first law of nature." "Yes," said an old minister, sitting near, in reply, "But to deny self is the first law of grace."

Every Christian must reach that place where he can say, that obedience to the will of God is a badge of true discipleship. It still remains for Christians to learn that the greatest test of love for Christ is obedience to His will. Nothing less than the Calvary love will be sufficient if we are going to help the poor, lift the fallen, minister to the sick, and save the lost. The way a man lives determines largely the way in which he gives. Sacrificial living and giving must be Christ centered.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 5, 1940

ISAIAH GIVES GOD'S INVITATION

Isaiah 55:1-11

Introduction

Our lesson is one of the great passages from the Book of Isaiah. This chapter is spoken of as "the gospel according to Isaiah." It is a revelation of the merciful heart of God. the Great Inviter. The gospel of grace is offered to every one who will meet the simple conditions. Forgiveness, free salvation is offered as a free gift to all who will turn to the Lord and accept these. This free salvation is founded upon the suffering Savior of chapter 53, by whose stripes we are healed.

The Invitation Given vs. 1-5

The invitation is to all believers, "every one" (v1), all who thirst and hunger, even though they be penniless, may buy and eat. Thirst and hunger symbolize the longings of the soul for that which truly satisfies. God has provided spiritual food and drink for the deepest longings of the heart. God invites all in this standing invitation which He has never cancelled nor recalled. God's grace supplies every spiritual need and without any money price. God remonstrates with His people for spending money for something inferior which gives no lasting profit and satisfaction (v2). People strive and toil so much for the things of lesser value which fail to satisfy. God wants us to have the best for heart and soul satisfaction. His advice is to hearken to Him and eat His good spiritual food and the soul shall delight in the most satisfying blessings. Hearkening to His Word brings abundant blessings. Every need of the soul is met in His spiritual feast. To those who hear and obey God's Word, He promises soul life and He will make an everlasting covenant with them, to be fulfilled in the Messiah. When He shall lead Israel then nations shall be attracted to her because of the Messiah's rule and leadership. God will glorify the nation.

Conditions Imposed vs. 6-9

God's gifts are freely given, yet certain conditions must be met by those who wish to receive them. Many—very many—are not ready to accept the offered grace. They ignore the invitations. We must believe His blessings are for us, must incline our ears, come to Him and hear (v3). We must seek the Lord, call upon Him (v6) and be willing to forsake evil ways and thoughts (v7). The difficulty lies here with many. They are unwilling to renounce the sinful things of the world. To seek the Lord is to seek His favor and help (Amos 5:4-6). The most precious things of life must be sought. The only true time to find the Lord is the present. The first step in seeking Him is giving up that which is contrary to His way and wishes. It means substituting God's thoughts for our own. Upon such He will have mercy and will abundantly pardon. God's thoughts are infinitely higher than man's (v9). His thoughts are good and righteous altogether. His goodness far exceeds all man's standards. They have to do wth His great redeeming love for mankind.

Certainty of God's Promises vs. 10, 11

God's Word is sure and effective. This is another reason for taking His thoughts. Just as certainly as the rain and snow coming from the heavens fulfill a good purpose. so surely will God's Word accomplish what He purposed concerning His people. His Word will always be fulfilled. It bears fruit in redeemed lives, in redeemed people and nations. The reference here is particularly to God's promise to bring the Israelites back from captivity to their own land. Nothing can void this promise. God's gracious invitations are for all, but only those profit by them who turn from their evil ways and accept them. The terms of salvation must be accepted by faith.

Mennonite Teacher's Association

On Sunday, April 28, at 2:30 p. m., the Mennonite Teacher's Association will hold its annual meeting in the First Mennonite Church at Newton, Kansas.

The program is as follows:

Chairman ------------------ Rev. Milo Kaufman
Devotions
Music ------------ Bethel College Male Quartet
"The Peace Testimony of the Mennonites in Europe and America" -------------- E. L. Harshbarger
Music ------------ Hesston College Ladies' Chorus
"Problems Facing Our Youth as a Result of Present World Conditions" -------- Dr. H. W. Lohrenz
Business—
1. Election of Officers
2. Brief discussion of aims and objectives of this organization.
Music -------------- Buhler M. B. Men's Chorus

An offering will be lifted.

Relief Notes of the Mennonite Central Committee

Compiled by O. O. Miller and Abram Warkentin

Reports from Amos Swartzentruber indicate that he spent the first two weeks in February in London, England. We quote from a February 6th air mail letter: "There are, however, so many refugees in England from Austria, Poland, earthquake refugees from Turkey, Jews from all over, that there are lots of places to help. There are many different organizations at work, each dealing with a particular branch of this need or class of refugees. The need will be great for a long time to come, but for this winter it is perhaps greater during these cold and damp months."

A shipment of seventeen bales—of new clothing and bedding valued at $1719.50—was forwarded by the Ontario Non-Resistant Relief Organization on January 25th for distribution among the needy refugees in England. A remittance of $5.00 was also cabled by Brother Bearinger, treasurer of this organization, early in February directly to London. Arrangements for the clothing distribution and the use of these funds, and for the further use of $400 monthly, were made by Brother Swartzentruber before he left England.

A February 14th cable from Paris advised of his being there, and of having met brethren Hershey and Bennett from Spain. Later messages seemed to indicate that larger relief needs were found in France than had been the case in England, the last word being:

> February 23, 1940.
>
> "Planning children's colonies France. Starting home for thirty-five. Send $500 for March. Details air letter."

Arrangements have been made for the return of Swartzentruber and Hershey from Genoa, Italy, March 25th. In line with previous planning, Brother Swartzentruber is probably now engaged on his visit to Spain, and probably plans for another visit to London and Paris before returning.

January 23rd cabled report from Commissioner Lehman in Berlin follows: "Negotiations here nearly complete. Main points our agreement with government authorities within few days by cable. Written reports later." Further word from Brother Lehman under date of February 6th states that the final agreement for relief work was reached with the German government on that date. The main points in this agreement are help for Poles detained in Germany and parts of former Poland. Immediate gathering of clothing and funds is further suggested. Further details of the agreement and suggested arrangements for undertaking the relief itself are en route via air mail, which letter, however, has not yet been received.

The full membership of the Mennonite Central Committee met in all-day session at the Mennonite Home Mission, 1907 S. Union Avenue, Chicago, Ill., on February 17th. Representatives from the Non-resistant Relief organizations of both eastern and western Canada were also present, as well as several representatives from the Brethren in Christ.After receiving reports of developments thus far in the organization of the Committee's European war sufferers' relief program, it was unanimously voted to make available a war sufferers' relief budget of $15,000 for use during the coming Spring and Summer months. The Executive Committee was further authorized to appoint and send an additional relief Commissioner to continue the work begun by Brother Swartzentruber. According to the expression of the several representatives present, it is evident that all the cooperating groups of the Central Committee are interested in vigorously carrying forward the war relief program in Europe as had been earlier outlined. The meeting noted with regret the absence of Brother M. H. Kratz, who had served as its Vice-Chairman from the Committee's organization, in 1920 until his passing a few months ago. In the Committee's reorganization, Brother Abram Warkentin succeeds Brother Kratz as Vice-Chairman, and Brother Allen Yoder of Goshen, Ind., was added to the Executive Committee as its fifth member.

J. A. Braun, leader of the Canadian Mennonite colony in the Chaco, Paraguay, writes under date of December 28th, "The outlook for the coming year's crops is at this date very good. Fields all around are green, and so far there has been no damage from insects. Because of early rains this year's harvest begins earlier than it has for four years past. Melons, onions, cabbage, beans, and sorghum are already being harvested. Peanuts will soon be ready also. The cotton fields look promising."

From the prospects at the time of Brother Braun's letter, indications would be that the new year will result in much better harvests than had been true the year previous.

DISTRICT CONFERENCES

The Eastern District Conference is to be held May 2-5 next, at the First Mennonite Church in Philadelphia, Rev. J. J. Plenert, Pastor. Dr. A. Warkentin is to give a series of addresses.

The Northern District Conference is scheduled for June 2-5 and will convene at the Bethesda Church, Henderson, Nebr., Rev. A. W. Friesen, Elder. Rev. H. A. Fast, field Secretary is to be the special speaker.

The Pacific District Conference. Meeting date is not yet definitely determined. The session will be held at the Immanuel Church in Los Angeles, Calif., Rev. W. A. Regier, Pastor.

—*The Middle District Conference* is to meet on August 15-18, at the Zion Mennonite Church, Donnellson, Iowa, Rev. Adolf Friesen, Pastor.

Halstead Church Celebrates Sixty-fifth Anniversary

When some good work has prospered, the people are inclined to congratulate themselves or better, as Christians do, celebrate the event in a festival of thanksgiving to God. This is what the people of this church and their friends did on Sunday, April 7. At the forenoon service greetings were read from former pastors of the church, J. H. Langenwalter, J. E. Amstutz and H. T. Unruh. Rev. J. N. Smucker of Bethel College preached a sermon in English, Rev. C. E. Krehbiel of Newton gave a short address in German and the church choir sang. After a fellowship luncheon in the church basement at noon, the afternoon program followed, with an historical sketch of the church by Rev. C. E. Krehbiel, a native son, addresses by Rev. Arnold Funk of Hillsboro on home missions and Rev. P. W. Penner, foreign missionary on furlough, on foreign missions.

Late in 1873 and early in 1874 some Mennonites from Summerfield, Ill. made arrangements for the purchase of land in the Halstead locality. They held their first worship services in the public school and in the homes of members. On Easter Sunday 1874 they organized and Rev. Val Krehbiel was elected and ordained as minister. Because of the growing and widely scattering membership, the group in the north united as the Christian Mennonite Church, built, and in March 1877 dedicated a church building near what later became the town of Moundridge, Kansas. The group around Halstead followed with a small building, dedicated Jan. 1, 1878.

In March 1878, the two groups met and peaceably agreed on two independent churches, the church to the north with Val Krehbiel as pastor and the one in Halstead with Reverends Christian Krehbiel and David Goerz as their ministers. This congregation then was for a number of years the church home of the students attending the Mennonite Seminary at Halstead and, with its fine services and efficient organization, made its impression on them.

The present church building was completed and dedicated Easter Sunday 1885. In the sixty five years the church has had the following ministers: Christian Krehbiel 1879-1909, with David Goerz as co-pastor till about 1892; J. H. Langenwalter, 1910; J. E. Amstutz, 1911-21; H. T. Unruh, 1922-36; and D. C. Wedel since the summer of 1936. The name it now bears is: First Mennonite Church, Halstead, Kansas. It has a membership of very nearly 300.

— *The Bethany Messenger, Freeman,* S. D. reports the Ladies' Mission Society of the church has purchased a very beautiful pulpit lamp and is also sponsoring and financing the redecoration of seven rooms in the parsonage, for which kind deeds the pastor and family offer hearty thanks.

CORRESPONDENCE

MENN. CHURCH, PRETTY PRAIRIE, KANSAS

Greetings with Psalm 103:1-4: Bless the Lord, O my soul, etc. We were all glad to have Rev. and Mrs. P. W. Penner from India in our midst the 10th of March. They spoke to us three times. It was very interesting to hear of their work, the dangers and their hardships among the India people. The Lord makes his promises true and protects them. We have a Lord that can help.-On the 31st of March we had Rev. J. N. Smucker of the Bethel College Church with us. It was the Sunday when they exchanged pulpits. I believe it is a good thing to exchange pulpits and get acquainted with other people and their thoughts. —Then April the 10th, 11th and 12th we had a Bible conference. Brother A. H. Unruh from Winkler, Manitoba, was the speaker, the theme being "The Sermon on the Mount", Matt. 5-7. It was indeed very interesting to listen to his teaching in these three chapters. But I think a Bible conference should last at least a week, and should be held once every year in every church. During the day it was all in German, for most of the people of our church still understand the German. In the evening Rev. Clyde Dirks of Hutchinson preached in the English language. Our church can never say that they did not hear the gospel clear and plain. —Our preacher P. P. Tschetter brings us the word of God every Sunday, and during the week we have prayer meeting, young people's Bible class, teachers' meeting and choir practice. May the Lord help us to prepare for eternity as we draw nearer every day!—Jacob J. Graber, Corr.

* * *

FIRST MENN. CHURCH, WADSWORTH, IHIO.

During Lent our pastor, Rev. Shelly, preached a series of sermons on the word "COME," as it is used in Scripture in relation to an invitation to enter into the Kingdom of God.—Special services were held during Holy Week. On Thursday Rev. A. Rosenberger of the Salem Church, Dalton, brought us a very inspirational message and on Thursday evening our pastor did. On Friday evening fourteen new members entered into the fellowship of our congregation, some by confession of faith, some by letter.—Easter morning we had a very interesting sunrise service, with over 100 people attending, and later we enjoyed a breakfast together. At the regular worship hour a large number attended and partook of Holy Communion.

At our anual fellowship supper on April 10, 135 persons were present and enjoyed a fine meal and interesting program. Music was furnished by a group of students from Bluffton College, and President Ramseyer gave an instructive talk about the College. —***Correspondent.***

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference
Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

SEVEN LETTERS

RETREAT that's the word that we think can't be beat,
For it has helped us solve the problems that we meet,
And we shall sing it and sing it again.

Time marches on! Twelve years have passed and during that time RETREAT has become dear to the hearts of many. Lives have been changed! Green Lane RETREATERS who have caught the vision have scattered to various parts of ths continent and even across the waters to the foreign mission field. Who alone can tell, but our Heavenly Father, of the seed that has been planted?

Perhaps we sometimes question the value of RETREAT? If we stop and think, something that is not practiced greatly today, of the purpose, our questions will most certainly vanish. Is it necessary that young people draw apart for a time for the development of spiritual growth and training of Christian service under the supervision of consecrated Christian leadership today? I think we all agree that it is, if the youth of today will be the stalwart nation of tomorrow.

"Spring has sprung" and the thoughts of the young people of the Eastern District Conference are once again turning to RETREAT.

Our RETREATS this year are under the direction of Rev. Ernest J. Bohn of Souderton, Pennsylvania.

The theme for the thirteenth annual RETREAT is: "CHRIST PRE-EMINENT — YESTERDAY, TODAY, FOREVER." Hebrews 13:8.

WHERE? University Boy's Camp, Green Lane, Pennsylvania.

WHEN? June 14, 15, 16, (Senior Retreat—approximate ages 17 and above). June 21, 22, 23, (Junior Retreat—approximate ages 14 to 17).

WHO? WHAT? Main Course—The Message of the Minor Prophets (for their day and our day) to be taught by Rev. A. E. Kreider of Bethel College.

Senior Elective Courses: 1. Mennonite Church History, Dr. E. E. S. Johnson, Professor at Hartford Theological Seminary. 2. Training for S. S. Work, Rev. E. Waltner, Pastor of Second Mennonite Church, Philadelphia, Pennsylvania. 3. Peace, Rev. J. J. Plenert, Pastor of First Mennonite Church, Philadelphia, Pennsylvania.

Junior Courses: Course A—This will be the same as the main course of the Senior Retreat applied to this age group. Course B—Youth's Problems, Mr. Andrew Shelly, Student at Hartford Theological Seminary.

This is a glimpse of the 1940 RETREAT program. At both of these RETREATS there wlil be directed Christian recreation for all.

Keeping in mind the theme, the 1940 RETREAT committee has chosen the following theme chorus. May we all not the words for there is much truth in them.

Yesterday, today, forever,
Jesus is the same.
All may change but Jesus never!
Glory to His name,
Glory to His name,
Glory to His name,
All may change, but Jesus never!
Glory to His name,

Yours very truly,
Emma M. Vansworth, Secr. of 1940 Retreat Com.

AMONG MY SOUVENIRS

While cleaning house, as one is likely to do these spring days, one comes across many possessions and keepsakes, some old, others recently acquired. Some of these recall interesting memories and provoke thought!

On a Valentine was the verse:

"Tell me dot you love me now
Don't vait till I am dead
Ven I'm in the cold, damp ground
I can't hear vot you said!"

It's something to think about, isn't it? So many times we leave our love, our thanks, or our appreciation unexpressed. Or perhaps we delay expressing it, in some cases, much to our regret. How much happier we can make others by a kind word or a word of praise or appreciation at the appropriate time. It gives one a "lift" to know that some one else has noticed your effort and appreciates it. Let us forget the slights we get but let's *not* forget to say that word of appreciation. We take too much for granted. We have "eyes that see not."

A little boy was holding a prism just right so that the sun shone through it and made rainbows on the wall. "If we hold our hearts just right God's love will shine through and make things about as beautiful too."

These Things I've Seen

By Nellie Zacharias

"I've seen encouragement,
Like *sunshine,*
Open the bud of a poet's thought;
Kindness,
Like a flame,
Melt to softness a heart of stone;
Gentleness,
Like a magician,
Turn discord into harmony;
And *love,*
With mystic alchemy,
Change ugliness to beauty."

Helen A. Penner

THIS AND THAT

The Y. P. representative of Washington is working out a scheme whereby the membership of the Washington C. E. societies may be able to carry on a systematic correspondence with ALL of our missionaries. Each society in the state will be presented with the plan for its consideration in the near future by Harry Albrecht.—Workers' Exchange.

Recently the young people of the Buhler Mennonite Church showed some religious movies and served refreshments in order to raise money for the Camp Wood Retreaters.

The TEACHER TRAINING class of the Reedley S. S., which has increased from 3 members to 12, has renovated the class room by giving it a thorough cleaning and a coat of calcimine. They meet during the S. S. hour and no members are taken from the class for substitute teaching until they have completed their course. C. F. Mueller is the teacher.—Workers' Exchange.

Senior Department

OUR PARENTS

Senior C. E. Topic for May 12, 1940

Main Topic: Young People in Relation to their Parents. Ex. 20:12; 1 Jn. 2:12-14.

I. Worship Service

1. Songs: "Fairest Lord Jesus," "Take the Name of Jesus With You," "O Happy Home, Where Thou Art Loved the Dearest."
2. Reading of main topic and prayer.
3. A word by the pastor.
4. Offering for mission work.

II. Leader's Introduction

One of the closest, the most intimate of life's relationships is that between parents and children. No one will be more concerned about the welfare of the children than their parents. No one will rejoice more in their accomplishments than they. A man like John says: "I have no greater joy than to hear that my children walk in truth." To lead and guide their children into this way "The High Way" that is the big job of parents.

Happy is that child who feels himself understood by his parents, who confides in them, and whose parents can appreciate his view point. There is nothing more beautiful, more heaven-like here on earth than a Christian home.

III. Suggested Topics for Short Talks

1. A trustful son. Gen. 22:1-8.
2. Fate of a rebellious son. 2 Sam. 18:9-17.
3. Pleasing parents. Prov. 23:24, 25.
4. A good son of a good mother. 2 Tim. 1:3-5.
5. Obedience advised. Eph. 6:1-3.
6. Jesus, our example. Luke 2:51, 52.

IV. For Discussion

1. What can parents do to understand their children?

2. What can children do to understand their parents?

3. Are parents the best friends that children have? In what ways?

V. Facts for Study

Where Christ spoke of God as a Father, he glorified and dignified the place of a Father for all time. God was a Father, some one whom one could trust, some one who was always willing to listen and help, who loved in spite of failure, and forgave as he taught in his parables and other teachings and proved by his own relationship to Christ.

Mary was his mother, to whom he was obedient, whom he loved, for whom he cared even when in the midst of the terrible suffering on the cross.

Jesus was the Son of whom Mary thought a great deal, in whose ability she believed. "Whatsoever he saith to you, do it," she says. She is concerned about him, as the story shows where people tell Jesus that his mother has come to see him. She loves him dearly, and stays close to him in his hours of suffering on the cross. Can we learn from the relationship of Jesus to his parents, and of the parents to Jesus?

VI. Illustrations

The little boy was only six. One cannot soon forget the complete and peaceful security that dwelt in his hazel eyes as he cast up a dazzling smile at his nurse, saying, "I said my prayers before supper—out there by the garden wall. Mother told me God hears me prayin' wherever I am, if I stand up or if I kneel down." As he grows up may he continue to know that prayer does not have to be saved up for occasional, carefully timed, formal use, but that it is something to carry around with one always useable, constantly enriching the user, intellectually as well as spiritually. His mother's word has been a help to him in his spiritual life.

Busy and happy in his task as a professor in the Theological Seminary in Virginia, Wilbur Crosby Bell was stricken with a heart attack when in the prime of life. He had but a short time to live, the doctors told him. Then he began to talk to his wife concerning life, and especially the future life. To the young men he taught he dictated this message: "Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now . . . I'm so glad to find that I haven't the least shadow of shrinking or uncertainty . . . I've always thought so and now that I'm right up against it, I know."

A poorly clad young man matriculated at one of the universities of the South. When he had paid for his board, room, and tuition, and the price of second-hand books, he had just five dollars left. At the end of the fourth year he took the Bachelor of Arts degree, and the next year his Master's degree. To carry him through th fifth eyar his poor, old, widowed mother had sold one of the plow horses. At the end of that year, though he sat up with the graduates, dressed in plainest and cheapest of clothing, he was nevertheless the honor student, at the head of his class. When a beautiful gold metal was handed to him, he stepped from the rostrum and walked straight to the back of the room, where, near to the door, sat his mother. To those near by, she was just a faded old woman in black; to him she was a beautiful lady, to whom he owed everything. He tied the blue ribbon suspending the medal around her neck, while she buried her wrinkled face in her drawn, horny hands, and wept like a child. It seemed the applause would never die away. The rewards of her labor of love that later came to her in the form of comforts and little luxuries were never more cherished than that moment when her son showed his gratitude for her part in his formal education.—W. S. Bowden.

VI. Food for Thought

Father, Mother, Son, Daughter—these words encompass so much of privilege and of responsibility.

INTERMEDIATE DEPARTMENT

MY FRIENDS, MOTHER AND DAD

Program for May 12, 1940

Part 1

Our Mothers

Song, "Mother's Doxology"

Praise God for mother, home and love;
Praise Him for Bible from above;
Praise Him for church and country dear;
Praise Him for Christ throughout the year.
King's Builders.

Scripture Reading, Prov. 31:10-15, 19-23, 25-31.

Vocal Solo, "Mother Machree"

Quotations:

1. For Boys:

a. Mother is the truest friend we have." W. Irving.

b. "My mother was the making of me. She was so true, so sure of me; and I felt that I had someone to live for, someone I must not disappoint." Thomas A. Edison.

c. "I remember my mother's prayers and they have always followed me. They have clung to me all my life." Abraham Lincoln.

d. "Let France have good mothers and she will have good sons." Napoleon.

e. "The greatest possession which can bless and sanctify a boy's life is the memory of a praying Christian mother." J. A. Garfield.

2. For Girls:

a. "I am more indebted to my mother than to all others except my God." Mary Lyon.

b. "I owe to my mother's loving wisdom all that was bright and good in my long night." Helen Keller.

c. "In the memory she stands apart from all others, purer, doing more, and living better than any other woman." Alice Cary.

d. "Mother! Her love and mindfulness have never failed me. I am as sure to have them as I am to have the sunshine, air to breathe, or God's mercy." Frances E. Willard.

Vocal Solo, "Mother of Mine"

Part 2

Our Fathers

Song, "Faith of Our Fathers"
Scripture Reading, Luke 15:11-32
Prayer Song, "My Faith Looks Up To Thee"
Sentense Prayers
Duet, "Homage" (Tune, "Whispering Hope")

The world pays its homage to great men—
Many the praises they sing;
Those who have fought life's great battles—
Statesmen and soldiers and kings;
But I will sing my glad praises
For one whose form is bent low;
Who never won fame or fortune,
One whom the world does not know.

His hair has grown gray at the temples,
Step not so swift in the race;
Eyes have grown dim through the long years,
Wrinkles have lined his dear face;
But he was so kind and noble,
He taught me to live true alway;
That is the reason I love him,
And honor my father today.
(Chorus to second stanza)
Honor him now;
Honor your father,
Making his heart with great gladness rejoice.
Rose Weaver Clevenger

Song, "Saviour, Like a Shepherd Lead Us"

Hymn of Dedication, "I Would Be True"

Offering

Benediction (By a father)

For Daily Reading:

May 6. A son's appeal to sons. Prov. 4:1-9.
May 7. Jacob and his youngest sons. Genesis 44:18-31.
May 8. Saul and Jonathan. 1 Sam. 20:1-3.
May 9. David's charge to Solomon. 1 Chronicles 22:6-13.
May 10. Givers of good gifts. Luke 11:11-13.
May 11. The heavenly Father. Ps. 103:13-18; Isa. 66:13.
May 12. Topic: My friends, mother and father. Prov. 6:20-23.

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JUNIOR DEPARTMENT

THE TEN COMMANDMENTS

Program for May 12, 1940

A Study of the fourth and fifth commandments. Exodus 20:8-12.

To the leaders: Let us combine the study of these two commandments with the thought of "Mother's Day." For the fourth commandment if known and kept is a stronghold for family life, and the fifth commandment is surely the basis for having a "Mother's Day" and a "Father's Day." Why not then send a special invitation to mothers and fathers to be guests of the Juniors at this time?

I. Worship Period

1. Prelude, "Come, We That Love the Lord"

2. Call to worship. Psalm 95:1-3. "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, for the Lord is a great God,

and a King above all gods."

3. Song in unison, standing—The above song.

4. Scripture Reading by a Junior girl, Deuteronomy 6:1-7, 17. (All Juniors should have a Bible with good, clear print in which they can follow the Bible reading.)

5. Prayer by the Junior leader.

6. Song by the Juniors, "The Best of Friends I Have in Heaven," Mennonite Hym Book, No. 364.

7. Poem:

"Again returns the day of holy rest,
Which, when He made the world, Jehovah blest,
When, like His own, He bade our labors cease,
And all be piety, and all be peace.

Let us devote this consecrated day
To learn His will, and all we learn obey;
So shall He hear, when fervently we raise
Our supplications and our songs of praise."

8. In unison the verse of the month. 1 John 5:3. "For this is the love of God that we keep His commandments and His commandments are not grievous."

9. Solo. Solo voice sings the words and the Juniors hum the accompaniment of "Wonderful Words of Life."

II. Study Period

Aim: To help our Juniors learn the fourth and fifth commandments by memory and "by heart".

1. All turn to Exodus 20:8-12 and read these verses in unison.

2. Study the fourth commandment.

(a) A Junior boy read it again, Exodus 20:8-11.

(b) A short introduction. The Old Testament Sabbath is our Sunday. This one day in seven is a special gift from God to His children. He gave it to us to help us to grow in knowledge of Him, in love for Him and for all about us. We also need it to keep strong and well. This commandment which God intended for our physical and spiritual good is broken more often, even by Christians, than any other commandment. The consequences are that God's children, even, do not know Him and love Him as they should and are not as happy as He wants them to be.

(c) Reading of Exodus 31:13-17 by a Junior girl.

(d) Discussion by three Junior boys: "How should we keep the Sabbath?" (a) By resting from our daily work and play. (b) By prayerfully using God's word in worship both in the home and in the church. (c) By doing good.

(e) Discussion by two Junior girls: "Why should we keep the Sabbath?" (a) Because God tells us to. (b) Because we honor God by obeying Him.

3. Study the fifth commandment.

(a) A Junior girl read it again. Exodus 20:12.

(b) A short introduction. We have now studied the four commandments which speak of our duties to God. They tell us how we may live close to God and how we can honor Him with our lives. The six commandments yet to be studied explain how we may best live with others, for they tell us of our duties toward those about us. The first one of these tells us about our duty to our parents. This is the only commandment that also has a promise.

(c) Scripture reading by a Junior boy: Ephesians 6:1-3; Colossians 3:20.

(d) Discussion by two Junior girls. "How can we honor our parents?" (a) By loving them, (b) By obeying them.

(e) A memory period. (All Juniors should take part.) Let each one tell something that their parents do for them. There should be no repetition of loving deeds done. How many different things can we think of?

4. Duet, "O Happy Home," Mennonite Hymn Book, No. 359.

III. Mission Minutes ____ ____ ________ ____ ____

1. Each child name a missionary family, telling where they are stationed and if possible naming the children of the family.

2. With bowed heads pray for our Missionary Mothers and Fathers.

V. Closing Moments

1. Sing the song of the month, "Yield Not To Temptation."

2. Repeat the verse of the month. 1 John 5:3.

3. Pray in unison the prayer of the month. Psalm 143:10.

4. Sing softly one verse of "My Jesus I Love Thee."

5. In unison repeat benediction: Numbers 6:24-26.

CORRESPONDENCE

TABOR CHURCH, NEWTON, KANS., APRIL 15

January and February brought us cold stormy weather. Church attendance was poor. On three Sundays services had to be called off per phone on account of impassable roads. Some of our church members live 10 to 15 and even more miles from the church. Those that live closer have the privilege to attend regularly. Even if the gatherings were small we were blessed.

Rev. H. A. Fast visited us on January 5th in the evening. He reported about his South American trip and showed pictures. We hope he can come again sometime later, as not everyone could attend on account of cold weather and sickness. The following week the Prayer Week was observed.—On March 10 the Goessel and Walton Hi-Y clubs gave an instructive program. They explained the purpose of the clubs which is serving the communities.

Palm Sunday our pastor preached a preparatory sermon for the Lord's Supper, held on Good Friday. Monday, Tuesday and Friday evenings of the Passion Week Rev. Theo. Roth of the Swiss Mennonite Church near Whitewater served us with three inspiring messages. His themes were: "Remembering the Prophecies of Christ," "Looking unto Jesus" and "The Cries from the Cross." Easter Sunday the choir sang several selections under the direction of Bro. William Voth. Easter Monday Rev. Lester Wuethrich served us with a mission sermon on the text, Philip and the Eunuch. He emphasized especially the witnessing for Christ. In the evening Rev. W. C. Voth showed us the pictures of the China Mission Field, and on March 31 he preached on schools and education.

Bro. Schmidt our emeritus deacon is still sick. Sister Mrs. D. A. Schmidt was very sick this winter. She is better now.—The church has planned a three weeks' Bible school.—*D. S. Thiessen, Corr.*

MENNONITE CHURCH, HILLSBORO, KANS.

Our church is experiencing losses. The death of Harold Schmidt, 13 years old son of Mr. and Mrs. Ben Schmidt, brought sadness to both church and community. Last Tuesday the body of our senior member, J. J. Friesen, was laid in its last resting place. Mr. Friesen's departure was a peaceful passing from this life into the next. Mr. A. D. Schmidt, our retired deacon, has been critically ill for some time. Miss Marie Siemens, whose condition required two weeks of hospital care, is at home again with her sister, Mrs. D. P. Ewert.

Dr. A. K. Ratzlaff, our deacon and doctor in the local hospital, will take charge of the Bethesda Hospital in Goessel in May. The Ratzlaffs will make their home in Goessel. This change will be a distinct loss to our church and hospital. Our regrets and best wishes go with our friends.—*Correspondent.*

IN MEMORIAM

ISAAC HARDER, SON OF PETER AND MARIA FAST HARDER, was born in Mountain Lake, Minn. on October 3, 1879; where he spent his childhood days and attended the public schools from his parental home. He was baptized upon confession of faith by Elder H. H. Regier and united with the Bethel Mennonite Church.

He came to Aberdeen, Idaho in 1913 and homesteaded west of town. Later he went into the garage business in company with one of his close friends, Mr. Calvin Moser of Aberdeen. In later years he became owner of the tourist camp ground and two gasoline filling stations in American Falls.

Although the departed was blessed with a strong physique, yet in the past seven years his health has been failing. He entered the American Falls hospital in 1937, and soon apparently recovered from his ailment. About 12 days before his death, he again entered the hospital for treatment, but in spite of all medical care this proved to be his final illness and he died early in the morning of February 5, 1940, after having been unconscious about 10 days. He reached the age of 60 years, 4 months and two days.

One brother, Henry Harder of Loveland, Colo., and one sister, Marie F. Harder of Mountain Lake, Minn., were at his bedside until the end came. He leaves to mourn his departure the brother and sister above mentioned, and many friends.

Funeral services were held in the American Falls Methodist Church, under the direction of the Rev. Philip A. Wedel of Aberdeen. Funeral services were held again from the First Mennonite Church in Mountain Lake Saturday afternoon, in charge of the Rev. I. J. Dyck. Interment was made in the Mountain Lake cemetery.

HEINRICH D. SCHMIDT, SON OF DAVID AND MARIA NACHTIGAL SCHMIDT, was born in Alexanderwohl, South Russia, on Nov. 13, 1861. In Waldheim where he went to school for six years, he received a good Christian training. In 1874 he came to America with his parents. They settled in Marion County, Kansas, where he learned to know the meaning of pioneer life.

He gave his heart to his Lord, was baptized by Elder Jacob Buller and became a member of the Alexanderwohl Church in 1861. On Feb. 7, 1882, he was married to Margaretha Baerkmann, daughter of Heinrich and Justina Bearkmann. They made their home on a farm in Kansas till 1898 when they and their four children and one foster son, came to Oklahoma, where they decided to make room for another child in their home, and adopted a little girl.

They joined the Sichar Church, and in 1890 he was chosen as its minister, but felt that he could not accept the call. In 1904 he received a call from the Salem congregation and served it for five years, when it disbanded. In 1911 he received a call from the Sichar congregation where he toiled for his Master for 17 years, until his resignatiion in 1929. Realizing that farm life was becoming too strenuous for them, they moved to Cordell in 1929, where he enjoyed attending services at the various churches.

In August 1939 he became ill, after some treatments his condition improved somewhat, but generally his only hope for complete recovery lay in a major operation. He decided against it because of physical weakness and his old age. During the winter months he began failing again and the last two weeks brought great suffering to him. His release came on March 13, when he was permitted to go to his Master whom he had served faithfully for many long years. He reached the age of 78 years and 4 months.

He leaves to mourn his wife; three sons, Henry of Cordell, Peter of Walton, Kansas, David of Cordell; one daughter, Margaret (Mrs. John Schmierer) of Cordell; a foster son, Henry S. Ratzlaff of Cordell; one son-in-law, four daughters-in-law; fourteen grandchildren; eight great grandchildren; one brother, B. D. Schmidt, and many other relatives and friends. His adopted daughter, Marie(Mrs. Frank Kliewer) passed away in 1927.

We mourn, but not as though we had no hope meeting him again, because we know he has gone to be with his Lord and Master in Glory. "So the blessed Saviour—Took him by the hand—Led him gently homeward—To the promised Land."

—*The Bereaved Wife and Children*

— The editor's operation mentioned last week turned out to be less serious than it might have been. The doctors found it possible to dismiss him from the hospital in less than a week.

LEWIS H. AUGSPURGER, SON OF CHRISTIAN AND CATHERINE SCHERTZ AUGSPURGER, was born Aug. 9, 1869 at Collinsville, O., and died suddenly of a heart attack on March 27, 1940, at the age of 70 years, 7 months and 22 days. On January 8, 1902 he was united in marriage with Katherine M. Schallip.

In his youth he united with the Trenton Menn. Church, where he remained an active and faithful member, and where his presence will be greatly missed.

He leaves to mourn his bereaved widow, two sons, one daughter, and one sister, Miss Matilda Augspurger. A large number of friends and relatives gathered at the home for the last sad rites on March 30, where Rev. J. E. Amstutz conducted the services. Burial was made in the Trenton Mennonite Cemetery.

* * *

MRS. ANNA B. CASSIDY, was born Feb. 5, 1853 on a farm near Carlisle, Ohio and died April 1, 1940, after an illness of four days. Mrs. Cassidy was a faithful member of the First Prebyterian Church of Middletown, Ohio, however, after making her home with her daughter, she attended the Mennonite Church, taking an active part in the Women's Society, where she will be greatly missed. She is survived by three daughters, one son, one brother and four grandchildren.

Rev. J. E. Amstutz conducted the funeral services from the residence, April 5, where a large number of friends and relatives gathered to pay their respects. Burial was made in the Miltonville Cemetery.

« « JOTTINGS » »

AN EXAMPLE WORTHY OF IMITATION

The Bethesda Church at Henderson, Nebraska, adopted a resolution of far reaching significance at its last annual meeting on January 1, 1940. The resolution recognizes Christian Education as a part of mission work and provides that a monthly offering be taken in its behalf. The offerings are to be divided between Bethel College, Freeman College, and their own local educational work on a percentage basis. Herein lies one of the greatest possibilities for Christian Education among our people. One can hardly visualize how much more effectively our Bible schools, academies, and colleges could serve their constituencies if all the churches in our various conferences would recognize Christian Education as a part of mission work and support it with a monthly offering similar to what now obtains for the Mission Boards. All possible efforts should be expended to make the Henderson example universal among our churches. Apparently a percentage basis for distribution could readily be worked out by conferences or local congregations. —*Freeman Jr. College Bulletin*

—*Spring Financial Campaign at Bethel College.*— As has been the custom for some years, Bethel College through its fellowships and special efforts on the part of the Administration, is again trying to raise funds which it sorely needs to continue to grow and to maintain its enviable standing. Since 1935 the following amounts have been raised through these spring drives: 1935, $5,985; 1936, $47,205; 1937, $27,381; 1938, $25,875; 1939, $10,275. This spring the goal is set for $60,000. Of this $20,000 are needed to balance the current budget and $40,000 to put the large Memorial Hall under roof, thus making it at least partly serviceable to meet immediate crying needs and to keep it from deteriorating. Groups, such as the Alumni Association and the Letter Club are planning to raise several thousand dollars each and the fellowships will do what they can. Dr. E. G. Cuttshall, successful as a church college president and in campaigns of this kind, has been secured to assist President Kaufman in finding some larger sources. It is prayerfully hoped that the efforts made will bring fairly good results.

—*"Church Messenger", Eden Church., Schwenksville, Pa.,* Easter Dawn services were held for Lower Perkiomen Valley at Ursinus College at 6:00 a. m. The sermon was preached by Rev. Freeman Swartz. Missionary P. J. Boehr filled the pulpit Sunday, April 7. The pastor went to Saucon to give communion. On Monday, April 15, he was the speaker guest of the Allentown Ministerium. Missionary P. J. Boehr and family—the number is still undecided—are to sail for China this fall.—The Missionary Rally in the Flatland Church, Sunday, April 7, brought a full house. Mrs. Erland Waltner of the Second Church, Philadelphia, a missionary's daughter was the speaker.

—*The Bible Conference at Newton, Kansas,* held under the auspices of a group of Mennonite laymen, April 14-21, was well attended. Dr. A. H. Unruh of Winkler Manitoba, spoke in the First Mennonite Church each morning. His topics were taken from Revelation 3:14-22 and were conducted in the German language. The main speaker of the conference, Dr. Herbert Lockyer, internationally known Bible expositor of London, England, gave very inspirational and timely addresses every afternoon and evening. Some of his subjects were: The greatest Text in the Bible; The Vision Splendid; Newton's Greatest Need; The Hands of Jesus; Will the European Crisis Result in the End of the Age? Beginning Wednesday evening Rev. D. E. Young of Winfield, Kansas, the song leader of the conference, conducted meetings for young people following the main event of the evening.

—*Second Church, Beatrice, Nebr.* The pastor, R. Weinbrenner, is urging all those who wish to attend the Young People's Retreat, July 23-28 at Camp Wood, to register *early*, for the reason that only 180 young people can be accomodated. Retreats are blessings that have come to stay.

—*The Goshen College A Cappella Choir* which made a tour through several of the central states, Sunday, April 14, visited Hesston and Tabor Colleges. Monday they made a trip to Hanston, Kansas, for a concert there, and Tuesday morning they gave a concert in the Bethel College chapel and in the evening at the Newton city auditorium preceding the evening address of the Bible Conference. Their concerts were greatly enjoyed.

—*The E. D. Quarterly Conference* met at Bethel Church, Perkasie on Monday April 8. Heavy rains fell all day, but attendance and interest were good. We regretted the rainy day as it made it hard to make all comfortable in our small building. Wet top coats and umbrellas were much in evidence. By mistake someone got the umbrella of Nelson Weiss, Richlandtown, with N. W. scratched in the handle. He would be glad to have it returned to him. The one left can be called for or sent to the owner if notified.
Fannie E. Landis, Corr.

—*Zion Mennonite Church, Soudertown, Pa.*, at a recent special congregational meeting has voted to erect a Sunday Shool building, for which a fund of $10,700 already is on hand. This new building with the basement of the old building will make available 18 class rooms for Sunday School, 11 of which will be soundproof. The rooms for the nursery, beginners and primary department, wash rooms and choir room will be on the second floor. With remodeling of the pulpit platform the addition of new windows, etc., the whole project will cost about $25,000.

—*Missionary John Thiessen* is making his round among the Mennonite Churches in South Dakota, between April 14 and 28, giving illustrated talks about the mission work in India. Beginning Sunday, April 21, he will speak each evening in the Freeman Junior College gymnasium, where a loud speaker purchased by the Ministerial Association, is to be installed and used. The instrument is for use by any affiliated church and the college.

—*Mennonite Church, Halstead, Kansas.* On Easter Sunday sixteen new members were received into the church by the right hand of fellowship. Our prayer is that they may be a blessing to us and we to them. Communion was observed. As a fitting climax to the Easter festivities the community choir of 85 voices rendered the annual Easter cantata to a capacity house. *Katie Schmidt, Corr.*

—*Menno Mennonite Church, Lind, Washington.*—Easter Sunday was witnessed by a large group at this church. Before the Easter message was given by the pastor, seven babies were consecrated to the Lord. This was an occasion long to be remembered by the parents. After the message nine members joined the church through the right hand of fellowship. At present twelve young people are taking a course in the "Christian Life" which is given by the pastor, in preparation for baptism later in fall.

—*From the Bulletin of St. John Church, Pandora, Ohio.—In Jesus is America's only Hope.* The World's Christian Fundamentals Association is conducting a National Crusade in the interest of a revival in America. It is hoped that enough interest can be awakened to pray for an awakening among Christians and to win souls for the Lord Jesus Christ. You too can help and covenant with God to pray that the churches of America may be revived and that souls may be saved. Let's Go Back to the Bible. Pray.

—*Mennonite Church, Reedley, Calif.*, The following is a sample of the busy time that this church with others has during the week. *Monday* at 7:15 p. m., Meeting of the Pioneers. *Tuesday* at 7:00 p. m. Father-Son Banquet. *Wednesday* at 7:00 p. m., Young People's Choir; at 7:30, Gebetsstunde; at 8:00, Men's Chorus. *Thursday* at 6:30 p. m., "Friendly Indians." *Friday* at 6:00 p. m., all girls interested in the junior Missionary Society will have a pot luck dinner.

—*A Good Venture.* The Community Bible School of Mountain Lake, Minn. is conducting a Kindergarten during the months of April and May. Twenty-five children are enrolled.

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Man's and God's Estimate of Men

"Man looketh on the outward appearance, but the Lord looketh on the heart." Many examples of the truth of this statement can be found in sacred and secular history and in the life of today. When Saul was about to be chosen king of Israel, even Samuel the "seer" agreed with the people in the sentiment, "On whom is all the desire in Isreal but on thee?" And why, because they were captivated by Saul's outward appearance. For he was "a choice young man . . . . and there was not among the children of Israel a goodlier (better looking) person than he: from his shoulders and upward he was higher than any of the people." Later when Samuel was bidden to select a successor to the ill-fated Saul, when under God's leading he stood in the presence of the six older sons of Jesse, all handsome, stalwart young men, when he looked at Eliab he said, "Surely the Lord's annointed is before him," what did God say? "Look not on his countenance nor on the height of his stature . . . I have refused him: for the Lord seeth not as man seeth . . . . he looketh on the heart." It was to be the youngest, smallest son, the shepherd lad David, "a man after God's own heart." Much as the man of God, Samuel, and worse we judge men by their stature, their power, physical and mental; by their knowledge, their social charms, their art of persuasion, their wealth, their prestige, and what not. This is serious enough in the secular affairs of life, but how much more serious when such qualifications determine our choice of workers in God's kingdom? Our attitude and action then fits pretty well into the picture given us by James: "If there come into your assembly (or may we say home) a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool." Isn't the modern social world full of attitudes and practices after this pattern?

Soon we are going to face the election of local, state and national officers to represent us in our government. What a wonderful change would take place in the affairs of our commonwealths if the Christian people could unite their choice on men that are right at heart, that will work for peace, justice, fair treatment of the poor, the alleviation of suffering, and not for weapons of destruction and ever-increasing navy and army powers. Why don't we do it? Why do we let the politicians select the candidates for us whose aims are so often tinged with selfishness rather than a will to work for the common good, men who have a regard for the things of God? T.

* * * *

Moral Rearmament

In these times when the world is torn by killing hatred and Satanic wars, and seems to be going the road of self-destruction, people are sacred and are trying to find refuge in such slogans as "Back to God", "Back to the Bible", "Moral Rearmament". Plainly they cannot go *back* to God unless they have known and served Him before, nor can they go *back* to the Bible if they have not lived by it before. But these slogans are innocently used and may serve their purpose. Our objection is on the word REARMAMENT. The Treaty of Versailles pledged the European nations to *disarm*. But when the Allies made no attempt to conform to the pledge, Germany began to *rearm*. And then followed the mad race of rearmament that has resulted in the present war. Had there been a nation that had never armed before and now joined the rest of them, we would have to call its action "initial armament", not rearmament.

Now, how about *moral rearmament?* Plainly, a person cannot experience religious or moral rearmament who had not alligned himself with religion before. This term serves as a sort of "catch phrase" fostering an attempt that can get the average person nowhere. The gist of an apt illustration which we have recently read should make this clear: A naked man is standing in the midst of No Man's Land. On its edge stands Satan disguised as an Angel of Light and is repeatedly calling and urging the poor nudist to come forth, who finally cries out, "How can I reclothe myself, when all my clothing was taken away from me when I fell from the pinnacle of sanity, purity, and innocence."

As the nude man could not clothe himself, because he lacked the wherewithal, so a person cannot have moral or religious rearmament, unless he has actually possessed "armament". In other words, he must have had the experience of a new birth of heart and mind to start with, whereupon he may be assured of clothing in the armament of God. This armament comes to him as a gift following the regeneration of his nature and his whole life. It's useless to call those who have never been born again or "spirtually armed" to rearm. What the people of today need is a genuine regeneration of their hearts, a complete submission of their wills to God's will and consecration of their lives to His service. T.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

STUDENTS READY TO HELP

Inquiries have come from our two larger Schools, Bethel and Bluffton, whether the Home Mission Board had any places open, so that they might help some churches.

Some of the students have had some preaching experience, while others are willing and ready to help in some Summer Bible School work.

Are there any churches anywhere within reach of these two colleges, which are planning on Summer Bible School, that could use any of these students?

Should some ministers plan on a trip or vacation, it would be greatly appreciated and it would render a real service, if some of our college, Seminary or Bible School students would be given a chance to help.

Medical Doctors are required to spend a year as interns in some hospital. There these young doctors need to work under the observation and guidance of older doctors. In the past we have had a few cases of internship in church work, and in every instance it has been very helpful both to the churches and the interns.

If anyone has an opening, please communicate with the Secretary of the Home Mission Board, A. J. Neuenschwander, Quakertown, Pa.

MISSIONARY RETURNS TO TEACHING

Canton, Okla., 4:24-40

Dear Friends,

Since my dear wife is not strong enough for this work, and because my former profession, teaching, is more along my line, we have sent in our resignation, such to take effect on May 21.

It is our intention to continue to serve our Master, and feel that this is also possible in the teaching profession.

We thank you very much for the kindness shown us, and solicit your further prayers for us as well as for the new workers who will take our place.

Sincerely yours, Benno Toews

We are sorry to assent to the step announced above that Brother and Sister Benno Toews have found necessary to take. This letter which gives their reason speaks for itself. We wish them the Lord's blessing in their new work. — P. H. Richert, Sec. F. M. Bd.

A Statement of Purpose

The Evangelization Committee, which was recently appointed by **the** Home Mission Board, wishes herewith to make a statement on what it considers to be its task. It is none other than to encourage the Church to give herself more faithfully to the unfinished task of spreading the Good News in the local community as well as in the uttermost parts of the world.

The Church needs to give herself with new resolve to her God-given task of witness-bearing. She should summon all her members to be witnesses to the truth and salvation in Christ Jesus. Christian people everywhere should definitely accept the privilege and duty of witnessing to Jesus Christ among the people with whom they live. Too often Christians think that in America people who desire to know the way may find it, for there are many churches to go to for help. But we should remember that the Church has been called to carry forward the redemptive work of Christ on earth and must give herself to *seek* the lost as her Redeemer did. Pastors and church leaders should make sustained efforts to help all Christian people to realize this. And as soon as possible the entire membership of the church should be mobilized for the task of making the truth and the way of life in Christ known to all people of the community. Every church should undertake some carefully planned evangelistic work in its community as a regular part of church activity. The Church surely fails her Lord unless she gives herself with resolve to this task which has been entrusted to her by Him Who redeemed her. This may appear like a gigantic task; but all power is given to Him Who gives the Church her marching orders, and we may safely trust Him to guide and bless His people who give themselves to obey. This is a cooperative undertaking—men working together with God. Prayer will be the means of revealing God's salvation and glory among men. To encourage the churches to pray for the unsaved will need continual emphasis.

Our work for the present, at least, will be confined largely to writing articles and letters in order to inspire and encourage the churches to pray for the unsaved and to undertake plans to seek and win all people of their respective communities to Jesus Christ. How our work will develop in the future we trustfully leave to the Lord's guidance. If churches should feel the need of asking this committee for help and suggestions on how to carry on evangelistic enterprises in the community, we pledge ourselves to give our best in the way of giving assistance and direction. We ask all who love God to pray for this committee that "utterance may be given" to us so that we may speak as we ought to speak.

John J. Plenert, Chairman,
Erland Waltner, W. F. Unruh.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

RELIGIOUS FREEDOM?

When in Rev. 13:3 we read: "And all the world wandered after the beast, and they worshipped the dragon which gave power unto the beast: and they worshipped the beast saying, who is like unto the beast? Who is able to make war with him?" and when we realize that the world is fast leading to that terrible day, we need not be surprised at some subtle attempts at the preaching of the Word of God, even in our day.

The Indian and his native religion has been commercialized to the extent that he is keenly aware of it and resents it strongly. In recent years, under pretense of protecting him and his religion, he is in danger of being barred from the sound of the Gospel of Jesus Christ, lest all "these Indians be converted, and his ceremonies, dances, and traditions will be lost." Under the present policy, the Indian is to *direct his own destiny*, follow his own desires, live his own life and follow his native arts, crafts and traditions. Much protest has arisen from the Hopi, for he wishes his children to learn the things which the white children learn; he wants an equal chance with the white man. How terrible that we, who have come to this land, should try to keep him down in ignorance and to let him *direct his own destinies,* when we have the Light of the world, knowing "it is not in man that walketh to direct his steps," Jer. 10:23.

Just recently an ordinance was drafted for the Council to pass on. The proposed ordinance was in substance: "That anybody who wishes to hold meetings aside from those in the schools or the health department must first secure the permission of their respective village governor or chief." Not one of these villages has a Christian governor or chief, hence, if it had passed, all the church services, Sunday Schools, sewing classes, vacation Bible schools, and prayer meetings would have been placed under the mercy of the village officials. This ordinance was not even drawn up by the Indians themselves! The prominent Hopi Christians of Oraibi, Toreva, and Polacca and I were invited to be present at a meeting of the council on Mar. 1. (One of the council members, who is a Christian, told us about it.) Quite a debate took place on the question which was finally tabled, until the next meeting. A letter was sent to Mr. G. E. E. Lindquist in Lawrence, Kansas, who wrote to our agent or Superintendent of the reservation, pointing out the unconstitutionality of such an ordinance. Before the special council meeting on March 30, the ordinances were revised and the clause concerning any religious meetings was dropped. Both Christians and missionaries were much in earnest prayer to God during that month, and God has marvelously answered.

We would plead with you to pray very definitely that the door to bring the Gospel to the American Red Man may be kept open. Satan will attempt perhaps even in a more subtle way to thwart the preaching of the Gospel. Where in times past, the Indian has been suppressed by the white man, we have a greater duty and obligation towards him in bringing to him Jesus Christ, who alone can satisfy the longing of the heart for peace.

Yours for the Salvation of the Indians,
John P. and Mabel Suderman.

CHRISTIAN EDUCATION

A. S. Rosenberger

TEACHING THE SAINTS

(A Suggestion for Christian teachers anywhere. Ed.)

Some teachers seem to be afraid to make their pupils too pious; they do not make them aim high enough in the spiritual life. This is a sad mistake. Children are by nature generous, courageous and enterprising. They are ready to do anything for God when their action is properly directed. This is where the teacher plays his part.

It is likewise wrong to picture the saints as supermen, beings that seemed to live in an entirely different world. The average child is not at all moved at the sight of St. Aloysius in ecstasy or lacerating his body with a cruel discipline. He simply shrugs his shoulders and leaves such practices to those who want to become holy.

We must make the children realize that the saints were frail human beings like ourselves; that they experienced the same trials, the same temptations, the same sorrows and joys as ourselves. They did the same common things which we ourselves do; the only difference is, that as is related of John Berchmans, they did these "common things" in an "uncommon" way.

When we shall have convinced our pupils of these facts, and given them correct ideas about ecstasies, austerities, visions and miracles, we shall have already achieved much in the way of emulating them in the love and imitation of God's heroes. Once the child realizes that sanctity is within his grasp, the greatest obstacle thereto is overcome.—Journal of Religious Instruction, February, 1940, by Brother Cassian Ephrem, F. S. C., Las Vegas, N. M.

(Continued on next page)

It is more to the honor of a Christian, by faith to overcome the world than to retreat from it; more for the honor of Christ to serve Him in a city than in a monastery. — *Matthew Henry.*

For Our Church School

Thou, Who art the source of wisdom and of grace,
Be with this School to direct and bless it.
Establish it in love,
Carry it forward in the service of truth.
May it ever rest under Thy gracious care.
Use this School for the glory of Christ,
Make it a fountain of courtesy, and godly learning.
Bestow upon those who teach
Knowledge, patience, and a loving spirit.
To those who are taught
Give a receptive heart and aptness to learn.
Help us to be studious, truthful, pure and temperate
So that by Thy grace,
The mind of Christ may be in us and
Our character formed in His holy likeness.
Prosper Thou, O Lord, our labors,
That we may honor Thee
Not only with our lips but with our lives.
May all we learn of the courage, love and faith of Thy Son
Be lived in us this coming year;
Through Jesus Christ, Our Lord.

*From "*A Face to the Sky*". A Book of Prayers by George Stewart, Association Press, New York

NEW BOOKLET SPONSORED BY OUR GENERAL CONFERENCE PEACE COMMITTEE

Possibly the most insidious and subtle force which destroys a well intentioned peace purpose of a people is that of planned war propaganda. It catches peace-minded people off their guard and injects poisonous ideas into their minds, so that they are blinded to what is the truth.

A very fine booklet, which has already received high praise by certain people who have had an opportunity to examine it, has been written by Dr. E. L. Harshbarger of Bethel College on "The Deceptive Devices of Modern Propaganda." It should be a great aid to our Mennonite people, as well as to many people of America, in recognizing all sorts of propaganda in just such times as we are in now. This little book will shortly be off the Press and will sell for the nominal sum of ten cents, at the MENNONITE BOOK CONCERN, BERNE, INDIANA.

Dr. Harshbarger has been making a special study of this subject for the past few years, and is well qualified to write on the topic. It is a booklet which should be read by every member of the Mennonite Church. It would make an ideal book to use in study classes where there is a desire to become acquainted with the forces which in an innocent way lead people into war, or for churches to distribute among their people.

Ernest J. Bohn, Secretary.

PUBLICATION

THE NEW HYMN BOOK

A good many of our conference churches are anxious to know how the new Hymn Book is coming. Those whose old books are badly worn are growing impatient waiting for the new book, and no one should blame them.

But, in connection with this hymn book project, it should be definitely remembered: First, that the task of selecting the hymns and of compiling the manuscript is a work of charity. The brethern who have spent days, sometime into the nights, in making the general selection are all busy with their own professional appointments as ministers, teachers, etc. and their work had to be done at times which they could manage to snatch away from their regular duties. The same is true, and even more so, of the editors, Rev. L. Hostetler and Prof. W. H. Hohmann and those who have tried to assist them. That naturally made progress slow. If the Board of Publication had been financially able to hire these persons to devote all their time to the task, and if they could have been released for it, the manuscript could have been prepared in a comparatively short time.

Secondly, to compile and edit a book of such far reaching consequences as a church hymn book is a piece of work that requires concentration, meditation and prayer. It cannot be done hastily. In addition, repeated checks by different persons are necessary, and that takes time, especially when they live in widely scattered parts. In this case, after the editors had the hymn manuscript in fairly complete form, it was painstakingly gone over more than once by the President of the General Conference, the chairman and members of the Board of Publication, two professors of music from Bluffton College, and one or two other interested persons. Then it had to be circulated among the firms who are likely to do the plate-making, printing and binding, for their examination and final quotations. It is now on the last leg of this tour, and we expect its return to Newton every day. Meanwhile the several different indices had to be checked over and corrected. Extensive correspondence concerning copyrights, some as far as Europe, had to be carried on. The task is truly a many sided one.

All this has taken time, much time, and nobody should be blamed for it. All concerned did the best they could and as expeditiously as they were able. But the old saying, "Was lange waehrt, kommt endlich gut" (A task that takes a long time, will finally come out well) inspires the hope that, because of the delay, the result will be that much better.

Meanwhile the undersigned has endeavored to look after the business part of the project. Since early summer last year, he has been in correspondence with about fifteen different firms, engaged partly or wholly in the song-book manufacturing business, to find the most reliable and competent and, at the same time, the most reasonable in their terms. One after another had to be eliminated for reason, until the number has been reduced to four. Their final terms are now becoming by next fall. And we sincerely hope and the Board in condensed form and, upon its decision, contract for at least the plate-making can then be let. The work will be done by what we judge to be outstanding firms in their line, with first class material and workmanship.

So there is now hope that the book should be forthcomnig by coming fall. And we sincerely hope and pray that all of our congregations may remain loyal to this cause and patiently wait until then.

The book will have a few over 600 hymns and songs, some of them of course short, of such a variety that should lend itself to the use of all Church, Sunday School, Young People services, the home, and the many festivities connected therewith.

What will be its cost? That is difficult to determine. The cost of a first edition, with all auxiliary expense pertaining thereto, will be close to two dollars per copy. But competition will have to be faced, so the initial price will have to be considerably reduced, $1.25 has been suggested, though the old book, with only 412 hymns, sold for that and higher. May we all remember that the lower the price is put, the more money the Board of Publication will have to borrow for the first edition.

It is hoped that the book will take and sell so well that other editions will be necessary, through which the deficit caused by the first edition may then be covered.

May God bless the book in its mission among our churches and make it a spiritual influence reaching into eternity.

Western District Conference Loan Library

Since the Committee on Schools and Education has placed about 200 new books into the Library, the reading has been much more lively than before. From April 1 to 15 the Library has checked out 90 books to individuals and churches. Most of the books have been read in Kanses, but the neighboring states Oklahoma and Nebraska have also been served. Requests for information have also come from other parts of the country.

The Committee is very happy to serve our churches in this manner, but we urge the churches also to send in their contributions so that additional books may be purchased.

For the Committee, A. J. Regier, Secretary,
North Newton, Kansas.

SERMON SKETCH

THE LIVING WORD

by I. J. Dick, Mountain Lake, Minn.

Hebr. 4:12a; John 6:63b; I Pet. 1:23; Acts 7:38

Men of letters, such as Shakespeare, Coleridge, Walter Scott have said, "There is but one book, *The Bible.*"

Many books have been written on the Bible, such as Bible commentaries, concordances, dictionaries, expositions, etc., their number being about 200,000. The Word of God has friends and enemies "to some it is a saviour of death unto death, to some it is a saviour of life unto life." The Bible is a much used book but also a very much neglected book.

The Living Word has a Living Author. — God Himself. It was written over a period of 16 centuries, it contains sixty-six books and was written by about 35 writers. The author was God. "All scripture is given by inspiration of God", 2 Tim. 3:16. "Prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost", II Pet. 1:21. The writers, whatever their profession, age or nationality, were moved by the same spirit, wrote towards the same end — to bring man and God together — all pointing to the same Saviour Jesus Christ the Lord.

About 2601 times we read, "And God said", "God said", "Thus saith the Lord", "The word of the Lord came to me", and similar expressions. Jesus says: "Verily, verily I say unto you" and "The words that I speak they are spirit and they are life." In the Bible we find Words of God, quotations by men, good and bad, by angels, by demons, yes, by Satan himself. The author undoubtedly wanted all of these recorded.

The Living Word has Power to Create new Life. — Peter says, we are born again by the Word of God, and are partakers of the divine nature by the exceeding great and precious promises, I Pet. 1:21; II Pet. 1:4. Jesus says, the seed is the Word of God. Luke 8:11. That means that the Word of God, if received into a warm heart, will grow and produce new life. The Words of Jesus at Jacob's well brought new life into the Samaritan woman. The Ethiopian eunuch reading Isa. 53, being encouraged by Philip, became a believer in Jesus Christ. "Blessed are they that hear the Word of God and keep it." Luke 11:28.

The Living Word is Immortal. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away", Matt. 24:35. And the Psalmist says, "Forever, O Lord, thy word is settled in heaven." There are eternal truths in the Bible that can not be destroyed, eternal statements and promises that God will always hold before mankind as long as the earth will last. We should think of God's divine plan of salvation which he had before the foundation of the world, Eph. 1:4, that the Lamb of God was foreordained before the world and slain from the foundation of the world, I Pet. 1:19-20 and Rev. 13:8.

God's Plan is Far-reaching. As long as the world stands and people will be there, the Gospel will be preached. In the very end of time, John even sees an angel proclaiming the everlasting Gospel: "To fear God and give glory to him, for the hour of Judgment is come", Rev. 14:6-7. The Bible will always be there, not because people take good care of it, but because it is God's own Word.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 12, 1940.

Habakkuk Fights Through Doubt to Faith

Habakkuk 1:12-2:4 Read entire book.

Topic: Trusting God Regardless of Anything.

Introduction —

All that is known about Habakkuk is what may be inferred from his short book. Considerable is known about the historical situation of his time. He prophesied before the exile of Judah and at a time of great national apostasy. His time marked the overthrow of the Assyrians and the rise of the Babylonian empire. In 612 B. C. Nineveh was captured and Babylonia became the dominant world power. The time of our lesson is around 600 B. C. This was shortly before the Chaldeans actually invaded Palestine.

The prophet sees the sufferings of his people at the hands of the Chaldeans. He can not see why God remains silent in the face of the wickedness, oppression and lawlessness in Judah. He cries out to God (1:1-4). Here is the age-old question: Why is God silent in the midst of wrong and wickedness? Why does He permit so much wrong and oppression today by stronger nations?

Jehovah's answer follows in verses 5-11. God is working a work which the people — Judah — will not believe until severe punishment is upon them. He warns them (v6). He will use the Chaldeans to discipline sinful Judah in the coming exile in captivity. They will be the instrument of God's judgment upon Judah.

Habakkuk's Complaints to God vs 12-17.

A serious moral question arises in the prophet's mind. He sees the sins of his people, Judah. He knows about the Chaldeans. He cannot understand why God should use these people, who are more wicked than Judah, as His agent. How can God use the cruel Babylonian nation to execute judgment upon His own, His chosen people? How can He, the just God, hold His peace while the wicked nation destroys the more righteous one (v13)? This is a very modern, present day problem.

The prophet recognizes God as from everlasting, and he believes that, though He chastises His people, He will not permit them to perish. Visiting judgment upon them will not mean extermination. The holy God cannot look upon evil with pleasure, how then can He look upon the cruelty of the Chaldeans, who make men as helpless as the fishes which they catch in their nets (vs 14, 15). The Chaldeans trusted in their weapons (net) and did not at all recognize God. How long will He permit them to go on in their course of plunder and oppression (17)?

Jehovah's Reply 2: 1-4.

The prophet is sorely perplexed. Confusion is all around, going from bad to worse. He is in doubt. As a watchman watches from a tower, so he is alert in spirit to receive a message from the Lord (v1). His soul's ear is attuned to God's revelation which will be the answer to his complaints. The answer came in a vision which was to be preserved for instruction in future times. It will surely be fulfilled though not in the immediate time (vs 2,3). The Chaldean nation is doomed because it is proud and trusts in its own strength (v4). God will use the Chaldeans for a time, yet because of their wickedness they will in the end be rejected. Under God's plan, an arrogant and cruel nation can not long survive. The future belongs to the righteous, not to the arrogant oppressors. We need a strong faith that will hold us steady in the trying hour. "The just shall live by faith", is the great message of Habakkuk. It is easy to hold faith steady when all is going well. The righteous shall survive if they are steadfast in their faith under all circumstances. Faith is triumphant over all conditions and sings in days of darkness.

ANNOUNCEMENT AND INVITATION

The Evangelization Committee of the Pacific Conference and the Mennonite Church at Deer Park, Wash. announce and invite everyone to the ordination service of Bro. A. J. Wiens to the ministry of the Gospel, on the 12th day of May. An all day service. Your prayers are solicited.

S. S. Baumgartner, Sec. of Ev. Com.

THE MENNONITE

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DOCTRINAL - DEVOTIONAL

NOTE

Upon request by young people that *The Mennonite* bring articles explaining Pre- and Post-millennialism, the editor asked the veteran Bible student and teacher, J. J. Balzer, if he would not kindly serve our readers by making these contributions, and he has generously consented to do this. We bring here his first essay, that on Premillennialism.

Premillennialism and Its Results

J. J. Balzer, Mountain Lake, Minn.

The words of Jesus, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," involves the main facts of premillennialism. They identify the present age with the dispensation of the Church; they suggest the mighty changes that are to come over the earth at the end of this age, when the Church shall have completed its witness, when the Master shall have returned and the Millenium shall have come.

Our Christ employed language with precision. When He said, "This gospel of the Kingdom," He did not mean, "This gospel of grace" or "This gospel of personal salvation," but He meant what He said. There is a "Kingdom Gospel"—Premillennialism.

What about its historical ministry? There are two tests to which theological facts and fictions should alike be subjected that the one may be distinguished from the other, the latter rejected and the former retained. The first is the test of *Biblical teaching*. If it speak not according to this word, reject it. The second is the *test of personal experience or practical Christianity*. If it bless not the individual, if it aid not the Church, if it honor not Christ, then it is not of God.

The establishment of the Kingdom, predicted by Old Testament prophecies, anticipated by New Testament apostles, and denominated by the peerless Paul as "that blessed hope," has played so conspicuous a part in the roll of human history that we ought to be able to trace its course and determine with fair accuracy whether it has wrought benediction or bane for the Church of God.

We often speak of "Apostolic Faith." The truth is that the New Testament apostles originated no faith; for they accepted, confirmed, elaborated and propagated Old Testament revelations as these writings were the text for their teaching.

Premillenialism was not even born with Jesus of Nazareth, much less with Paul or Peter or John but originated in Old Testament scriptures. The moment we open these Scriptures we find an anticipated picture of the Second Coming in Adam, exalted to headship, dominion, glory and power, as the "figure of Him who was to come." Enoch, the seventh from Adam, prophesies that the Lord is coming in glory. Abraham rejoices as he sees His day and the City with everlasting foundation. Jacob had a vision of the Epiphany and splendor, when surrounded by the angelic host, the Lord God looked down from on high of the golden ladder. Moses sees that revelation of Him in the burning bush, as the Yahweh, the Coming One as Redeemer, coming in triumph. The Psalms are full of praise and music when they portray His kingly descent and hear the praises of the universe. What shall I say of the visions of Isaiah, of the righteousness and splendor and blessings the coming King is bringing down upon Jerusalem, his people and the nations. And what shall I say of Jeremiah's vision of the King and His Kingdom people Israel, as visioned in chapter 30 and 31 and others, and the establishment of His blessed rule over all Gentile nations b judgment and salvation. My heart is rejoicing when I read of the coming King and His Kingdom in Ezekiel and Daniel whose historic prophecies are so vivid and minute that a child must rejoice over them. And the 12 minor prophets? Why the last one, Malachi, sums their visions up in his closing proclamation "He is coming!"

And what of our Master and Savior, Jesus Christ? He addressed Himself to this theme more often than He laid His tongue to any other. Whole chapters in Matthew and many parables He uttered refer us to His second coming as the King of the Throne of David. The 23rd, 24th and 25th chapters of the gospel of the Kingdom speak for themselves, and what of Luke 1? O what a testimony! The epistles of the apostles are filled with the gospel of the Kingdom and John closes the book of Revelation with the prayer: "Come, Lord Jesus, and come quickly."

But what of the early Church fathers? It was the faith of Justin Martyr, Ireneus, Tertullian, Methodius and Victorinus, and we may add to them Barnabas and Clement, Hermas, Ignatius, Polycarp, Papias, Nepos, Lactantius and others.

The premillenial advent of our Lord Jesus Christ was the common heritage of both Jewish and Gentile Christian churches precisely in the way the Gospel passed. It was as fragrant at Antioch as at Jerusalem, at Rome as at Ephesus, as a unanimous gospel.

And what was and is the Spirtual Effect and Result?

1) It had and still has the deepest effect upon the study of sacred Scriptures. All our great men of the past and present declare it to be the consummation of the age, the goal of the Church—the crowning of Christ Himself—the only hope of the world's redemption.

2) It has always deepened the spiritual life. Every man that has his hope set on the coming of the Lord purifieth himself, even as he is pure. As to "watchfulness and prayer" it is natural to those that know

not what hour the Lord will come that they will look up like the men of Galilee at the Lord's translation and remind themselves of the assurance of the two men that this same Jesus would return.

3) They will gladly discharge their practical duties. They will and always have carried on the blessed mission work, preaching and teaching and distributing Christian Literature and Scriptures. The return of our Lord has always been the inspiration of the Christian world and "the power of any life lies in its expectancy." Paul could "fight a good fight, finish his course; keep faith" at any cost, because he knew there was laid up for him "a crown of rejoicing which the Lord, the righteous Judge, should give to him AT THAT DAY." This is the confidence of premillennialism.

Tasks of Churches in Time of War

The churches should demonstrate in their own life and relationships a community more closely approximating the ideal of the family of God. This would require that they

1. Maintain the integrity of their fellowship in spite of the antagonisms and cleavages which set men over against each other in war. This is first of all a matter of the attitudes with which Christians regard one another, —— preserving the "unity of the spirit in the bond of peace" which is in Christ. It may find expression in the common prayer life of Christians, in ecumenical groups and in correspondence and visitations. We recommend the continunace of conferences between Christian citizens of neutral and belligerent nations and visitations of individuals.

2. Seek to create a true ecumenical understanding of the issues which divide the peoples. The distortions resulting from censorship, the pressure of official propaganda and the whole system of psychological mobilization make it difficult to arrive at a just and accurate estimate of the needs, motives and purposes of nations.

3. Make their prayer, preaching and conversation truly Christian. Prayer must not degenerate into a means of national propaganda, but must be for peace and justice among nations. God's will is the most important factor in every problem. To seek to know that will and receive power to perform it, Christians must constantly turn to God in prayer. While we may not forget our own sense of solidarity with our own people and our respective nations, preaching must not seek to create hatred of other nations, but to cultivate goodwill towords all, not only to those within but also to those without the Christian fellowship; to spread the spirit of forgiveness and trust; to increase the habit of charitable judgment; to widen knowledge and understanding of the causes of conflict —— these things help to remove the psychological roots of war and are characteristic fruits of the spirit of Christ. War should not be presented as a holy crusade, but preaching should call men to repentance for a common sin, and urge the righteousness of God's kingdom. We rejoice that, after six months of war in Europe, the churches in the belligerent countries have not generally become the agents of national policy in propaganda.

4. Bear one another's burdens. Some churches are much more heavily burdened by the war than are others, —— spiritually, financially and in responsibility for pastoral and preaching service. One of the most difficult strains is that of a sense of loneliness in the face of agonizing perplexities. This loneliness is aggravated by the difficulties of communication resulting from war. The ecumenical movement should therefore promote the exchange of greetings, encourage correspondence and arrange for visitations of deputations and individuals across national frontiers. The churches with available material resources should undergird those that are especially hard-pressed by assisting them with their problems at home and on the mission field.

5. The churches as an ecumenical movement should energetically promote their common ministry of preaching and healing to the victims of conflict. They should

   a. Provide an adequate sacramental, pastoral and preaching service to prisoners of war and to interned alien civilians.

   b. Provide practical helpfulness and relief to refugees and other victims dislocated by war.

6. The churches, which have a concern for the welfare of all peoples, have a responsibility to contribute to the establishment of such a world order as will more effectively serve the ends of justice, liberty and right, and promote peace. In addition to demonstrating community in their own life and binding the world together by their ecumenical activity, the churches should therefore,

   a. Study the bases of a just and durable world order.

   b. Induce among their own people and in the wider community in which their influence is felt a willingness to pay the price of justice and peace, which will involve concessions of immediate self-interest in terms of exclusive national sovereignty and economic advantage.

   c. Urge statesmen to apply the principles of reconcilation and goodwill in the practical affairs of international relations.

   d. Encourage and facilitate steps toward an early negotiated peace in the wars now in progress.

Quotation from *A Message from the National Study Conference of the Churches and the International Situation.*

Sent in by E. L. Harshbarger

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Freeman Junior College Notes

Much fine talent was shown in the programs given by the vocal students during the week from April 8 to 11. The first program, on Monday evening, was a joint recital given by Miss Mildred Waltner, soprano, and Elmer Friesen, tenor. Miss Susanna Lehman, contralto, and Wilbur Friesen, bass, rendered the program Tuesday evening. On the third evening the recital was given by Miss Orpha Schrag, contralto, and Ruben Friesen, tenor. At each evening's program vocal solos and duets were rendered by the previously named students. Between vocal numbers, piano music was furnished by the Misses Violet Miller, Mildred Waltner, and Belva Waltner, all three of which were also accompanists for the vocal numbers on different evenings.

On the fourth evening a joint recital was given by the College Ladies' and Men's Quartetts which concluded the series of programs. All of these programs displayed much work in preparation on the part of both the students and their instructor, Prof. Gerhard Toews; they were well rendered and enjoyed by all who attended.

During this school year the Music Department is taking part in the Inter-Collegiate Series of Programs in which five colleges are participating. These programs are broadcasted over the radio station at Yankton, South Dakota, Freeman Junior College giving a program every fifth Sunday. The College Ladies' and Men's Quartettes and several other students, all of which have been under the direction of Prof. Gerhard Toews, Instructor of Music, have taken active part in these broadcasts.

The last program, given on Sunday, April 7, consisted of musical numbers by the Ladies Quartette. According to our schedule our next program will be given on May 12 from 4:30 to 5:00 P. M. over WNAX at Yankton, South Dakota.

Margaret Ruth Tieszen and Luella Thomas,

— From Bulletin, Second Church, Philadelphia, Pa.— PASTORAL MESSAGE: Balance is important in Christian Growth. Peter tells us to "grow in the *grace and knowledge* of our Lord Jesus Christ." Grace without knowledge may lead to radicalism. Knowledge without grace leads to spiritual pride. Christians are expected to grow in both heart and mind.

Proposed Constitution for Y. P. U.

ARTICLE I. **Name and Purpose**

Section I. **Name.** This organization shall be known as the Young People's Union of the General Conference of the Mennonite Church of North America.

Section II. **Purpose.** The purpose of this Union shall be to realize, "A United Mennonite Youth in Christ" (a) by a deepening of the spiritual life of young people, (b) by organizing for more effective work, (c) by bringing various young people's groups into a closer relationship with each other through, conference sessions, Y. P. conventions, retreats, publication, correspondence, united work and study projects, etc.

ARTICLE II. **Relation to the Conference**

This Union is an auxiliary of the General Conference.

ARTICLE III. **Membership and Representation**

Section I. **Membership.** Any Young People's Society in harmony with the aims and purposes of this Union is eligible for membership.

Section II. **Representation.** Each society is entitled to one vote at the business meetings and should therefore make every effort to be represented by a delegate or proxy. No person shall have more than five proxy votes.

ARTICLE IV. **Administration**

Section I. **Union Board.**

Paragraph (1). This board shall be composed of nine members: A president, a secretary-treasurer, the councillor from the Board of Education, and six district representatives.

Paragraph (2). The business of the Union between sessions shall be carried on by the Union Board.

Paragraph (3). The executive committee of this board shall consist of: The president, secretary-treasurer and the councillor from the Board of Education.

Section II. **Elections**

Paragraph (1). The President and the Secretary-treasurer, shall each be elected at the Union business meeting for a term of six years. Terms to expire alternately.

Paragraph (2). Elections are to be by ballot. No member of the executive committee with the exception of the councillor shall hold the same office for more than one term, unless he has not served a full term.

Section III. **Officers and their Duties**

Paragraph (1). The president shall preside at Union business meetings and see that all resolutions be carried out. He shall have authority to appoint temporary committees.

Paragraph (2). The secretary-treasurer (a) shall keep the minutes and conduct the correspondence of the Union; (b) shall receive and book all contributions as designated; (c) shall make disbursements only on written order of the president; (d) shall submit books for audit at the end of each triennium.

Section IV. **District Representatives**

Paragraph (1). One representative from each of the six district conferences shall be elected or appainted by the district organization for a term of three years in the year when the General Conference convenes.

Paragraph (2). Each district representative shall promote the program of the Union in his own district. He shall submit an annual report of work done to the president.

ARTICLE V. **Meetings**

Section I. The business meeting shall be held once every three years in connection with the session of the General Conference. A program of the meeting to be published in advance.

Section II. All young people or young people's workers in attendance shall have the privilege of discussion.

ARTICLE VI. **Miscellaneous**

Section I. **Vacancies.** The executive committee shall appoint persons to fill vacancies until the next regular meeting.

Section II. **Field Secretary.** The executive committee shall have the authority, if funds permit, to employ a field secretary.

Section III. **Rules of Order.** On all points not covered by this constitution, Robert's Rules of Order shall be authority.

ARTICLE VII. **Amendments**

Section I. The constitution of this Union may be amended at any regular meeting by a two-thirds vote of the societies represented.

Section II. Proposed changes must be submitted in writing to the Union Board at least two months before the business session, and shall be published in our papers.

(Note.) The Y.P.U. Constitution has been condensed and revised in accordance with views expressed at Saskatoon and is now being submitted to the societies for further consideration and final adoption at the 1941 Conference.

Olin A. Krehbiel

Senior Department

PEACE ON THE MARCH

Senior C. E. Topic for May 19, 1940

Main Topic: Peace on the March. Ps. 120; 1 Chron. 22:7, 8

I. Worship Service

1. Songs: "The Son of God Goes Forth to War," "O Zion, Haste, Thy Mission High Fulfilling," "Come We, that Love the Lord."
2. Reading of main topic, and prayer
3. Talk of the Work done by the Friends.
4. Offering for peace work.

II. Leader's Introduction

This seems a strange topic in a world which knows so much of violence. The major nations of the world have for years been engaged in an armaments race that was bound to bring them into war.

It is against this dark background of "wars and rumors of wars" that the growing sentiment for peace stands out like a Rembrandt portrait. The future belongs to those who believe in and labor for a warless world. "Thy will be done on earth"—that prayer is prophetic. The Church of Christ will lead the way. Christian young people, devoted to Christ and to the Church, will have a great deal to do in ushering in an era of peace.

III. Suggested Topics for Short Talks

1. The reign of peace. Isa. 55:12, 13.
2. Trust Jehovah for peace. Isa. 26:1-4.
3. Peace within. Phil. 4:4-7.
4. Steps toward peace. Heb. 12:12-16.
5. Peace of rulers sought. 1 Tim. 2:1-4.
6. A peaceful settlement. Gen. 13:8-12.

IV. For Discussion

1. How can our young people help the cause of peace?

2. Should our Mennonite youth join the Friends in their work in war-torn lands?

3. What value is our affirmation of believing in the way of peace if we do not work for peace?

V. Facts for Study

The Friends have been able to get into needy areas to lend a helping hand because of their reputation. They have done a very large amount of work although their group is small. They seem to be capable to gain cooperation wherever they work. They also seem to have the people in their own group who are willing to make the sacrifices which such selfless service demands.

Do we as a Mennonite people have that same sense of responsibility toward those in need because of war, or other catastrophe? What can we do to train our young people to serve in such ways? Should we join hands in a large way with the Friends in such work?

VI. Illustrations

The Vision of Opportunity

The men of vision may be called dreamers, if you will, but they are not merel dreamers. The true prophet is he who sees the door of opportunity opening and springs to enter. Such a man was Moses. He saw a vision and put off his shoes, for the place whereon he stood was holy ground, but he did not sit down to spend the rest of his life in contemplation of the vision. To him the vision was a call and he immediately began planning his life in obedience to it.

What would have happened to Moses had he remained in the king's palace? Would he ever have been heard of? Would his character have been as great, as thrilling? An answer to that question has come to light within the last two or three years. For the answer to that question is Tut-ankh-Amen. If Moses had chosen selfish privileges instead of unselfish service he would have been for the last forty centuries a mummy, merely a dried-up skeleton, rather than one of the greatest abiding influences which has ever been felt in the world. For Tut-ankh-Amen was a young prince, just as Moses was. He lived the conventional life of the Egyptian monarch. He left no influence whatever on human affairs, and after centuries passed in absolute obscurity he emerges as an interesting mummy. So that, without knowing it, Moses made the decision that, instead of being a mummy, he would be one of the great creators of human society.

VII. Food for Thought

"Christ has no hands but our hands, to do his work today."

INTERMEDIATE DEPARTMENT

May 19, 1940

BOYS AND GIRLS WANTED!

(World Goodwill Day)

For Daily Reading:

May 13. Young men the first victims. 2 Sam. 2:12-17.
May 14. Jews sold as slaves. Joel 3:4-8.
May 15. Hardships of young captives. Lam. 5:13-18.
May 16. The promised peace. Isa. 2:1-4.
May 17. Love your enemies. Matt. 5:43-47.
May 18. At peace with all men. Rom. 12:18-21.
May 19. Topic—Boys and Girls Wanted! Matt. 18:2-6.

Song, "The Star-Spangled Banner"

Scripture Reading, Matt. 18:2-6.

Questions and discussion

Song, "In Christ There Is No East or West"

Prayer Song, "God Bless Our Native Land"

Sentence Prayers (That we may act with goodwill toward those of other races and remember that Christ loved them as well as us.)

Benediction

Questions and discussion:

1. What does it mean to have a land of liberty?
2. Name ways in which you think our country might help its foreign people.
3. What are some ways that we as young people may help to give the foreign people in our town a chance that is fair?
4. How may we help foreign boys and girls in our school to have a fair chance?
5. Do you think that God loves the foreigner as much as He loves us? Gal. 3:27, 28.
6. Do foreigners contribute anything to the good of our country?
7. Name some Bible characters who were foreigners.

N. M. W.

Suggestions for preparation of this meeting.

Have the American flag displayed in the front of the room.

Also have foreign flags if possible or have pictures of these flags which can be shown.

Have peace posters displayed.

Have foreign travel posters displayed. (Flags and peace and travel posters can be rented from The Women's International League for Peace and Freedom).

Have posters of any foreigners who made a great contribution to our country such as Marconi and Pasteur.

If you have members or friends of your society who are foreigners ask them to appear in their native dress.

If any of your members are corresponding with foreigners ask them to tell why they enjoy it.

JUNIOR DEPARTMENT

Program for May 19, 1940

THE TEN COMMANDMENTS

A Study of the sixth, seventh, and eighth commandments. Exodus 20:13-15

I. Worship Period

1. Prelude, "Here is My Heart!" Mennonite Hymn Book, No. 222.

2. Call to worship: Psalm 95:1-3. "O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, for the Lord is a great God and a great King above all gods."

3. Pianist plays the melody of "Here is My Heart" again very softly while the leader reads the words of the song.

4. Then children stand and sing verses 1, 2, 3 of the song.

5. Scripture reading (responsively)

Junior Boys: John 14:21—"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Junior Girls: John 14:23—"If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Junior Boys: John 15:10—"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

6. Leader's prayer.

7. Story telling by a Junior boy:

"The Boy and the Bird"

"Turgenieff, who became a great writer, lived in far-off Russia many years ago. When he was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble, a beautiful golden pheasant rose with a low whir from the ground at his feet and, with the joy of a sportsman throbbing through his veins, he raised his gun and fired, wild with excitement when the creature fell fluttering at his side. The poor bird's life was ebbing fast, but she had a nest of fledglings near, and the instinct of the mother desired to protect her young brood. With a feeble flutter of her wings the mother bird reached the nest, then with such a look of pleading and reproach—that his heart stood still at the ruin he had wrought—the little brown head toppled over, and only the dead body of the mother shielded her nestlings. Oh, how cruel and guilty he felt! "Father, father," he cried, "what have I done?" "You have done well, my son, for your first shot. You will soon be a fine sportsman."

"Never, father, never again shall I destroy any living creature. If killing, poor helpless birds for fun is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—Howard Chidley.

8. Song, "Yield Not To Temptation." All stand to sing.

II. Study Period

Aim: To help our Juniors learn the sixth, seventh and eighth commandments. To help them realize that all these commandments test one's love to one's neighbor.

1. Study the sixth commandment. (a) All read it in unison, Exodus 20:13. This is a very short commandment, and we will perhaps never be tempted to kill anyone, but God was thinking of more than murder when He gave us this commandment. By the way in which God created man He gave to human life a very high value. Man was created in the image of God and God breathed into his nostrils the breath of life that made him a living soul. A soul for which our Lord Jesus Christ died on the cross. If some one is killed that may rob him of the time and maybe opportunity to accept Jesus as his Savior. If anyone endangers the safety of another by careless handling of dangerous articles, gun, etc., or if a boy or girl dares someone else to do something that is dangerous to life they may be guilty of disobeying this commandment. (b) Bible Drill: Matt. 5:21; Luke 18:20; Mark 10:19; Gen. 9:6; Rev. 21:8; 1 John 3:15; Matt. 5:44, 45; Luke 23:34; Acts 7:59; 1 Peter 2:23. (c) A short talk by a Junior on "Life is the most valuable earthly gift of God."

2. Study the seventh commandment. (a) All read it in unison, Exodus 20:14. The seventh commandment is very important. God gives this commandment especially to the grown ups. He gave it that the life of the family might be protected. That hard, ugly word "adultry" (isn't the sound of that word ugly? It speaks of an ugly sin) means for one man to take another man's wife, or for a woman to take, yes steal, another woman's husband. To commit adultry then is to break up a home. And God wants every child to live in homes under the loving care of the parents. We never do an ugly thing unless we have thought that thing. If boys and girls think bad thoughts they may be guilty of breaking this commandment. Sometimes hearing nasty stories or seeing vile pictures bring bad thoughts into our minds. Then we should pray to the Lord Jesus, asking Him to create a clean, pure heart in us. (c) A Junior recites from memory 1 Cor. 3:16.

3. Duet by Junior girls: "Take My Heart, O Father." Mennonite Hymn Book, No. 304.

4. Study the eighth commandment. (a) Read it in unison, Exodus 20:15. To steal is to take or keep something that does not belong to you. Some think that means only the taking of money or things. It may also mean the taking of time, or perhaps somebody else's opportunity, or it may be to buy things that one can not afford and then not pay for them. Even betting and bribing is stealing. (c) Bible drill: Habak. 2:9; Eph. 4:28; Ps. 37:21.

III. Mission Minutes

Can you answer these questions?

1. What is a Biblewoman.
2. In what countries do Biblewomen assist our Missionaries?
3. Do they get any pay?
4. Who pays their salary? Could we do that?

Pray for the Biblewomen and their work.

IV. Closing Moments

1. Repeat in unison verse of the month, 1 John 5:3.
2. Solo voice sings verse of "Yield Not to Temptation". All Juniors join in the chorus.
3. Junior boy prays prayer of the month. Psalm 143:10.

Mennonite Central Committee Relief Notes

Introductory Thoughts by the Editor

Several important letters from the Mennonite relief representatives in France bring to our attention great need, particularly among the Spanish refugees in southern France. Most of those people are splinters of families, orphans, widows and others, and are not in a position to earn their living. The Mennonite Central Committee has started a very important work in that area as a testimony of Christian love and good will. The following relief notes bring this to the attention of our churches. They also show that other Mennonite groups are taking this matter seriously and are graciously furnishing the means wherewith this Mennonite relief or rescue work is carried on, while our Conference has done very little thus far. We definitely feel that our gratitude toward God for peace, home and prosperity should express itself in our help toward war sufferers. Any one who wants to make a contribution to this worthy cause should send his gift to the treasurer of the Emergency Relief Board, Rev. P. H. Unruh, Goessel, Kansas with the designation "for war sufferers."—Editor.

WAR REFUGEE NEEDS IN FRANCE

(The M.C.C. Relief Project)

Relief Commissioner Bro. Amos Swartzentruber in reporting his French contacts finds that as of March 1st, there were at least twenty-two Relief organizations working among French evacuees and present War refugees, and concluded that the present needs of these groups were quite adequately met.

Left over from last years Spanish Civil War, however, there are still an approximate 250,000 Spanish Refugees on French soil. "Many of them cannot return to Spain or emigrate elsewhere. Many of them are orphans. Most of them are scattered fragments of families. All of them are homeless wanderers without kindred, helpless victims of bitter hatred."

The International Commission for Relief to Child Refugees under whose sponsorship our Relief to Spain was organized, continues the one organization interested in this particular French Refugee group. The Mennonite Central Committee now supports a Colony of 35 to 50 of those orphan refugees at a total monthly cost of about $350.00. In five villages in South France, near this colony, ekeing out a miserable existence, as they can, are 650 other Spanish Refugees for whom a total of $750.00 monthly from May 1st on for several months would provide minimum living essentials.

Bro. Ernest Bennet is now directing our work in France. Liberal contributions thru your local Treasurer to the Committee's European War Sufferer's Relief Fund are urged. The service will expand as these gifts warrant. — (The Mennonite Central Committee by O. M. and A. W.)

BRO. SWARTZENTRUBER'S RELIEF INVESTIGATION IN ENGLAND

Our Canadian brethren were particularly interested in any unmet needs among England's three-million evacuee children. The Mennonite Central Committee wanted specific information concerning Refugee groups from other countries stranded in England because of the present War. Bro. Amos Swartzentruber, who arrived in England the last week of January, first contacted the Secretary of the Friends' Service Council in London, and through his kindness was introduced and directed to the many Relief organizations interested in and serving these several groups.

Among all these, our brother was particularly impressed with the extensive and effective work of the "Save the Children Fund" and the Christian character and attitude of this organization's leadership. A newly organized "British Refugee Committeee" with inadequate funds, but the only Committee interested in aiding a group of 3000 penniless and stranded British refugees from Europe's war areas also appealed to him as most worthy. $900.00 in cash and 6 bales of clothing have been forwarded for distribution through "Save the Children Fund", and an additional like cash sum promised through June, July and August. $300.00 is being distributed through the British Refugee Committee and $500.00 through the Friends' Service Council. The remainder of the clothing was allocated to Turkish, Finnish and Jewish refugee groups—total value of clothing $1719.00.

The foregoing gifts were all forwarded through Treasurer N. M. Bearinger of the Non-resistant churches of Canada. Mennonite Central Committee appointee, Bro. Ted Claassen, will direct the further efforts in England from June 1st on. Expansion of the Relief Service in England is dependent on the offering from our Canadian Churches and the relative need in Allied areas as found and reported by Bro. Classen.— (Mennonite Central Committee, by *O. O. Miller and A. Warkentin.*

—*From Bulletin of Menno Church, Lind, Wash.*— John Wesley preached a sermon on money. First, he said, "Get all you can." Second, "Save all you can," and third, "Give all you can." A farmer was delighted with the first and second parts. These were just what he had been doing. But the "Give all you can" didn't please him at all. "There," he said, "He has gone and spoiled his whole sermon."

—*First Church, Mountain Lake, Minn.*—The report has reached us that the congregation of this church has presented their beloved pastor of many years in its service, Rev. I. J. Dick and his family with a 1940 de luxe Plymouth Sedan car, complete with license, gass, oil and a year's insurance all paid. This is a very commendable deed that brings well-earned, tangible recognition, joy and new inspiration to a faithful servant and his loved ones.

CORRESPONDENCE

SAN MARCOS CHURCH, PASO ROBLES, CALIF.

The California Mennonite State C. E. and S. S. Convention was held, as scheduled, on April 12, 13 and 14, at the Memorial hurch of Atascadero, because our church which acted as host to the convention, was too small for such a gathering. There were 225 delegates registered, but the attendance was over 500 at some of the sessions. On Sunday afternoon the Men's Glee Club from Reedley, Calif. gave a fine musical program. This was the twentieth annual State Convention. The next one is to be held at Reedley.

On April 21, in the forenoon, Dr. Richart Jantzen and wife were ordained for mission work in the Sudan of Africa, at our church. Then in the afternoon the congregation gave them a farewell reception and the Ladies' Missionary Society gave them another one the next day afternoon, with a token of remembrance. Rev. F. F. Jantzen, father of Dr. Jantzen, had charge of all these services.—*Fred Smiley, Corr.*

* * *

MT. LAKE AND DELFT BERGFELDER CHURCHES, MINNESOTA

Spring also seems to awake one spiritually. Sunday and one seems to go about one's work with more vim and vigor than at any other time of the year. Spring has also come to Minnesota with all its grandeur. As yet we have had very cool days, but we are thankful for the rain which we received this week.

Spring also seem to awake one spiritually. Sunday evening, April 21, a group of Bible School students from Moody Institute, Chicago; the Northwestern Bible School, Minneapolis; and our own Bible School, Mt. Lake; rendered a very inspiring program of music and messages in our Delft Bergfelder Church. I believe we all went home after the program with a greater desire to serve God and our fellowmen. There is much work to be done.

Rev. Philip Wedel from Aberdeen, Idaho, served in our churches at Mt. Lake and Delft with very inspiring mesages from March 27 through April 3. During the morning sessions we studied I Peter. We were truly blessed through Rev. Wedel's preaching.

Eleven young people have joined the catechism class conducted by Rev. H. H. Quiring each Sunday afternoon. We are thankful for these young people, and their desire to learn of God.—On Sunday evening, May 12, our two churches unite to give a joint Mother's Day program in the Mt. Lake Church.

Mrs. Abram P. Baerg, Corr.

« « JOTTINGS » »

—*First Church, Newton, Kansas.*—A number of our people attended the Benefit Supper given by the Missionary Society of the Bethel College congregation in the basement of our church, April 15. Prof. A. E. Kreider spoke at the gathering and the College Choir sang. Chinese, Indian and Russian foods were served. Our last Fellowship Hour was held May 25, with Dr. A. Warkentin as leader. The purpose of these meetings is to acquaint people more with Mennonite History. Topic for the next meeting is "Mennonite Principles". Exchange programs are being fostered by our three C. E. Societies with others. On April 7 the Bethel College Intermediate and Junior groups gave a program here, and the Emmaus society gave one recently. Our senior society is planning for three exchange programs.

—*First Church, Upland, Calif.*—Rev. Hostetler recently gave a sermon on, "What is Strongest?" a question asked and answered in one of the books of the O. T. Apocrypha. He gave an introductory talk on the Apocryphal books. What are they? Why are they found in many German Bibles and omitted from most English editions? What is their value?—*Bulletin.*

—*Mennonite Church, Roaring Spring, Pa.*—"For the first time a bulletin from this church has reached us. Among other things it says, "Our S. S. statistics show that attendance is irregular. This can be partly explained by the fact that many have to work on certain Sundays. It also shows that some are too easily kept away from the House of God. Regular attendance at Church and S. S. is one of the best habits you can build."

—*Eli Baumgartner, a prominent citizen of Berne, Indiana,* a staunch Christian and Mennonite, died suddenly April 19 at the age of 70. He was by nature very industrous, early engaging in such work as clearing forest, making tiles, saw milling, engineering, painting, carpentering, etc. and since 1893 he served his community as a builder, probably building more houses than any contracter around. He leaves behind his wife, the former Louise Lehman, one son and two daughters, besides other relatives. His funeral was held, Monday, April 22, with Rev. C. H. Suckau, his pastor, in charge.

—*From a private letter by Dr. P. R. Schroeder, Freeman, So. Dak.* we conclude that he is pretty well his old self again, vigorous, ever active, deeply concerned about things spiritual, defending the faith, and opposing anything that does not tally with the Word of God. His many friends will be glad to hear with us that he is getting along so well.

Prayer is a powerful thing, for God has tied himself thereunto. —*Luther.*

—*An Appreciated Visit.*—The other day we enjoyed a visit from one of our former Bluffton students, Miss Dora Sprunger. Prof. Sprunger has been teaching foreign language at Wheaton College, Illinois, for a number of years. At present she is teaching only German. She has three beginners' classes, with a total of 90 students, two good-sized second year classes, and three higher classes. How does that compare with Bethel and Bluffton with large numbers of students of German extraction?

—*An Unexpected Change.*—It is now an established fact that the Allied War Council at a meeting held in London about a month ago, the first that the new premier of France attended, not only decided to carry on the war against Germany with greater vehemence, but to launch attacks upon her from the north by way of Norway. In some strange way, though, Germany had wind of this and got in ahead.

—*Our young Friend, Mr. Ted Claassen* of Newton, Kansas has been appointed by the Central Mennonite Relief Committee to proceed to Europe for relief work. Rev. Amos Swartzentruber who has visited Europe at the request of the committee, to ascertain where relief work is most needed, reports that there is great need in England, among some of the many refugees from all over Europe. The Committee is already doing work among Spanish war orphans in France. Mr. Claassen left Newton Friday, April 12, and is scheduled to sail early in May by way of Genoa, Italy. He leaves behind his wife and three small children, who all are in need of our prayers and intercessions before the throne of God.

—*Mennonite Church, Buhler, Kansas.*—On April 14 the young people of the Hutchinson Mennonite Church visited our young people. After the program they had a nice social hour together. In this way our youth has an opportunity to make friends with Christian young people of other churches.—We also had the privilege of entertaining the Ministers' Conference in our church on April 23. Many important problems were discussed in a kind and loving way. Our Ladies' Sewing Societies served the noon meal for the ministers in the church basement.—*Mrs. N. D. E., Corr.*

— Bluffton College.—The following members of the Bluffton College Peace Society: Betty Keeney, Lucile Tschantz, John Boehr, James Habegger, Betram Smucker, Irwin Graber, Leonard Metzger, John Elwood and Robert Wagner: made a tour of some Eastern churches to present the play, "*Let My People Go,*" which depicts the struggles of our Mennonite brethren in Russia against military service. They visited the following communities: Dalton, Ohio; Roaring Springs, Napier, Quakertown, Lansdale, Souderton, Philadelphia, Fairfield and Penncraft, Pa. and Sugar Creek, Ohio. Prof. John Klassen, college art instructor, accompanied the group with samples of his work that fit into the theme presented.

Mutual Helpfulness

(GEGENSEITIGE UNTERSTUETZUNG)

by J. J. Eymann, Reedley, Calif.

Recently at the meeting of the Triannual Conference of the Mennonite Aid Plan (fire insurance) of the Pacific Coast held at Pratum, Oregon, the question was raised, why not organize a Mutual Aid Society on the Pacific Coast which cares and provides funds for our loved ones at time of death? The discussion of this matter resulted in a unanimous approval of such a movement and the chairman was instructed to appoint a committee from the Conference to work out a plan and present it to the membership of the Pacific Coast Aid plan and all Mennonite members on the Pacific Coast which is approximately 6,000 in number.

This has been done and the committee is now at work and I trust that the final outcome will be the organization of another Mutual Aid Society such as we have at Mountain Lake, Minn., which has been in existence for over forty years and I am grateful to have had a small part in its growth and development thus far, as I have been a member for just about forty years.

In my contact with various factions of our Mennonite membership, I feel that I am safe in the statement that fully fifty percent of these members do not know that there is such an institution in existence. It is a regrettable fact that we have, so to say, hidden this benevolent institution, supported by most Mennonites regardless of their various beliefs, under a bushel.

Can any one deny the fact that our young folks in these days are, so to say, driven to buy insurance which is good, bad and indifferent and resultant in all kinds of monetary losses. Besides this, they are offered Lodge inducements to afford them family protection. Do we wonder why they are being misled, as they have a right and feel the necessity for this protection, when they view life in all its relationships and difficulties, and becoming still more complex in these disturbed times? These facts being outstanding, as they are, then it seems to me we should be very definitely concerned about furthering a cause which is so much needed, especially by the younger generation; and for which we do not have to go into any experiments, but have an outstanding proof in our own proven Society at Mountain Lake, Minn. We have had a lot of well meaning folks in the past, and still have some, who throw up their hands in horror, so to say, when we propose this Mutual Helpfulness, and shout Life Insurance (what a misnomer), there is not such a thing as life insurance or the ability for the human race to insure its life, and the sooner we lay this idea aside the better for us. When I make the above statements I am not depreciating the fact that the business that is being carried on by our so called Life Insurance companies does not have its wrongs and pitfalls. This, however, should not depreciate the fact that along this line of mutual helpfulness, we have a fine opportunity to serve each other.

Quite a few folks think that our "Unterstuetzungsverein" should be more liberal in taking on members and should include everyone whether well or sick and not discriminate against the folks with malignant ailments, etc.,saying that they are more needy than the hale and hearty folks. I quite agree with this idea, providing the well folks want to and are willing to pay the price, because there is no argument against the fact that our assessments or dues, whatever we call them, would be a great deal higher and we would have to broaden our benevolent ideas considerably, because this would very definitely enter into the program.

I fear also that most of our folks would consider this a hardship in place of a beneficent help. Therefore when paying time came along they would drop out and not stay with the ship. So we would defeat our own purpose, and so, for the great majority who are interested in this work and must perpetuate it, this would be out of the question.

I want to reiterate the fact that I mentioned before, that our youth, in whose present and future well being we are certainly very definitely concerned, and the fact that they are lured into all kinds of schemes to protect themselves and their families, and the enormous amount of money that they lose from all kinds of unscrupulous men, should prompt us older ones, to put this kind of a plan into operation as soon as possible, and make this opportunity available for them and thereby help them and also help our own institution in Mountain Lake, and not in any way hinder its work.

It may be interesting to all to note here that at our Pratum, Oregon General Conference we had represented something like five or six different factions of our Mennonite faith. Yet there prevailed a very fine spirit of brotherly helpfulness for our mutual fire protection. And when this matter was presented an almost unanimous expression was given, favoring the promotion of this helpful institution among our Mennonite membership.

As I see this matter, and have over a period of years, is there any reason why this problem should not be a matter of concern and discussion and have a place on our Mennonite District Conference programs, as well as a place on the program of our General Conference? If not, why not?

—**The Empty Pew:** "Thou wilt be missed because thy seat will be empty" (I Sam. 20:18). The empty pew has an eloquent tongue. Though its message is unpleasant it is one that all may hear. To the preacher, the empty pew says, "Your sermon is not worth while." To the visitor it whispers, "You see, we are not quite holding our own." To the treasurer it shouts, "Look out for a deficit." To the stranger who is looking for a church home it suggests, "You had better wait a while." The members who are present it asks, "Why don't you go visiting next Sunday, too?" The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing. —**Selected.**

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MOTHER

The light, the spell-word of the heart,
Our guiding star in weal or woe,
Our talisman—our earthly chart—
That sweetest name that earth can know.

We breathed it first with lisping tongue
When cradled in her arms we lay;
Fond memories round that name are hung
That will not, cannot pass away.

We breathed it then, we breathe it still,
More dear than sister, friend, or brother;
The gentle power, the magic thrill,
Awakened at the name of MOTHER.

Fanny J. Crospy

A PRAYER FOR MOTHERS

These are the ones for whom I pray tonight:
The mothers, everywhere, who lie awake
With troubled hearts, with eyes that pierce the dark
Anxious for some child's sake.

"Like as a mother pitieth her child,"
How great that pity is, God understands;
O come tonight, dear Lord, and touch their hearts
And take hold of their hands.

"The promises are unto you," we read,
"And to your children." Help them Lord, to cling,
To this great living truth, and may they be
Comforted, remembering!

Comforted to know Thy word unfolds
Each wayward child, each hurt child, and distressed
Then lay Thy hand upon their waking eyes
And bid them sleep and rest.

— *Grace Noll Crowell*

CHRISTIAN EDUCATION

A. S. Rosenberger

MOTHER'S PART IN CHRISTIAN EDUCATION

P. R. Schroeder

Some reflections on Abraham Lincoln's bringing up were recently given in the Universal Leader. They are so penetrating, both in behalf of his mother and also in their evaluation of some of our present day secular education, that they deserve pondering. Here they are:

"What would modern educational experts have made of Lincoln if, as a baby, he had been put in their care? They would probably have started him on sterilized milk, clothed him in disinfected garments, sent him to kindergarten where he would have learned to weave straw mats and sing about the 'Blue Bird on the Branch.' Then the dentist would have straightened his teeth, the oculist would have fitted him with glasses, and in the primary grade he would have been taught by pictures and diagrams the difference between a cow and a pig, and, through nature study he would have learned that the catbird did not lay kittens. By the time he was eight he would have become a 'young gentleman'; at ten he would know more than the old folks at home; at twelve and fourteen he would take up manual training, and within two years make a rolling pin and tie it with a blue ribbon. In the high school at sixteen, where in four years more he would learn that Mars was the reputed son of Juno, and to recite a stanza from 'The Lady of the Lake.' Then to college, where he would have joined the glee club and a Greek letter fraternity, smoking cigarettes, and graduated, and then become a clerk in a banker's office; and never, never do any one any harm! Well—perhaps—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God."

After Christian mothers have woven a foundation pattern into the receptive souls of their children, no finer compliment can be paid to them than to have college instructors pick up the shuttle and finish the pattern where they have left off. This is the purpose of Christian education.

MOTHER'S DAY

It is almost here. We wonder if it serves a commendable purpose. The cynic may argue against it and say with a measure of truth,"The day has become hopelessly commercialized. Through high pressure advertising it simply puts money into the hands of the florists." There's something in that. A vivid modern translation of Lamentations 1:10 is, "The Devil has put his hand on every pleasant thing." If he has commercialized Christmas and Easter, to some extent he has done the same with Mother's Day. Yet it doesn't break us up to pay a quarter, once a year, for a carnation to wear in honor of mother. High pressure liquor advertising these days makes the florists look like amateurs. Little, however, is said about that. It's better to spend your money for flowers than for "booze."

Mr. Cynic informs us further that the average Mother's Day service is soft and even silly. Lachrymal glands are overworked. Emotional tears flow copiously. In some cases the wet cheeks mean weak souls. As a matter of fact, the worst handicap of many children is the mother. Many thousands of our American mothers can swear as lustily and drink intoxicants as swinishly as crowds of our American fathers. The superintendent of a George Junior Republic said to the writer a year or two ago, "With many juvenile delinquents we have no trouble whatever. We have wondered why they were placed under our care. After several weeks the parents came to see them, then we understood the reason. An even greater problem than the delinquent child is the delinquent parent." The probabilities are that the superintendent is right. — *The United Presbyterian.*

MOTHER'S DAY

Miss Anna Jarvis of Philadelphia is given the honor of having founded Mother's Day. It was very early this century. When Miss Jarvis' mother died her daughter felt that in some way her "mother spirit" should be carried on, and decided this could best be done by having a day set apart *to honor all mothers* and, through them, motherhod generally. "When I thought," said she, "of the daily work that countless millions of mothers are performing every day, quietly, unobtrusively, unheralded, I felt that a day set apart in their honor would be the most inspiring and expressive recognition that could be afforded them."

In 1912 Congress placed its stamp of approval on the observance of such a day by passing a bill that the flag should be displayed on it. The second Sunday in May was designated as Mother's Day, and the white carnation was chosen as an emblem. Of this flower Miss Jarvis said, "Its whiteness is to symbolize the truth, purity, and broad charity of mother love; its fragrance, her memory and prayers. The carnation does not drop its petals, but hugs them to its heart as it dies, and, so too, mothers hug their children to their hearts, their mother love never dying."

In her determination that the movement should succeed, she spoke of her plan to her friends and neighbors, wrote to prominent men in public life, educators, and heads of organizations. Newspapers readily took up the matter. So the idea soon spread all over the United States and on to foreign countries. She insisted on this simple plan: 1. Designate it as Mother's Day (not Mothers') to make it personal with each family. 2. Let it be observed the second Sunday in May. 3. Use white or red carnations as the emblem.

Not all people favor Mother's Day, among these are many modest mothers who feel they are honored beyond their desert. Thus one of them says, "What I have profited from my lessons of patience, my sacrifice for the children's best good, and my love for them, I cannot measure. My recompence for my labor and my thought on their behalf comes many times a day in the pleasure of their presence with me, and their thanks in their own childlike way. I do not feel the need of a special day of thank offering." Some people think that instead of setting aside June 16 for Father's Day we should celebrate it with Mother's Day and call it Mother's-Father's Day. T.

The Stress of War and We

Every newspaper report from the war scene should move our hearts to gratitude that we can still live in peace. Every war is attended with indescribable disstress and suffering. In order to meet this exigency in a Christian spirit, eight Mennonite conferences have united in the Central Relief Committee and have sent two rejresentatives to Europe. The work in Poland is being carried on by Brother M. C. Lehman, with the help of B. H. Unruh, Germany. In France and England Brother Amos Swartzentruber has organized relief work.

On April 1 this brother returned from the field and has made an exhaustive report concerning the work. As his successor the M. C. C. has appointed Brother Theodore Claassen of Newton, Kansas, a son of the widely-known C. F. Claassen who has been active in relief work for years. Brother Ted Claassen is a cheerful worker for the Lord and well-fitted for the important work assigned him. His task is to bring help to those whom the war has mercilessly reduced to the state of orphans, fugitives and starvation, and to counteract war hatred with Christian love.

Brother Claassen left Newton April 20 and, after stops at Goshen, Ind. and Akron, Pa. in preparation for the trip, he plans to attend the Eastern District Conference, May 2, and to embark for Europe, May 4. He will see much suffering.

Out of gratitude for the quiet and peace that we enjoy let us eagerly help to relieve the distress across the waters. All gifts for this purpose should be sent to the treasurer of our Emergency Relief Board, REV. P. H. UNRUH, Goessel, Kansas. A. W.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

AN IMPORTANT VISITOR

From a shack made from bamboo, costing less than $1.00 the B. L. Home has under the blessing of God and the sympathetic interest of thousands of friends and well-wishers, grown to a good sized village. This at one time housed as many as 615 lepers. The shacks have been replaced by 55 substantial brick built, well ventilated buildings. The credit for the type of buildings, as well as the arrangement of these on our 30 acre plot is due to Mrs. Penner. On April 27th, of this year 38 years will have gone by since the first two lepers were housed in the first shack. And during these years many, very many visitors have seen the Institution, among these were Government officials such as Civil Surgeons, Deputy Commissioners, Commissioners and at one time also the Inspector General of Civil Hospitals. But we have never had up till last week, such a distinguished visitor as His Excellency the Governor.

On February 10th we had the privilege to welcome into the B. L. Home His Excellency the Governor of the C. P. and Berar Sir Francis V. Wylie and his Aide-de-camp. On the 9th at 4 p.m., a telegram arrived saying that on the following day at 5 p.m. His Excellency would pay our Leper Home a visit. He would again leave at 6 p.m. the same day. That meant: Do not get excited but get busy and busy we were. I immediately went to the Leper Home, ½mile away, and told the entire Indian staff and all lepers that the Governor would be here the next day; get busy. The next day the roads were swept, garlands made, simple welcome arches erected, hospital beds supplied with clean linens, etc. etc., (Miss Pauls was on her feet all day and she did have her part of the Institution in most wonderful order. She always has this in good condition, but who would not put on extra touches when a distinguished visitor is expected?) Our caretaker was here and there and everywhere. In fact the entire Indian and European staff was, as you may imagine, busy. At 4 p.m. all lepers that were not bed ridden 550 of them, were lined up on either side of the main road on which His Excellency would walk. Mrs. Penner and her flock of untainted children were also in line with the lepers.

Promptly at 4:57 the Governor's special train consisting of five coaches stopped at Champa Station. By special arrangement His Excellency was to meet us in the Leper Home. On the carpet in front of my office were Mrs. Penner, Dr. and Mrs. Bauman with all their children, Miss Pauls, the Indian staff and some Government officials. As his car drew up, out stepped a tall smiling man, His Excellency the Governor of C. P. and Berar. After the S. D. O. had introduced me to him, I in turn introduced him to Mrs. Penner, Dr. and Mrs. Bauman, Miss Pauls and the children, and the officials. I think he was particularly pleased when Mrs. Pauman said "Our children so much wanted to see a Governor." He shook hands with all of them.

Then the inspection began. As we walked between the two rows of lepers, I pointed out to him this and that leper and made some remark about the disease. Arriving at the hospital and dispensary, Dr. Bauman took charge of him and answered his questions. He was keenly interested in all that he saw. He took a special interset in the tainted children. These performed a few simple games in His honor which seemed to please him. After the entire inspection of the Home including the Church, I took him aside and pointed out to him one main need of this Home, namely an adequate and up-to-date water supply system. He was at once interested and gave me his unofficial reply that he would see what could be done to meet this need.

All visitors whether official or not are asked to write in the Visitor's Book. His Excellency also wrote in it. I am quoting His Excellency's words to show what a Christian official in High position thinks of work among lepers:

"On Saturday the 10th. of February I paid a short visit—I am afraid at very short notice as well—to the Bethesda Leper Home at Champa. On my arrival I received a most cordial and friendly welcome from Mr. and Mrs. Penner, Dr. and Mrs. Bauman and the staff of the Home. I was then shown over the whole place.

"Every one knows the usual lot of the leper in India—shunned and dreaded by all and surely the most miserable and also the most pathetic of all God's creatures. In Champa, thanks to the devotion of Mr. Penner and of the band of helpers whom he has gathered around him, those who suffer from this dreaded disesase find themselves treated with the most loving care in the midst of practically ideal surroundings. Where the malady has not taken too much of a hold the leper—with Dr. Baumans' skill at his disposal—may dare to hope that one day he will be completely cleansed, while those who are beyond cure have a chance of living a life of peace—and I dare say almost happiness—under the selfless care of these noble people. I cannot remember that in all my life I have ever been so impressed by anything I have seen as I have been by the work which Mr. Penner—first himself but also those who help him—is doing in Champa. By his own—in the beginning practically unaided—efforts and driven by one ideal only of service to suffering humanity he has built up an institution which must be almost unique of its kind in this whole wide world. I am told that my own hurried visit to Champa was the first to be paid by a Governor of the Central-Provinces and Berar. I am grateful for the privilege which I have enjoyed of being permitted to visit the Home and I would like, on behalf of the Provincial Government, to thank Mr. Penner for all that he has done and all that he is doing for these suffering outcasts of our Province.

During the whole of my time at the Home and after I left it one principal thought was in my mind, viz., in what way could I myself lend a hand in this fearless fight against leprosy. I hear that the Home needs an adequate water supply. I am having this looked into and we shall see what can be done.

I hope that Mr. Penner and his helpers will accept from me an expression of the high admiration and respect which I feel for them after my visit to the Bethesda Leper Home.

Nagpur, Sd. Francis V. Wylie,
The 17th. February, 1940 Governor
Central Provinces and Berar."

Now contrast this with what a non-Christian says: "Give rice to you for lepers without profit? Never, these people are cursed of the gods and should not be helped." In 38 years this Hindoo has never stepped into the premises of the Leper Home though he lives less than a mile away. —P. A. Penner,
March 2nd, 1940.

MOTHER'S LOVE. — A young soldier was mortally wounded and saw eternity before him like a great gulf, ready to swallow him up with his sins like weights sinking him deeper and deeper. Suddenly a lesson which his mother had often taught him, as a little boy, stood before him in shining letters. In the gayety of life he had lost his hold of it, but it had not quite lost its hold on him. It was, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." He caught its meaning and cried to heaven, "Lord, I believe, save me, or I perish." Repeating this until he could no more, he passed away in peace with God.

ANNOUNCEMENT OF ORDINATION

Since Brother Arnold Regier, Elbing, Kansas, feels called of God to enter the Christian ministry and has been chosen by the Home Mission Board of the General Conference with the approval of the Alberta Community Church, Portland, Oregon, to serve this church as Pastor, we commend him and his wife to the prayers of our churches. The ordination is to take place in the Zion church of Elbing, Brother Regier's home church, on Sunday forenoon, May 19, 1940.

J. M. Regier, Pres., Home Mission Board.

INVITATION

The Zion Church of Elbing herewith extends an invitation to the Ordination of Br. Arnold Regier, to be held on May 19, beginning at 10 a. m. The service will continue in the afternoon.

H. J. Dyck, *Pastor.*

Problems Facing Our Youth as a Result of Present World Conditions

Exerpts from an address on this subject given at the Mennonite Teachers' Association, Newton, Kansas, April 28, 1940, by Dr. H. W. Lohrenz of Tabor College

This subject refers largely to the youth of Mennonite parentage. To get to the core of it, brief questionnaires were prepared and sent to pastors, Sunday School leaders and three Mennonite colleges, to obtain from the young people themselves as well as from parents and teachers definite statements on the problems. As a result 299 replies with 503 statements were received. These are the basis of this discussion.

1. Subjective Symptoms

Before dealing with the *specific* problems, a brief reference to a few *general* problems which may be called "Subjective Symptoms" is in place. Among these symptoms are:

1. Are we as Mennonite people suffering from *Indifference?* War, famine, poverty, floods and earthquakes are far away. So why should we worry. Has this security made us indifferent?

2. Do we suffer from *Indefiniteness?* Most of us are conscious of the fact that some things are wrong. But have we taken time to study the situation to know definitely just what the problems are?

3. Are we afflicted with a spirit of *Individualism?* We know that the problems are world-wide and that they affect all people, not merely individuals here and there. To find a solution it is necessary that we think, plan and act together. Are we willing to do this or are our sympathies limited to the four walls of our own domicile? If these subjective symptoms are in evidence, let us arouse ourselves and act to dispel them. Then only as we think, plan and act together will a solution to our problems be found.

2. The Specific Problems

Practically all of the 299 that answered the questions were facing problems or were aware of them. For convenience the 503 statements have been arranged in five main groups:

a. *The War Problems:* The new war now on may bring us as serious consequences as the World War. Many of our people, young and old, are conscious of this danger. 142 made mention of this as one of the major problems, while others considered it so obvious as not to mention it. The problem is viewed from various angles. Many are concerned with the peace principle. They are endeavoring to construct a philosophy in harmony with the teachings of Jesus, which is the very heart of Christianity and will stand the test of time.

Others deal with the practical side of the problem. If we should be drawn into the war, what course should they follow? How and to what extent cooperate with the government? What provision has Congress made for pacifist groups? Are we united as to what action or stand should be taken? How can we keep the U. S. out of the conflict? A very gratifying touch in the replies is the general desire for true patriotism and a neutrality that is born of love to friend and foe alike.

b. *Social Work.* Some thirty statements may be classed under the heading Social Service or Reconstruction Work. War brings untold suffering. *Many of our young people are ready and willing, if opportunity opens, to give of their time and energy, to aid in relieving the suffering of those who have been stricken. Will the Mennonite groups provide the opportunity, or will they have to look to others?*

c. *Economic Problems.* Wars will come and wars will go, but there are other problems that remain. One large group of these may be designated as Economic Problems. Even in Jesus' time it was true, "Ye have the poor with you always." Mk. 14:7. Since the time of Christ economic problems have become so acute that many of our people, both old and young, are painfully conscious of them, as a total of 168 replies showed. This is more than the number of war problems mentioned. Two economic problems seem to be outstanding: The problem of choosing a vocation, or life work, and the preparation for life's work and duties.

Of course, the problem of choosing a calling has been present in every age. But the multiplicity of types of work created by the endless division of labor has made the choice of a proper and suitable niche in which one might be employed a difficult one. In our day and age it was only a question of preparation, and the man or woman who could qualify was practically certain of a job. Nowadays when the young people have decided on a vocation and have made the necessary preparation, what are the probabilities that they will find employment? The number of replies that touched upon these two problems exceeded those of any other set of problems and were shared by many older people.

But here, too, the people are thinking not only of themselves. Many extend their vision to include the whole nation and raise such questions as, How will the U. S. ever pay its national debt? They crave economic stability for the whole world, so that all the people might live contentedly. But the problem? How shall such conditions be established when the nations of the world are continually at war?

d. *Problems of Ethics and Christian Living.*—Another group of problems may be assembled under this title. They are age-long problems. We need to remind ourselves only of the emphasis that the apostle Paul placed upon social purity when writing to the churches he had founded. And the problem is as acute today as ever, and in multiplied and accentuated form. Many parents and educators are well aware of this. In several replies the auto, the radio, and other inventions were named as menacing, though they may serve noble ends when put to rightful uses. Many of the young people deplore the fact that others of their own age take such a lenient attitude to the social dance, the use of tobacco and of beverages that formerly were illegal in the state of Kansas. Most of them wish to steer clear of shoals to which the modern way of fast living exposes them, and emphasize the need of standing up for one's conviction. Difficulties in the way are seen in low social ideals, dishonesty, selfishness, unwillingness to work, lack of courage, want of a sense of responsibility, late hours, and other similar dangers.

e. *Religion and the Church.*—Closely related to the aforesaid problems are those that may be assembled under the heading Religion and the Church. Some of the parents complain that their children do not appreciate the full value of the Church and the Sunday School. In some cases they see the cause of this in modern trends in the high schools or in the general social atmosphere that prevails in their community. Some of the young people find it difficult to see any practical value in religion. Others fail to experience the sense of reality claimed for it, while a few seem to be ready to throw it overboard. But a very large percentage of our young people is awake to the value of religion. They deplore the fact that their Biblical knowledge is so limited and express the desire for greater spirituality in their own life and that of their associates. Of the 86 returns that make mention of the Church and Religion, less than six per cent indicate that religion has lost its appeal to our youth.

f. *Miscellaneous Problems.*—We have spoken of five major groups of problems. There were others not mentioned so frequently, but nevertheless real. To mention a few of them, some are face to face with the problem of establishing their own home. But they hesitate because of a sense of obligation which they assume thereby; and, with the future so uncertain and the economic conditions so unstable, they do not know what to do. Others are troubled by what may be designated as personality problems. They deplore the lack of courage, complain of doubts, feel the need of greater self-confidence, etc.

3. The Solution

To offer a solution of these problems is not a part of my subject. My only task was to attempt a diagnosis. It is up to the doctors to prescribe the medicine. However, incidentally a few of the returns contained hints at a remedy of one kind or another. Here is a list of them:

1. The need of Christian teachers in our public schools.
2. Maintain our Mennonite schools and educate our own youth in the true doctrine.
3. Be a genius in whatever you do. Evidently this means that Mennonite youth ought to excel in whatever vocation he chooses.

4. Present to Mennonite youth in a clear way the manner in which Jesus met and solved the problems of His day.

5. Christianity, when actually put to practice, contains the solution.

6. Supply the right kind of reading material to our young people and thereby direct their thinking into the right channels.

7. Devote more time to Bible study and the nurture of the spiritual life.

SERMON SKETCH

"THE IDEAL CHRISTIAN"

by Walter H. Dyck

Each one of us has, no doubt, an ideal Christian after whom we are silently patterning our lives. Involuntarily Christians, who are admonished to be perfect, look for evidences of Christlikeness in fellow Christians. Of course, we want to see progress in our own lives. When can young Christians know that they are filling a God- appointed place? What is the least that God expects of them? Can I be my best for Him right here and now?

For the encouragement of those we feel that they have little, if any, part in the work of the church I wish to show that God requires no more than anyone is able to render Him.

Henry Ward Beecher, a lover of horses, said to the livery man: "That is a fine looking animal. Is he as good as he looks?" "Mr. Beecher," the answer came, "that horse will work in any place you put him, and do all that any horse can do." Beecher's answer came quickly, "I wish he were a member of my church." Well, what does God require of an ideal Christian? Nothing more than he can perform—that is, if he does his best with the talents God's mercy affords. "What doeth the Lord require of thee?" (Micah 6:8).

1. An Ideal Christian, of course, has the assurance of salvation. He has confidence in Christ. He gets satisfaction from his Christian experience. Church members may be unsaved. Remember—Judas went into eternal darkness from the Lord's table.

2. An Ideal Christian believes that the church has a message to a lost and dying world. Christians are not perfect but He who is at the heart of their message is. "Him that knoweth to do good and doeth it not to him it is sin." (James 4:17). An ideal Christian lives up to his light, then gathers more light.

3. An Ideal Christian has joy in the fellowship of fellow-believers. He does not have to be urged to attend services at which the Word of God is proclaimed, where God is worshiped "in Spirit and in truth." Probably we can't preach. But interest is help—the least any one can show.

4. An Ideal Christian has the conviction that the church of Christ must move forward. There is no such thing as "holding our own." Saints must be refreshed, sinners must be saved. Only growing churches will interest others.

5. An Ideal Christian has a spirit of sacrifice. Each one stands on his own feet. No father can be steward for the son. God wants your contribution. Without it His work will suffer.

6. An Ideal Christian has as high a regard for life as for unity. Remember—being frozen together is not being united.

7. An Ideal Christian has a desire for separation. "Love not the world." "Come out from among them, and be ye separate."

8. An Ideal Christian does not judge the church by its poorest members. In 27 objections listed against the church, "not one was against our Master." We need tolerance toward those whom we sometimes misunderstand. All are potential saints.

Lord, give us the passion of the Christ. Show us that we can be our best through Thy grace. May we not rest on the accomplishments of others nor on their ideals. And when these days of imperfection are past, may we be like the Lord and Savior in whose name we pray. Amen.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 19, 1940

JEREMIAH DENOUNCES FALSE PROPHETS

Jer. 23:21-32. Read chapter 23

Topic: False Propaganda

Introduction

Jeremiah, one of the great Hebrew prophets, was outstandingly the prophet of the human heart. He was of priestly descent. His home was at Anathoth, close to Jerusalem. He lived during trying times, and began his work early in life. He prophesied for over forty years, from probably 626 B. C. until after the destruction of Jerusalem in 586 B. C. He had a deeply emotional nature and is very frequently called the "*weeping prophet*." He lamented much over Judah's doom. He felt certain that God called him to bring His message to the sinful nation. This message of impending doom angered the national religious leaders and made them his enemies.

Prophets not Sent from God vs 21-25

The false prophets proclaimed the things which the people desired to hear. They proclaimed peace, but their vision did not come from God (vs 16, 17). He declares, "I have not sent these prophets." God had not spoken to them. They led the people astray by their unwise counsel. They had little or no conscience, no restraint and no sorrow. They held out false hopes for peace to the nation when it was on the verge of ruin. Had they heard God's message and spoken it to the people, they would have left their evil way (v22). The messages would have been different and the results also. A nation's life and history is definitely shaped by its leaders. This is also true of the Church.

God declares that He sees the false prophets and the existing evils (v23). They could not hide themselves nor their deeds from God (v24). This is a sobering thought for each one of us. The false prophets declared that their messages were revealed to them in dreams (v 25). They did not proclaim God's holiness and His demand for righteousness, indeed they did not understand God's ethical standards. Jeremiah proclaimed God's demand for loving obedience to His law and wishes.

God is Against False Prophets vs 26-32

The false prophets taught their own fancies as being divine revelations from God to them. Their motives were evil. They misrepresented God and actually turned the people away from Him (v 27). The faithful prophet has God's Word and speaks it faithfully (v 28). God's Word is like a fire and stern and powerful, like a hammer (v29). The false prophets flattered their hearers. They were hypocrites, stealing words, using messages they had heard true prophets speak (v30). They professed to be what they were not (v31). Some of them, at least, were guilty of gross sins (v 14).

God's severe condemnation falls upon the prophets who abuse their office, who mislead the trusting people v32). Jeremiah had warned them, both the prophets and the people (vs 12, 15). He declared that God would cast them off and bring reproach and shame upon them (vs 39, 40). So it came to pass. God's woe is upon people today who trust in leaders whom He has not sent and who have no spiritual life and power. Men who do not speak in accordance with God's revealed Word, should not be heeded.

NUGGETS FOR MINISTERS AND OTHERS

OUR TASK—"Though our task is not to bring all the world to Christ, our task is unquestionably *to bring Christ to all the world,*" wrote the late Dr. A. J. Gordon. "One of the most fatal errors of the time is that ministers undertake to be feeders of men, instead of fishers of men. One cannot be fed upon the gospel until he has been renewed. Let us not neglect the evangelistic gift."

HOW TO PREACH THE GOSPEL—"(1) The gospel is a fact; therefore tell it simply. (2) It is a joyful fact; therefore tell it cheerfully. (3) It is an entrusted fact; therefore tell it faithfully. (4) It is a fact of infinite love; therefore tell it pathetically. (5) It is a fact difficult of comprehension to many; therefore tell it with illustration. (6) It is a fact about a Person; therefore preach Christ."

—*Robert Lee.*

DOCTRINAL - DEVOTIONAL

What Do Scriptures Teach About Postmillennialism

J. J. Balzer, Mountain Lake, Minn.

It is well for every Bible reader to remember that all the answers to questions concerning an age to come must be drawn from the Scriptures. If there is to be yet another age, or period of time marked off for a special dealing of God with the human race, our only possible source of knowledge is the Bible.

The traditional teaching, in which Protestant theology follows that of Rome, affirms a complete conversion of the world in this present age, through the preaching of the Gospel by the church, followed by the return of Christ, the resurrection of the dead, the judgment of the "great white throne," and the eternal state.

But this present age is described by our Lord in terms which absolutely exclude the possibility of a universal conversion. Wheat and tares grow together till the harvest, and the tares are not merely unsaved men in the world, but unsaved men within the very sphere of profession—"among the wheat." So like to true believers are they that the "servants" cannot be trusted to "root them up," good fish and bad fish are together in the very gospel net. And it is distinctly stated that the "harvest is the end of the age," (Matt. 13:28-30, 37-43, 49, 50). Christ pictures the present age and its end in the parables of the end-time, which is likened to Sodom and Gomorrah, and to the flood. Please read also the Olivet discourse (Matt. 24:1-30).

Now, for the sake of those who look forward to a Postmillennial return of Christ what they term the "general judgment," which is to occur at that time, let us pause to briefly consider some essential distinctions between the Premillennial and the Postmillennial crises as they were given to the Apostle John. These differences are so marked that it is difficult for some to see, how they can possibly refer to a single judgment period. Note carefully the following differences:

1. *They differ as to the Place given to Christ.*

In the events which consummate the Premillennial crises, Christ is the prominent figure and the chief actor. He comes forth from heaven, followed by heaven's armies and personally directs the attack against the hostile armies which were against Him and His chosen people—Israel.

But in the Postmillennial crises Christ is not only not the leading personage, *but is not even mentioned.* It is assumed, however, that He is still King of Kings and Lord of Lords.

2) *They differ as to the Agencies of Wrath.*

In the Premillennial crisis judgment is inflicted by

Christ Himself. He executes wrath, smiting the nations with His sharp sword (Rev. 19:15). There are also the armies of heaven and the birds of prey (Rev. 19:17-19).

But in the Postmillennial crisis the sole agency of wrath against the living is the fire from heaven (Rev. 20:9).

3. *They differ as to the Thrones.*

The thrones seen in the Premillennial crisis are occupied by the Apostles and the victorious saints unto whom judgment is given. They live and reign with Christ (Rev. 20:4). These thrones are for the administration of government.

But the throne seen in the Postmillennial crisis is "a great white throne," and its occupant the indiscribable and awesome "HIM" (Rev. 20:11). This is purely a throne of judgment.

4. *They differ as to the Parties Judged.*

The people judged during the Premillennial crisis are the living nations, especially the allied armies under the Beast and the Fase Prophet who made a covenant to destroy even the remembrance of the Kingdom people—Israel (Rev. 19:17-21).

But in the Postmillennial crisis not only are the living nations judged who again rebelled against the Kingdom after a 1000 years of peace and righteousness (Rev. 20:8, 9) but also all of the dead who have been resurrected after the millennium (Rev. 20:12, 13). Dan. 12.

5) *They Differ as to the Punishment meted out to Satan.*

In the Premillennial crisis Satan is merely bound and consigned to the abyss for a thousand years (Rev. 20:2, 3). But in the Postmillennial crisis Satan is cast into the Lake of Fire, there to be in torment (Rev. 20:10).

6) *They Differ as to the Resurrection Scenes*

The resurrection that precedes the millennium is called the *"first,"* in distinction from the resurrection that follows the millennium. They who share in the first are the members of the Body of Christ and all martyrs of the Premillennial crisis. These live and reign with Christ. (Rev. 12:13). But those raised after the Millennium are the nations of all preceding centuries and ages, who were raised only for the final judgment and reward. (Rev. 20:12,13).

7. *They Differ as to the City of Jerusalem.*

Prior to the millennium, Jerusalem in Palestine, after being given over to the nations to be trodden down for a dispensation, becomes the capital ctiy of the Kingdom with Christ upon the Throne of the World. But the Jerusalem that is seen after the Postmillennial crisis is a totally different city. It is a "HOLY CITY, NEW JERUSALEM" which has come down out of heaven from God (Rev. 21:2).—After having briefly scanned these essential distinctions, can we lightly do away with a millennial reign of Christ upon the earth as King of Kings and Lord of Lords? A student of Scriptures would not nor could he. Christ, not men will establish the Kingom, for we have failed these 2000 years.

CORRESPONDENCE

Grace Mennonite Church, Enid, Oklahoma

God has given much grace for the various meetings and undertakings in our church. Considering weather conditions, attendance at the services was very good. The Mid-week Prayer and Bible Study meetings on "The History of the Children of Israel" are also very well attended. Many blessings and worthwhile instruction have come to us from these hours of study and prayer. The class taking catechetical instruction showed a fine interest. Three of them were baptzed April 14, on which day we were also happy to receive two new members by letter. This brings our mebership to 33. Two members left our fellowship at New Year to join the Pentecostal Holiness Church. The choir and the C. E. society have been very active in preparing worthwhile songs and programs. For Easter Sunday the young people prepared a program of songs and a play, "Burden Bearer", under the direction of Rev. Harder. It attracted a large and appreciative audience.

On Good Friday evening the choir of the Orienta church rendered an Easter cantata here and on April 14, the young people's choir of the Meno church rendered a splendid musical program, attended by approximately 300 listeners. We are thankful for such visits. How grateful we are for this new church where we can comfortably accomodate larger audiences. Many children and adults of the neighborhood attend our services regularly, others on Sunday evenings. It has also been the privilege of our minister to serve other congregations. Thus he was asked to give a series of sermons at the local Westminister Presbyterian Church. He also served the West Church of the Meno community with a series of four sermons during the Lenten season. Since December our minister has been able to bring comfort to many sick and bereaved, having conducted six funerals during that period of time.

On April 1 the Enid Ministerial Alliance met in our church for their monthly meeting with 23 ministers present. These meetings are for the purpose of becoming better acquainted with the various denominations. At such occassions the entertaining minister is asked to talk on the historical background and the outstanding principle of his church. We are convinced that our congregation here in Enid is serving a great purpose. May the churches of our conference never tire of supporting city missions until they can stand on their own feet, which we are confident the Grace Church will sooner or later do. *Corr.*

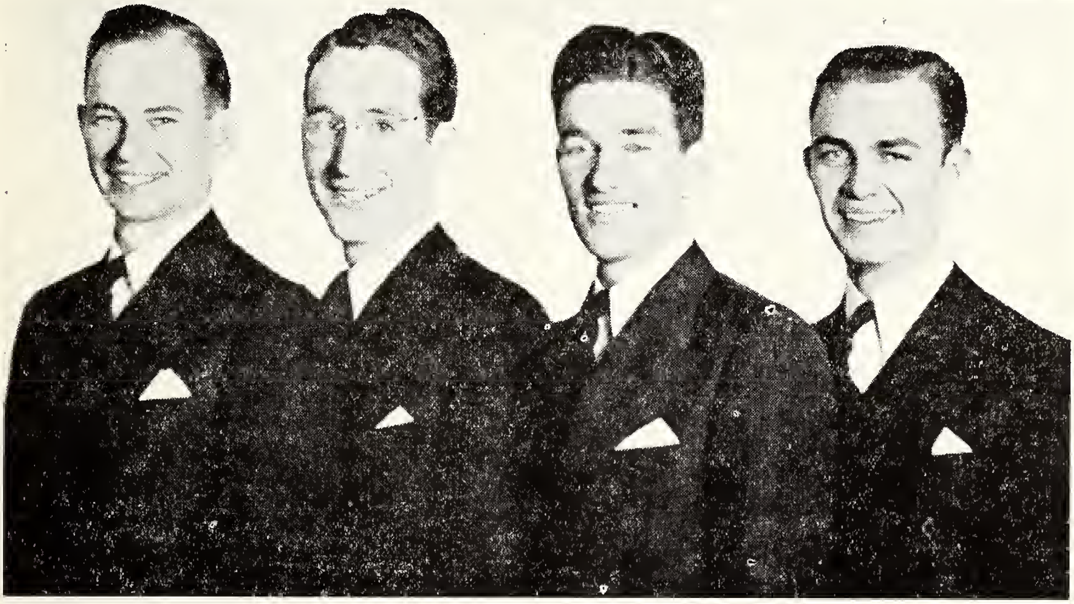
R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.



Robert Senner Donald Bumgarner Arthur Wenger Elbert Koontz

Bethel College Male Quartet Returns from Extended Tour

Accompanied by Rev. and Mrs. Felix J. Shrag, the Bethel College Male Quartet returned to the campus after a 2800 mile tour through seven states. They left Newton on March 19 and returned on April 3,

The personnel of the quartet consist of Robert Senner, first tenor, from Freeman, South Dakota; Donald Bumgarner, second tenor, from Attica, Kansas; Arthur Wenger, baritone, from Aberdeen, Idaho; and, Elbert Koontz, bass, from Coffeyville, Kansas. All four boys are Juniors and have been members of the quartet for three years. Within the last three years they have traveled more than 25,000 miles through twenty-four states and Canada. Their songs have cheered many an eager worshiper. Aside from their ability as songsters, they are known in school, church, and community circles as a group of perfect gentlemen.

The group visited churches at: Beatrice, Aurora, and Henderson, Nebraska; Donnellson, Wayland, and Noble, Iowa; Chicago and Meadows, Illinois; Berne, Indiana; Mountain Lake and Butterfield, Minnesota; and Freeman, South Dokota. They received a very cordial welcome in all of these places. Besides singing in the above-mentioned churches, which included congregations from the General, Central, and Defenseless conferences, the quartet also sang in high schools, Bible schools, and homes.

Every undertaking has a purpose, and so had this. In a general sense the object of this tour was to better acquaint Mennonites with Mennonites. In a special sense, however, it was a good will tour in the interest of Mennonite youth and higher Christian education.

The present world calls for a unified Christian front. It also calls for united Christian action—first as a denomination and, secondly, as denominations. In order to attain the first we must make it a point to visit our various Mennonite communities. It is only as a result of our contacts with each other, our knowledge and understanding of other Mennonite churches, schools and conferences, that each of us as a unit will find our place within a denomination which really and truly believes in the cause of peace and in the pre-eminence of Christ.

Modern youth must participate in a counter-attack against the movements of a present, war-torn world. This attack can best be waged through a wider and more wholesome training in Christian idealism.

TOURS MADE BY BLUFFTON STUDENTS

During April two groups of Bluffton College students made trips to various Mennonite localities east and west. The A-Cappella Choir toured the states of Indiana, Illinois, Iowa, northwest to Minnesota. The Bluffton College Peace Society visited churches east and presented the play, "LET MY PEOPLE GO". Such trips are valuable to the students as well as to the churches and people they contact. Since Bluffton is a church school, it is advantageous for its students to become acquainted with the people who support it; while the constituents, through such visits, can see the type of work accomplished in the school. Thus a better understanding and a deeper interest is fostered. In addition these school excursions enlarge the general knowledge of the students. Insight is gained in the geography of the states traversed, their commercial aspects, and even the intellectual and spiritual life of the people living there.

Senior Department

Senior C. E. Topic for May 26, 1940

QUIET LEADERSHIP

Main Topic References: I Cor. 12:27-31; 13:1-8

1. Worship Service:

1. Songs: "Take My Life and Let It Be"
   "Where Cross the Crowded Ways of Life"
   "Somebody Did A Golden Deed"
2. Reading of main topic references, and prayer.
3. A playlet in line with the main topic, or a poem or reading.
4. Offering for mission work.

Eight hundred Japanese boys voted Christ as the man who has exerted the greatest influence in the world. In a questionnaire to French students, whom did they vote the greatest Frenchman of all times? Pasteur and Victor Hugo came first and second, and our fighting friend Napoleon came about fifteenth!

Those who have been true leaders have always been people who were not interested in what they could get for themselves but in what they could do for others. They have often been people who worked unknown and unnoticed for a long time; the mothers the teachers, good friends, but they have been an uplifting and steadying force in the lives of others. Sympathy, kindness, understanding, drawing out the best that is in others these are qualities of leadership. They are not out of the reach of anyone—each one has a chance to become a leader. "The best way to have a friend is to be one"—and the best way to be a leader is to forget about self and think of others.

III. Suggested Topics for Short Talks

1. Achieving Quiet Leadership, Ps. 37:1-11.
2. A Quiet Woman Leader, Ruth 1:12-22
3. A Quiet Leader Who Became Great, Neh. 2:11-18.
4. A Humble Leader, Luke 7:1-10.
5. A Helpful Leader Restored, Acts 9:36-41.

IV. For Discussion.

1. What made Naomi's life so influential?
2. What were Nehemiah's qualifications for leadership?
3. What made the centurion a man of influence?
4. Is a quiet helpful life like that of Dorcas as much a life of leadership as a public life like that of the centurion?

V. Facts for study:

A leader will have to have courage to stand alone, the kind of courage that many people never have at all. The thing which many people fear more than anything else is that of being regarded as queer and of being subjected to ridicule. But the great contributions to the world's progress have been made by those who have taken a position by conviction and then have said, "This is what I believe and this is what I will do though the heavens fall."

A leader will have to get out of his easy chair and help to get the thing done that he knows ought to be done. He will not sit back and say: "Let George do it." He will not try to find excuses for a thing which he is too lazy or too timid to do.

A leader will have the patience to stick to the job he is tackling til it is done. He will have the faith in the eventual results which keeps his courage up during those days and months and years when nobody is on the cheering line, and it all seems to be a terrible grind.

And a leader will remain humble in days of glory and achievement. He will not become puffed up and vain when good days come. His mind and heart will be set on the hill beyond which is still unclimbed.

VI. Illustrations

Robert Browning has a striking phrase, "Life's terrible choice." That phrase describes the choice of one's whole attitude toward life, and, of course, that is never one's individual choice made at one particular time but the sum of many decisions in small things extending over years.

The adjective "terrible" is a fitting one in that our choice has such great consequences not only to the usefulness but to the happiness of our lives. Most young people are very conscious of the question, "What shall I do?" It is a question vastly important. But the question of which some young people are never conscious, "What shall I be?" is vastly more important. When Moses made his decision to put aside the luxuries of life as a pampered pet at court and take his lot as one of the depised and oppressed Hebrews, he not only answered the question of his vocation, "What shall I do?" but he also made a glorious answer to the more important question, "What shall I be?"

A Life of Quiet Leadership

A cowboy who had gone to the northwest to mend his broken life, stepped into a grocery store one Saturday night and saw a tall, handsome man come in with a basket which he had filled with an assortment of groceries and go out into the darkness. The cowboy noticed him, was interested, and followed him unobserved to a little cabin on the edge of town, where he left the basket at the door and went away without knocking. The cowboy knew that the cabin was occupied by a widow with four little children. He went back to the store and on inquiry found that the man with the basket was pastor of the little church. The next day the cowboy went to church. Then he knew that he had seen a vision of Jesus in the compassion of the young pastor. He went to the altar and confessed his faith, and years later the formerly profane and reckless youth, become the church's most useful deacon.

VII. Food for Thought

To every man there openeth
A way and ways and a way,
And the high soul climbs the high way
And the low soul gropes the low.

And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.
—John Oxenham

INTERMEDIATE DEPARTMENT

May 26, 1940

THE PRINTED PAGE

For Daily Reading:

May 20. Unprofitable reading. Tit. 3:9.
May 21. Lessons from history. 1 Cor. 10:1-11.
May 22. Lives of the great. Heb. 11:8-16.
May 23. Noble poetry. Ps. 91:1-16.
May 24. Truths for the home. Deut. 6:1-9.
May 25. Life-giving words. John 5:39,40.
May 26. Topic—The printed page. 2 Kings 22:8-13.

Happy is he who has laid up in his youth, and held fast in all fortune, a genuine and passionate love for reading.—Rufus Choate.

Song, "Purer Yet and Purer"
Scripture reading, 2 Kings 22:8-13.
Prayer by Superintendent
Reading of daily references. (These readings should be assigned previously to the meeting so that they will be read very well. The leader might emphasize the thought that in the discussion of this topic we are attempting to find the different types of reading that we need.)
Song, Beautiful Words of Jesus"
Discussion

1. Have a report on a Biography someone has recently read and enjoyed and ask them to state why they enjoyed it.
2. Have one of the boys report on an exciting book of adventure he has read.
3. Perhaps one of your members is especially fond of humorous stories. Ask to have a report from him.
4. Ask your Superintendent to give you a talk about the best devotional books which he has used.
5. Have an open discussion concerning newspaper reading.

Quotations:

1. Books are lighthouses erected in the great sea of time.—E. P. Whipple.
2. Some books are to be tasted; others swallowed; and some few to be chewed and digested.—Bacon.
3. A good book is the best of friends, the same today and forever.—Tupper.
4. When I get a little money, I buy books; and if any is left, I buy food and clothes.—Erasmus.
5. He that loves not books before he comes to thirty years of age, will hardly love them enough afterward to understand them.—Clarendon.

Song, "Serve the Lord in Youth"
Offering
Benediction

JUNIOR DEPARTMENT

Program for May 26, 1940

A STUDY OF THE NINTH AND TENTH COMMANDMENTS, Exodus 20:16, 17

I. Worship Period

1. Quiet music by the pianist
2. Call to worship. Psalm 95:1-3, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation, for the Lord is a great God and a great King above all gods."
3. All stand and sing the first three verses of "O Worship the King"
4. Scripture Reading by a Junior boy. Matthew 22:35-40; Philippians 4:8.
5. Leader's Prayer.
6. Duet, "My Jesus, I Love Thee." Mennonite Hymn Book, No. 215.
7. The Commandment given by memory. Ten Juniors.
8. Song by Juniors, "O How Love I Thy Law," Service Hymnal No. 134.

II. Study Period.

Aim: To help our Juniors to learn the ninth and tenth commandments. To create in them the sincere desire to keep all of the commandments.

1. Introduction by an older person. "The first eight commandments that we have studied were rules about actions. The Ninth commandment is a law about words. Two commandments out of the ten have to do with the sins of the tongue, the third and the ninth. The Tenth commandment is about our thoughts. Perhaps you have thought that what we think and say is not nearly as important as what we do. But what we do comes from what we think, or what we think about. Let us then pray that our thoughts be pure. No matter how hard we try, we can not keep all of these commandments perfectly, but if we pray to our Lord Jesus and ask Him to help us, then we can keep them.
2. A Junior boy read James 3:1-10.
3. In unison repeat from memory, Exodus 20:16.
4. Discussion of the ninth commandment by two Juniors. (a) **What is meant by "bearing false witness."** When we say something about our neighbors, whether friend or enemy, that we know is not true we are "bearing false witness." Lies may be acted as well as spoken, and any sign or action or even silence, if it is intended to deceive some one is a falsehood. (b) **We should love the truth.** Ephesians 4:20-25.
5. Bible Drill. Prov. 22:1; Ps. 5:7; Zech. 8:16, 17; Matt. 15:19; Isaiah 5:20; James 5:12; 1 Tim. 5:22; 2 Cor. 1:17; Luke 6:37; Prov. 19:5; Lev. 19:6; Matt. 5:37; Ps. 34:13-14; Matt. 5:34; Ps. 50:19-21; James 4:11.
6. All stand and sing in unison, "Yield not to Temptation."
7. In unison repeat from memory Exodus 20:17.
8. Discussion of the Tenth Commandment by two Juniors. (a) **What is meant by "covet?"** To covet means the thinking of the wrong kind of thoughts, of being envious, or jealous or of having an inward desire or wish which is sin. So the tenth commandment does not speak of an outward sinful act which is a crime, but it speaks of a heart sin. It's root lies in selfishness. Covetousness is wanting to have that which is not ours. (b) **Covetousness makes us forget God.** Luke 12:15-22. Evil desires draws us away from God. The heart is set on the world and the things of this world. Only when the old, natural heart has been replaced with a new one born of God is it possible for us to seek God and to delight in Him.
9. The story of a covetous man. 1 Kings 21:1-19 as told by a Junior boy.
10. Leader's heart talk. (Bring out the truth that the blood of Jesus Christ cleanses us from all sin.)

(Concluded on page 15)

Northern District Conference Program

To be held in the Bethesda Church, at Henderson, Nebraska, June 2 to 5.

Conference Motto: Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Peter 2:5.

Saturday, Ministerial Conference

Leader, Rev. I. J. Dick, Mountain Lake, Minn.

The afternoon session at 5:00. In connection with a lunch served by the local church. Especially arranged for ministers and deacons.

Subject: Round table discussion of problems and issues confronting ministers and churches. All ministers come prepared to state their problems.

Saturday Evening, 7:30

Leader, Rev. I. J. Dick.

Thema: Die Aufgabe des Predigers zur Belehrung der Glieder bezueglich seiner Pflichten in der Gemeinde, Rev. J. F. Sawatzky, Madrid, Nebraska.

Thema: Die Berufung und Einsegnung des Kandidaten fuers Predigtamt, Rev. Alfred P. Waltner, Marion, S. D.

Sunday Morning, 9:30

Local pastor leader

Home mission sermon, Dr. H. A. Fast

Foreign mission sermon, Missionary P. W. Penner

Singing in charge of the local church

Mission offering

Sunday Afternoon, 2:00

Conference sermon, by the Conference president, Rev. J. A. Tieszen, Marion, S. D. Appointment of committees.

Observations from the mission field, Dr. H. A. Fast.

Children's meeting during the afternoon of Sunday In charge of local congregation

Special singing

Sunday Evening—Sunday School Program

Leader, Edwin P. Graber

Theme: Suggested plans for Sunday School—memory work, North Dakota

Music: Bethel S. S., Mountain Lake, Minn.

Discussion: Sunday School problems and their solutions. The problems are to be presented by a representative from each state of our district. (Limited to 5 minutes each).

Solutions for the above problems open for discussion.

Peace Talk: Rev. Walter Dyck, Beatrice, Nebraska

Music by the various choirs of the Conference.

Monday Morning and Afternoon

Introduction. Prayer hour. Five minute quiet meditation. Season of prayer.

Leader, Herbert Widmer, Bloomfield, Montana.

Communion sermon, Missionary P. W. Penner

Communion sermon, Mrs. P. W. Penner

Geschaeftliches: a. Entgegennahme der Delegatenzeugnisse. b. Verlesen des Protokolls der vorigen Sitzung.—c. Bericht des Ehrenstimmenkomitees.—d. Bericht des Werbekomitees. — e. Bericht des Schatzmeisters.—f. Bericht des Komitees fuer Schule und Erziehung.—g. Bericht des Pruefungskomites. — h. Bericht des Evangelisationskomitees.

Theme: New tasks for our Northern District Conference. A comparison with the other District Conferences, Dr. H. A. Fast.

Young People's meeting during business session.

Monday Evening Young People's Meeting

Topic: Young peoples' work in our Northern District Conference. How does it compare with the work in the other Districts of our conference? Bethel C. E., Mountain Lake, Minn.

Open Discussion of the above theme.

Music: Bethany, Freeman, S. D.

Retreat pictures. Rev. Walter Dyck, Beatrice, Nebr.

Tuesday Morning—Education

Devotionals in charge of Rev. Helmut Ortmann, Munich, N. Dak.

Theme: Building a spiritual priesthood through our Christian education. To be brought by a members of the Educational Committee.

Unfinished business

Tuesday Afternoon—Women's Missionary Program

General singing

Roll call. Each society respond in any way they wish

Music: Salem Mennonite church, Freeman, South Dakota

Thema: Was ist meine Aufgabe als Glied des Naehvereins? Mary Bargen, Mountain Lake, Minn.

Duet, First Mennonite, Madrid, Nebr.

Recitation, Bethlehem Mennonite, Bloomfield, Montana.

Theme, How can we awaken more interest for the mission society? Swiss Mennonite society, Alsen, N. Dakota

Reading: Wisner, Nebraska

Music: Bethel, Mountain Lake, Minnesota

Talk: Our India Mission, Mrs. P. W. Penner (German)

Talk: The Indian mission in Montana, Miss Marie Buller

Offering

Tuesday Evening

Bible lecture: Dr. P. R. Schroeder (German)

Evangelistic Sermon: Rev. Jacob A. Friesen, Doland, S. Dak. (English)

Special singing before and after the speakers.

Wednesday Young People's Day

Motto: The Christian in the Modern World

Forenoon

Devotionals, Rev. Ed. Duerksen, Alsen, N. Dak.

Peace Talk: Rev. Walter Dyck, Beatrice, Nebr.

General discussion at close

Social Hour at noon for all young people

Talk: Our South American Mennonite Youth, Dr. H. A. Fast

Recreation in charge of local committee

Wednesday Evening

Chairman, Rev. Albert Schultz, Butterfield, Minn.

Evangelistic Sermon, Rev. P. W. Penner

Consecration Meeting.

Please notify A. W. Friesen how many are expecting to come to the Conference from your church.

Program for Nebraska All-Mennonite Sunday School Convention

To be held May 26th, 1940, at the M. B. Church, Paxton, Nebraska

Forenoon Session

10:00-10:15—Devotions led by Rev. Adam Ross, Culbertson

10:15-10:20—Musical Number by M. B. Sunday School, Paxton

10:20-10:40—Sermon on John 21:50 by Rev. Dueck, E. M. B., Henderson

10:40-10:45—Musical Number by Bethesda S. S., Henderson

10:45-11:05—Model Class (elementary) — Mrs. David Hooge, Henderson

11:05-11:15—Discussion of lesson taught

11:15-11:20—Musical number, First M. Madrid by Jr. Choir

11:20-11:30—Appointing of necessary committees and announcements

Afternoon Session

Topic: Spiritual Growth in the Sunday School

1:00-1:10—Opening exercises, First M. Sunday School, Beatrice

1:10-1:15—Song by M. B. Sunday School, Jansen

1:15-1:35—Theme: Spiritual Growth as concerning the Teacher

The Teacher should have:

a. A vision leading into gospel truths

b. A way of importing these truths to the pupil

c. Practical method of application, by

H. B. Kliewer, Henderson.

1:35-1:40—Musical number by E. M. B. Sunday School, Jansen

1:40-1:50—Discussion of theme presented.

1:50-2:10—Theme: Spiritual Growth in regard to the pupil.

The pupil should be willing:

a. To accept the truths presented.

b. Should grow mentally, morally and spiritually

c. Should be prepared for future service

by Abe Lowen, Culbertson

2:10-2:15—Trio by M. B. Sunday School, Culberteson.

2:15-2:25—Discussion of theme presented.

2:25-2:45—Theme: Spiritual Growth in regard to the Sunday School as a whole.

a. The Superintendent's aim to develop the school spiritually

b. Cooperation by patrons and parents

c. Growing step by step, year by year

by J. J. Friesen, Henderson

2:45-2:50—Musical Number by Pleasant View S. S.

2:50-3:00—Closing Exercises.

Evening Session

7:00-7:10—General Singing led by H. Dick, Henderson.

7:10-7:20—Opening by leader J. F. Sawatzky

7:20-7:35—Business and reports of committees

7:35-8:00—Songs by the different S. S. represented

8:00-8:10—Reading by M. B. Sunday School, Eldorado, Nebr.

8:10-8:15—Musical number by Second M. Sunday School, Beatrice.

8:15-8:35—Message: The value of church music. G. H. Jantzen

8:35-8:40—Musical number by M. B. Paxton Choir

8:40-8:55—Remarks and closing by Rev. H. Flaming, Paxton.

FIRST MENNONITE CHURCH, CHICAGO, ILL.

God is still blessing our work. People are interested and find a joy coming to our church. While a change of pastors is contemplated, we feel our work will go on unhindered. Recently a visiting minister was with us and we all enjoyed his message. The Congregation is getting ready (in connection with the cooperation of the Mission Board) to take steps to call a pastor to begin his work the 1st of August this year. We ask our readers to pray that the man who comes will be of God's choice.

Our church has been recently decorated and a new lovely carpet laid in the aisles and the platform. This has been brought about by the faithful membership of the church.

As pastor of the church it has been my privelege to fill a number of pulpits in and around the city. At one place where I had preached for a week, there were 22 who took the stand for Christ and the Church. We praise God who has seen fit to honor His word.

When I am relieved as pastor of the 1st Church I will give my time wholly to the unfortunate children of our great city. This work calls for prayer and help. Let me right now thank the Women's Missionary Societies of the church for their support in this work. They have been kind in remembering us in this work. Perhaps at a later date we might speak more along this line. We thank you for your prayers on our behalf. —*Rev. A. H. Leaman.*

A New Philosophy of Religion by Barth Karl

No doubt some of our ministers as well as others have heard, read and are interested in the new conception of religion as advanced by the German theologian Karl Barth. Using the excellent article by Rowena Kesler, entitled "Barthianism and Student Christian Work" in the April number of CHRISTIAN EDUCATION as a basis, we wish to make a few comments.

Miss Kesler relates that in the midst of religious fervor shown by the students from America at the World Conference of Christian Youth in Amsterdam, they received a sudden jolt when a European student of Barthian leanings asked, *"Why should YOU presume to build a better world? Only God can do that."* While it is very difficult to give the substance or definition of Barth's philosophy, the writer of the article referred to, has admirably succeeded in the following paragraph:

"Barthianism, as a sort of Calvinistic revival, asserts the supreme authority of God. Though God is unknowable and indefinable, He is infinite, transcendent, supernatural, revealed to man through faith. Man, made in God's own image, is subject to God; but he is depraved and sinful, and receives redemption only through the grace of God. Man discovers God's will by 'listening' for the Word of God which is received individually by man as God speaks to him. The Word of God is not the *Bible* nor is *in* the Bible. The Bible is important but it is the secondary word of God, relating the experiences of men in and through whom God spoke His Word. The Bible is, therefore, not infallible and can be subjected to modern scientific and historical criticism. Jesus, as both human and divine, is a revelation of the Word of God. The Church is the 'community of believers' in Jesus Christ, a spiritual fellowship of those seeking the Word of God. For Barthianism, the source of religious knowledge is revelation; the authority for religious truth is external to man—in God only. All dogma, all churches as either authoritarian organizations or as sociological institutions, all codes of ethics, all ecclesiastical orders and traditions are man-made—therefore irrelevant. Only the Godward elements in life are important. Hence, in spite of all man's efforts to improve society, the Kingdom of God cannot be brought to pass on earth. Man's ideas of progress and growth are illusions. The Kingdom of God is not encompassed by time and can only come, if at all, through the cataclysmic mercy of God."

We can probably agree with many of the tenets above set forth with some exceptions, and underscore a number of them, as with the supreme authority of God, that He is infinite, transcendent, supernatural, revealed to man through faith, but certainly God is knowable though only in part. Man is depraved and sinful and may have redemption only through the grace of God, but Barth makes no mention that this is only through the redemptive work of a Savior, Jesus Christ. Strange is his view that "the word of God is not *the Bible* nor is *in* the Bible" . . . that "the Bible is the secondary word of God . . . is not infallable and can be subjected to modern scientific and historic criticism." Could it be possible that the church of Christ which has been steadily teaching that the Bible is the inspired, infallable word of God in so far as He has seen fit to reveal it to sinful man is wrong and that what we consider to be the Word of God is a book of only secondary rank? Does not the Book itself, all through its pages, give undeniable proof of its inspiration and infallibility? We agree that Jesus is a revelation of the word of God or rather of God, that the authority for religious truth is in God only; that dogmas, all codes of ethics, etc. are largely man-made; that in spite of man's efforts to improve society, it appears quite impossible that the Kingdom of God can be brought on earth in that way.

How does the Barthian philosophy tally with *Education?* According to our type of education, man's possibility of development is limitless. Humanism has practically deified man and education. Barth's concept of man, that he is sinful, depraved and utterly dependent on the will of God, makes an education dealing with the whole man purely a factor of human events. Education as it goes is secular and therefore of no major importance. Beyond education lies the supreme reality and end of man — faith in the Word of God.

Toward "*Christian Education*" Barth is even more severe. Religious education, wrongly named, is not religious, it is merely another human offshoot. On the Protestant side it is absorbed in liberalism, and has become an "emotionalized social education." It is "a deadly poison that is falsifying the faith, selling the distinctive realities of the faith out to mere 'character education' which aims to make a moral and decent person with some aesthetic appreciations and idealistic thoughts."

Place of the Bible in Barthian philosophy. — It would make the Bible more central than in modern Christian education, with stress on *meditative Bible reading* as a means of discovering the Word and Will of God. The main purpose of Bible reading would be inspirational, to know the judgments of God upon man and His divine will; while the purpose of Bible study would be to concentrate on facts of secondary matter, such as human relations in the Bible, its bibliography, literature and ethics. "God revealed Himself to men in years past as recorded in the Bible. He reveals Himself to men today. So the Bible is not the only proof of His revelation. J. R. T.

It is a fact that the Bible can go the round of the world, and carry with it, in all its travel, its own mighty credentials.

(Concluded from page 11)

III. Mission Minutes

1. There have been very interesting letters from our missionaries in the "Junior Messenger." Ask a Junior to read one of these, selecting it himself.
2. What two Chinese teachers have been ordained as ministers? Refer to "The China — Home Bond."

IV. Closing Moments

1. Repeat in unison verse of the month, 1 John 5:3.
2. Pray in unison prayer of month. Psalm 143:10.
3. Sing softly one verse of "My Jesus I Love Thee"
4. In unison repeat the benediction. Numbers 6:24-26.

« « JOTTINGS » »

ATTENTION, WESTERN DISTRICT PEOPLE

The radio program to be given over station KFH, Saturday, May 4, from 10:15 to 10:30 a. m. is of necessity postponed by the manager to Saturday, May 11, from 10:00 to 10:15. Rev. J. N. Smucker will speak.

— *Rev. Edward D. Schmidt, Wichita, Kansas,* asks for this INTERESTING ANNOUNCEMENT: "Just received a call from Council of Churches asking us to take time on K.F.H. at 6:30-6:45 next week, Thursday, Friday and Saturday, May 9-11. We plan good programs and would be glad to have our church people listen in."

— *From a private letter by Miss P. A. Penner* we take liberty to share excerpts with our readers this and next week. Here is one: "One or two articles in English are in the course of preparation. There are so many demands for articles that, although I have a steno-typist, yet, it is impossible to meet all requests. Two typewriters are kept fairly busy. You will hardly believe this because so very little appears in the papers. Yes, but England, Australia and New Zealand get their share, to say nothing of private and business correspondence. Well we don't complain but simply state facts." Here is a missionary that does the work of two or three persons. It is a case of a man fully consecrated to the will of God, hence the seemingly impossible becomes possible. May He continue to sustain our senior missionary.

— *GOLDEN WEDDING ANNIVERSARY of couple of St. John congregation, Pandora, Ohio.* On April third it was fifty years that Mr. and Mrs. David Wherly have been married. The occasion was properly commemorated on Sunday, April 7th. About fifty relatives and friends met with the couple for a sumptuous golden wedding dinner. An informal program in the afternoon featured the singing of the hymns, "Great Is Thy Faithfulness", "Lead Me Saviour", by a quartet, "Under His Wings", by Rev. and Mrs. D. J. Unruh. The pastor, Rev. Unruh, then spoke briefly on II Sam. 7:16. A great number of people accepted the invitation of "open house" and called to extend their congratulations and best wishes. We pray God's blessing upon the couple and that much happiness be theirs in the years to come. — *Church Bulletin*

EBENEZER CHURCH, NEAR BLUFFTON, OHIO

In February our congregation had the privilege of hearing a returned missionary, Miss Mary Haas. She is on furlough from her missionary work in Africa.

Our Christian Endeavor societies sponsored the Fifth Annual Young People's Rally, April 4 to 7, at which time Dr. Roy L. Brown, a business man of Altadena, Calif., was the speaker. The theme of the rally was: "That I might know Him." Phil. 3:10. The messages were extremely inspiring and brought an abundance of blessings to many.

On April 11 and 12 this community had the rare treat of hearing Dr. John Zoller, Detroit radio preacher, at the high school auditorium in Bluffton.

— *Hanston, Kansas.*—Rev. A. S. Bechtel, pastor of the Menn. Church there, writes, 4-29-40: We had a fine rain during Saturday night and another nice one on Sunday evening, around an inch and a half all told. That changes the picture in this section greatly.

— *From a Young Reader in South Dakota.*—We are having cold weather and may have a frost tonight, April 29. We had 2½ inches of rain in one week. The people who have suffered so much from drouth are so glad and thankful for the abundant moisture. It fills our heart with hope for a good crop.

— *Freeman Junior College.*—That this school, the smallest of our Mennonite Colleges, has the courage and will to undertake big things, is shown by its announcement of a full-fledged correspondence course.

The reasons given for doing this are: To help serious minded teachers in their professional advancement; to help teachers meet state requirements: to meet the needs of teachers in service. The following courses are to be offered: English: Literature, 9 hours. Composition, 9 hours; Speech, 1 hour; Elementary German, 9 hours; Prin. of Economics, 3 hours; Survey of Biol. Sciences, 3 hours; Psychology: General, 3 hours; Child, 3-4 hours; Educational, 3 hours; History of Education, 3-4 hours; Prin. of Teaching, 3 hours; Rural School Management, 2 hours; Methods of Teaching, 3 hours; Rural School Music, 3 hours; Art, 3 hours.

— *Bethel College.*—Dr. A. E. Hertzler, nationally known surgeon and physician, and author of "Horse and Buggy Doctor", has agreed to be speaker at this year's commencement, at which 51 seniors are to be graduated.—Dr. E. L. Harshbarger, Bethel debate coach, was elected governor of the combined Kansas, Nebraska and Colorado district at the National Pi Kappa Delta convention held at Knoxville, Tenn., March 25-29. Over week-ends and practically every Sunday, the A Cappella Choir under the direction of Prof. Hohmann is out singing for communities nearby and for miles out. Friday, May 3, they sang before the United Mennonite Churches at Beatrice, Nebr., and from there they continued this trip into South Dakota.

— *Mrs. Edith Graham Mayo, widow of the noted surgeon, Charles Mayo,* Rochester, Minn. has been elected by the "American Mothers' Committee of the Golden Rule Foundation" of New York, American Mother as *representative of the best there is in woman hood,* the voice of inarticulate millions of mothers throughout the nation." Mrs. Mayo is the mother of eight sons and daughters, each of whom is said to be making his (her) life worthy of the honor bestowed on their mother.

— *Bluffton College.*—Dr. Wilson M. Compton, Washington, D. C., is the commencement speaker for this spring. Dr. Compton has been secretary and general manager of the National Lumber Manufacturer's Association since 1918 and is professor of economics in George Washington University. He has served on numerous governmental and business advisory boards. His mother was a Mennonite from the Trenton, Ohio area. Four representatives from the college faculty attended a meeting of alumni in Illinois last night, April 28, and are speaking in Illinois churches this morning and evening. Next week-end the college will be represented at the Eastern District conference in Philadelphia.

— *First Church, Allentown, Pa.*—The Mothers Class has presented an additional Communion Tray for the Church.—The illustrated talk on India, recently given here by Missionary John Thiessen was very enlightening and greatly appreciated.—Miss Grace Moyer has been appointed correspondent to *The Mennonite* in place of Mrs. Reuel De Turk who with her husband are moving to Warren, Mass.

— *Rev. D. P. Eitzen, Mt. Lake, Minn.*—One of our Mennonite ministers, for the second consecutive year holds the record of the first corn planted in that vicinity, which was on April 22. The seed used was a cold resistant hybrid variety. —*Mt. Lake Observer.*

— *A Worthwhile Entertainment.—Eigth Street, Menn. Church of Goshen, Ind.*— The Women's Association invites everybody to attend a book-review meeting in this church. Mrs. John Plank will review "Abe Lincoln of Illinois".—Those who have heard this excellent review say that one cannot afford to miss it.

— *Mennonite Church, Pretty Prairie, Kansas.*—It is reported that this church has ordered a supply of "Gospel Hymn"s for its use. An appeal to wait until our own new Hymn Book is ready didn't seem to take effect. It is discouraging to see one of our largest churches take this course. It would help unify the services in our churches to use a book that has been prepared with the view of serving Mennonite churches in particular.

Missionary G. A. Linscheid writes from Upland, Calif. that they plan to start on their return trip May 6, via Oklahoma to tend to some matters before getting back to Newton. They have been asked to take care of their old mission station for a while before new workers can be found to take the place vacated by Bro. and Sister Benno Toews.

Received by the Home Missions Committee Western District Conference

April 1940

Home Mission Board, Gen'l Conf., J. J. Plenert, Treas., $25.00; Tabor Menn. ch., H. B. Schmidt, $16.40; Mennoville Menn. ch., Mrs. O. C. Wehmueller, $13.75; Lehigh Menn. ch., R. Weinbrenner, $8.64; Lehigh S. S., R. Weinbrenner, $8.54; Fredonia, Kans. group, Marvin Schmidt, $4.00; Friedensfeld Menn. ch., H. B. Regier, $40.00; Montezuma Menn. ch., Leland Johnson, $2.74; Vona Colo. group, D. J. Tanner $3.15; Bruderthal S. S., P. F. Funk, $53.55; First Menn. Beatrice S. S., Henry W. Penner, $50.00; Meadow Menn. ch., Edward D. Goossen, $70.56; Garden Township ch., Paul E. Vogt, $31.25; Bethel College ch., Helen Penner, $23.07; Hebron Menn. ch., C. L. Wall, $17.43; First Menn. ch., Pretty Prairie,—Jacob B. Graber, $11.41. Total $379.49.

Gratefully acknowledged,
G. A. Linscheid, Treas.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. — Bishop Huntington.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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COULD IT BE DONE?

Would it be possible to have the European War come to a stop now, before the rest of that country is engulfed. Thinking people shutter with horror at the thought of seeing the carnage go on, with steadily increasing destruction of precious human lives, and property. If some prominent, outstanding leader or leaders, perhaps among the neutrals, could get the attention of the war-crazy belligerent leadership just long enough to think some sober thoughts as to whither this war is going to take them, the seemingly impossible might become a reality. Is there a man anywhere of the type of Martin Luther, who could stand and defend the right against a world of enemies? This arbiter or this group of arbiters of peace, if several could be found, would have to press both of the warring factions for concrete proposals of conditions under which a fairly just peace might be arrived at. President Roosevelt has been mentioned as a likely arbiter. And in some respects he would appear to be the logical man to advance this peace mission and, if necessary, to organize and head a peace commission to issue the appeal. He has behind him the prestige of a powerful nation which has not yet committed some of the sins chargeable to the European belligerents. He has the good will of the other nations of this western hemisphere and would get their cooperation. Thus he wields a stick of influence and power, bigger than the other Roosevelt did. He has evinced a good deal of interest in the subject of peace and peace movements. But he is sold to the Allies as may be plainly seen, hence he is naturally not in good graces with the German people. But if he could get the consent of his mind and will to consider it his holy duty, under God's leading, to ask the Allies and Germany frankly: "Under what conditions would you be willing to help make a reasonable peace, *now*, and stop the carnage which is bound to lead to the final destruction of your countries?" Who would want to deny that he wouldn't find listening ears? It is quite sure that the people of our nation would stand behind him in the effort to work for a peace based on justice and reason. And if the President would then assure those nations that America is prepared to take the lead in true disarmament, convinced that the use of the weapons of wholesale destruction can never bring peace nor happiness, this might be a further inducement.

What could we as Christians do to help such a movement along? In Old Testament times the people used to get down on their knees to implore God for help, when they were faced with destruction; yes, they even fasted in sack and ashes; and God would hear their petitions. Might we not expect God to be ready to listen again, if the true Christians in our land would unite in a season of prayer and pray this thing for peace in Europe through, in support of such efforts as were indicated above, or any serious efforts in that direction. The time has come when the leadership of the Christian denominations in America should get together and agree on a period of united prayer of all true Christians within their membership. If man does his part, God has always been found to do His.

* * * * * *

May 18, Saturday, Peace Day

On this day it is supposed that at least the Christian forces of the land seriously meditate on and pray for peace. Having no suggestions from our peace headquarters pertaining to a possible observance of the day, we hope that we may be pardoned for giving the following hints:

Whether in meetings or in private, our membership has every reason to engage in serious meditation. For one thing, should we not pray to God to forgive us that we, who make the peace principle our main doctrine, have split up into so many branches? And should we not humbly admit that critics may justly point their finger of scorn at us for our failure to be at peace among ourselves?

Again should we not fervently pray that God's spirit would so powerfully move the hearts of us Mennonites that the sentiment for an approach to union might induce the leadership of the different groups to begin looking for ways and means of bringing us closer together? What might have been the result if the Mennonites of America and Europe, instead of just standing for peace and passing resolutions about our adherence to Christ's teachings of peace, had given force to these principles in united action! T.

Laborers With God

"We are laborers together with God," 1 Cor. 3:9. Comparatively few people rightly estimate the real meaning and import of church work. What a glorious privilege, though, to have a part in the noblest task in the world, that of helping men to lead godly lives! What a depth of meaning advanced by the apostle Paul in this challenge: We are co-laborers with God." It is marvelous! *God,* the Almighty, the All-wise, the Omnipresent, creator and preserver of, and ruler over all things! *Man,* puny man, the mortal, the sinful, the shortsighted, the most helpless of all living creatures, called into direct partnership with God. It is "God and Company," against which all human venture, associations, companies, corporations, and even governments are as nothing, though they may serve a purpose. And what are silver and gold, material success and worldly honor, as compared with the business of leading souls to God? Beholding Christ, steadily going about doing good, praying and mending sinners' lives, hanging on the cross, bleeding, suffering, dying, should help God's coworkers to estimate the value of human souls and the share that they may have in getting men to know, to love and to serve God, and thus to find eternal life.

What does God require of colaborers with Him? In the first place, that they be His children, born again in the image of Christ. 2. That the work that they do must be grounded on the foundation other than which no man can lay, *which is Jesus Christ.* 3. That they be vitally concerned about the spiritual weal and woe of their fellowman, young and old, rich and poor, black or white. 4. That they study and pray for a true understanding of the vastness of this work with God. "Christ died for all," to save all. The whole world is the field of labor to be encompassed by this partnership. 5. That after all we may do, or try to do, it is God, all in all, that gives the increase. He has prepared the salavtion, he furnishes the tools, the Word, the means of grace, the great Comforter, the power and the will to work. It is He who crowns the work with succes if faithfully done. T.

A PREACHER'S FAVORITE PRAYER—

Almighty God, Thou Helper of those who proclaim Thy Word,

Help me to be patient in committees; true in statistics; honest in details; exact in finance.

Defend me from the sin of a roving mind; a lazy pen; a yawning mouth; and a thoughtless preparation.

Keep me steadily at my desk; at my book; at my message; at my work in my parish.

Give me according to my ability, thoughts to think; deeds to do; lives to lift; souls to save.

Be Thou the Horn of my salvation, and thus may I be able to preach deliverance to the captive, joy to the joyless, hope to the hopeless; salvation to the uttermost; in Jesus' name and for His glory. Amen.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHRIST IN INDIA

During the past six months various statements have appeared in the press, including our own church papers, concerning the state of affairs in India. We need to think deeper than some of these statements would indicate.

First of all, it is not true that our Christian activities in India have been curtailed since the outbreak of the war. Any statement which would tend to make any one believe that your work and our Christian and Mission Work in India has had the doors of opportunity closed since Sept. 1939 is false. The glorious Gospel has full play and hearts are strangely warmed and transformed as heretofore. Whatever the future may bring, it is a lie to believe that our Christian work has been restricted during the last twelve months. In our area, peace reigns. We go and come without being hampered. Our work continues as always.

As for complete "self-government" for India, the ruthless rule of "self-government" of those in the saddle in non-Christian lands of Russia, Japan, Turkey, Afaganistan and elsewhere is enough of an indication of what will happen here, if, in this non-Christian land, a non-Christian group as the "Indian National Congress" attains complete self-government. The "Indian National Congress" we must remmember is a political party, even as in the U. S. A., the Communist", the "Socialist", and "Democratic" and "Republican" parties. The term "Indian National Congress" is not at all synonomous with the term "U. S. A. Congress".

After Mr. Gandhi, Mr. Jawaharlal Nehru is next in command. He is reported to have openly said, "I have put religion and God on the shelf". If India attains complete "self-government", there is enough cause to permit us to believe that the communist hordes back in Afaganistan, and the Hitlerism of Congress Leaders will turn this fair land into desolation even as has been done in Russia and amongst the Japanese Masses where non-Christian blocks have their undisputed sway.

Let us not forget that when we call for complete "self-government" for India, that complete "self-government" in Japan has driven peasant farmers to such depths of despair that their best way out seems to sell some of their fine daughters into the geisha, and the remainder as prostitutes. Let us not forget what complete "self-government" by a non-Christian party has done to Mennonites, Lutherans, and Baptists in Russia. If Christ means anything, what can we expect of a bloc ruling this land, or any land, without the power of Christ?

The doors are wide open. If these times mean anything, they mean, — evangelize! EVANGELIZE!!

EVANGELIZE!!!! NOW for India is the way of salvation. Night may come when no man can work, — But NOW is the watchword for Christian Forces in India. Are you with us in Prayer? in Heart and Mind? In Stewardship? Shall India be amongst the Five Virgins with oil in their lamps, or amongst those without oil? S. T. Moyer

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CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN vs. SECULAR EDUCATION

By P. R. Schroeder

I

1. There is a difference between an *enlightened* and a *benighted* people. Examples of the two are the Ancient Egyptians and the present day Hottentots.

2. There is a difference between an *intellectual* and an *imperialistic* people. Examples of the two are the scholarly Greeks and the militaristic Romans.

3. There is a difference between the *Godly wise* and the *worldly wise*. Examples of the two are the Puritans who settled in North America for religious convictions, and the Spaniards who settled in Mexico and South America for the purpose of getting rich.

II

1. The nature of the educational agencies of a nation will determine the character of the people. There are two great agencies of education in our own country.

a. There is a secular agency—the government.

b. There is a Christian agency—the Church.

2. The government learned from the Church. But the Church has long since, even before the colonial days came to a close, surrendered her first right to educate its children, to the government.

3. Secular education is for this life, Christian education is for the whole of life.

4. Secular education ends in materialism. Christian education ends in eternal life.

5. Secular education ends in final moral failure. Christian education assures moral success.

III

Christian education is *similar* to secular education in the following:

a. It covers all the ground of secular education.

b. It demands the whole mind of man, the same as the other.

c. It prepares for this life, just like secular education tries to do.

d. It promises satisfaction, like the other.

But Christian education *differs* from secular education in certain marked aspects; all of them are listed in a classical Bible passage on "higher" education, Ephesians 1:17-23.

a. Christian education has an additional fountain of truth, beyond all sources of knowledge that are available to secular research. That additional fountain is "God." See Ephesians 1:17.

b. At best secular education has only partial insight into man's nature and purpose. Christian education has *a completed view of the why and wherefore of man,* indicated by "the hope of his calling," in Ephesians 1:18.

c. Because secular education has an incomplete and therefore a distorted measure of relative values, as between human life and other life, Christian education stands out above it, in that it has *a corrected measure of values,* "the riches of the glory of his inheritance in the saints," Ephesians 1:18. It learns to measure all values in their relation to the "riches of the glory."

d. Christian education has *resources of power* unknown to secular education, "- - the exceeding greatness of his power to usward - - " Ephesians 1:19-21.

e. Christian education builds on *a fellowship of kindred souls* entirely strange to secular education. This fellowship is "the Church, which is his body, the fulness of him that filleth all in all." Ephesians 1:22, 23.

IV

A glance at results:

1. Christian education *knows*, where secular education *guesses*.

2. Secular education *neglects God* and *exalts man* in preparation for his downfall. Christian education *exalts God* and *humbles man* in preparation for his glorification.

3. Secular education builds on the sands of time. Christian education builds on the Rock of Ages.

"THE KIND OF PREACHER I LIKE—enunciates clearly. Speaks with authority, as God's ambassador. Does not rant. Is not sarcastic. Speaks earnestly, as though he were saying the most important thing that could be said at the moment. Shows he knows and feels the burdens of the hearers. Aims to bring God to men and men to God. Lives in accord with the gospel he proclaims. Reveals an outline, but does not bore me with it."—*A. D. Hill.*

When a fountain pen begins to flow too freely it is a sign it is getting empty. "There may be a moral in this for the clergy," says *Rev. H. Cowly Carroll.*

WHY PEOPLE GO TO CHURCH

Some go to church to take a walk,
Some go there to laugh and talk,
Some go there to meet a friend,
Some go there, their time to spend,
Some go there to meet a lover,
Some go there, their sins to cover,
Some go there for observation,
Some go there to seek salvation,
Some go there to sleep and nod,
The *wise* go there to worship God.
— *Selected*

Mennonite Principles Must Be Declared

By Edmund Miller

No denomination can be better than its principles. Since this is true, the Mennonite Church has a glorious future if these principles will be declared to our people.

That there is a definite need in declaring them was revealed when our men, refusing to bear arms in the last war, were asked to give the "reason for that hope that was within them." Many of them knew little or nothing of that hope. Embarrasing incidents like these ought to challenge the Mennonite Churches to declare more thoroughly their beliefs. But have they?

Do our young people, as well as the older ones, know what our denomination stands for, and what its teachings are? The Fathers of Mennonitism lived and died for certain principles because they believed that they were not only for their immediate group, but for all Mennonites for all time. Yet Mennonites of this generation have, in many instances, lost sight of the real spirit of Mennonitism and its wonderful principles. It would seem that our Church needs a new baptism of self-respect.

If we were asked, "Why are we Mennonites?" what answer could we give? This topic about which to write was given to a group of Mennonite youth of high school age. Most of them gave these reasons: "Because my parents are Mennonites;" "Because I was taken to a Mennonite S. S., C. E., and church service;" "Because I was born a Mennonite;" "Because my Grandmother changed from ——— to the Mennonites." Only a few mentioned two, or at the most, three Mennonite principles which had become a part of them. One paper could have been entitled, "Why I go to Church," instead of the given subject. What is true of this group, I believe, is a fair example of many other groups in our denomination. The reason for this? . . We have failed to declare.

I am aware of the fact that we have too many so called Mennonites who do not agree with, and believe in, our principles. A Mennonite who does not believe in the Mennonite principles is as much an anomaly as an American who does not believe in democracy.

The Mennonite principles must be declared by every Mennonite . . . . declared in such ways as may be possible to him. They must be declared in SPEECH, in LIFE, in ACTION. They must be declared in every enterprise of the Mennonite Church. They must be declared in opposition to every social evil and in sacrificial promotion of every social good, not to further ecclesiastical ambitions, but to spread throughout the world that spirit which is peace, happiness and the brotherhood of man.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Relief Workers and Relief Funds

by Mennonite Central Committee

On December 1, 1939 Bro. M. C. Lehman landed at Genoa, Italy, and proceeded direct to Berlin, Germany for the purpose of organizing the Committee's Relief Service to Poland, and continues there.

From January 19th to April 4th Brother Amos Swartzentruber visited England and France and formulated the beginnings of War Sufferers' Relief projects in these two countries.

Bro. Ernest Bennett, worker in Spain since late 1938, is directing the projects begun by Swartzentruber from Paris as headquarters and is staying on until Bro. Claassen reaches the field.

Bro. Ted Claassen, Newton, Kansas was appointed April 13th to continue the service in France and England, and sailed May 4th, S. S. Washington for Genoa, Italy.

A total of $7,488.14 in cash and clothing valued at a total of $3,968.75 have been forwarded to Europe for Relief purposes since Dec. 1st, making a total of $11,456.89 or an average monthly expenditure of $2,291.38. With the channels now open for this service to War's innocent victims, and the distribution directed by our own Mennonite workers, liberal gifts to those needy ones are solicited and urged.

A BRIEF FAREWELL MESSAGE

April 29, 1940

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

As a brief farewell message before sailing for Genoa, Italy, thence to France and England, I would like to express my appreciation to the M.C.C. for the opportunity of being a channel through which they and the entire Mennonite Church may continue to be a blessing in offering relief to those in need in the war-torn areas of **Europe.**

After conferring with Brethren Swartzentruber and Hershey, I am beginning to realize at least in part the great task and responsibility that lies ahead.

I would covet your prayers that the work, which is to be done may not only offer physical relief to those who suffer and are destitute, but that through it all, God may be glorified and His name magnified.

Cordially yours in Christian Bonds,
Ted E. Claassen

Minister: "Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because he wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury." *G. D. Watson.*

Latest Lawsuit Against the Bible

You can have $1,000 if you will prove that there is any scientific mistake in the Bible. This offer was made to the public last October by the Research Science Bureau, Incorporated. The offer still holds good. The President of the Research Science Bureau is Harry Rimmer, Sc. D., D. D., and when the offer was published as an advertisement in the New York Herald Tribune, within two days Dr. Rimmer received a personal letter setting forth certain alleged errors in the Bible. Forty-eight hours later the writer of the letter brought suit against Dr. Rimmer for the $1,000 which had not been paid.

In due time this lawsuit against the Bible was tried in court. The plaintiff was William Floyd, publisher of a magazine called the Arbitrator. He said he had furnished 51 inaccuracies to be found in the Bible, and that Dr. Rimmer had refused payment.

The major contention of the plaintiff was that, according to the Bible, God sent too many quail for the people of Israel to handle, and that the record in Numbers 11 was a scientific fallacy.

Still another contention of the plaintiff was that, in one account of Genesis, Noah was directed of God to bring into the ark two of every sort of animals, and in another place was told to take seven.

After several weeks of legal skirmishing, the case came to trial. James Bennet of New York, the eminent lawyer who, like William Jennings Bryan, is a staunch Fundamentalist, defended Dr. Rimmer and the Research Science Bureau and the Bible in this now famous suit. The court proceedings were interesting! Some humorous incidents occured during the trial, as when the judge told the vice-president of the American Association for the Advancement of Atheism not to let his ego run away with him! Mr. Bennet's wit is inimitable, as his friends well know, and his brilliant intellect and life-time study of the Bible came into play.

On February 16, 1940, the Municipal Court Justice before whom the case was tried dismissed the suit on the ground that a prima facie case had not been established. This result was a complete victory for the defendents, and, as Dr. Rimmer puts it, "The Bible emerged from this unique trial with shining glory undimmed by the venomous attacks of unbelief."

Dr. Rimmer is well known for his brilliant lectures and writings in the field of science and the Bible, in which he has massed convincing scientific material showing beyond denial the truthfulness of the entire Bible as the inspired and inerrant Word of God. The story of the lawsuit is unique as a narrative of present-day attack against God and the divine vindication of the Scriptures. *It will appear exclusively in six or more articles in The Sunday School Times beginning in the issue of May 18, and it offers a priceless opportunity* to both believers and unbelievers, to pastors, laymen, Sunday school workers, college and university students and professors, in its true account of both sides of the famous lawsuit.

Sunday School Times, May 2, 1940

War Propaganda Revives Here

"As was inevitable, pro-Ally newspapers are launching a fresh propaganda campaign to take us into the war. Because of the recognized opposition to involvement, the propaganda usually stops with an emotional appeal for a decisive victory for the Allies. This means for the United States that when we realize that the Allies cannot win a decisive victory without us, we shall be expected to go into the war with our entire resources including several millions of our youth. For the British have now started conscripting millions of infantry, expecting that it will no longer be a sit-down war. The war slogan now is that we must 'save civilization'. *But this cannot be done* by the war method. The inescapable fact is that the entrance of the United States into the war could only hasten the destruction of Europe. We pointed this out last month. The airplanes we send to Europe to overcome Germany's great superiority in the air will start the active bombing, on both sides, of munition plants, railroad centers and other military objectives. Hitler will not wait until air superiority has been definitely given the Allies. From his new bases in Norway his planes are within easy striking distance of Great Britain. A dog-eat-dog process will start and, since civilians are sure to be killed, atrocity stories can all too easily inflame hatred on both sides to a pitch where the 'all-out' war of extermination will start. The utmost that the United States can do for the Allies by going in with our entire resources is to hasten the black-out of all western Europe, while our country will be so exhausted by the effort that we shall not be in position to contribute to Europe's rehabilitation when the war is over. The whole western world will be flat. In that condition, every country that participates in the war will be an easy prey to revolution or to a ruthless dictatorship. There is a better way to save civilization than war. What President Roosevelt wrote Hitler and Benes some two years ago is true now and forever: 'I am persuaded that there is no problem so difficult or so pressing for solution that it cannot be justly solved by the resort to reason rather than by the resort to force. And force produces no solution for the future good of humanity.' The great virtue of mediation is that neither side 'surrenders'. Both sides 'win', and they win in a real sense, just as they 'lose' in a real sense if they go on with the war, as is shown conclusively on page 4 of this issue of PEACE ACTION. There will be little if any difference in the living of 'victor' and 'vanquished' at the end of a five-year war of exhaustion, but a negotiated peace this year,if properly followed up, can be the beginning of better international feeling and ultimately a new world." *Peace Action, April, 1940*

SERMON SKETCH

"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE"

by H. A. Claassen, Freeman, S. D.

Matthew 11:12.

This statement comes from the lips of our Lord when John was imprisoned and sought an explanation concerning such experiences permitted by God. John who had faithfully prepared the way for the ministry of the Messiah, was suffered to perish in prison. After three years of even a more marvelous ministry on the part of Jesus, Himself suffered violence as king of the Kingdom of heaven. Within four more decades all except one of the twelve Apostles of the Lord suffered violence. During the two Milleniums of the ministry of the Holy Spirit in and through the Church the Kingdom of Heaven has suffered almost continuous violence until now.

The first book of the Bible records that after the union of the sons of God with the daughters of men a great civilization sprung up, "and the earth was filled with violence." Of the two men who in those days walked with God and by the Spirit of God ministered a restraining influence striving, witnessing, preaching against sin, one was taken; the other left to build the ark and be a type of salvation through faith in Christ to us who live in these days of violence. When Noah had finished the ark, at the word of the Lord, he and his family went in and God shut the door behind them. The judgement of God fell upon a highly civilized race, destroying all but those in the ark.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."—Ours is a day of a great civilization. Science, arts, inventions, industry, commerce, society and a union of children of God with the children of the world flourish as never before. But God looking upon the earth, would not He then say, the earth is filled with violence, and the day of man's rule over men must end in judgment.

The violence of our day is not confined to the battle-fields of Europe and Asia. Within the nations, ours not accepted, the race- and class-hatreds rage. Was there a day since the dark middle ages when the waves of antisemetism went so high, when industrial strife, carnal lust crippled not only production, but homes and families, institutions and laws of God with ruthless disregard.

However, the Lords statement in this text indicates something more vital than a prophecy which we behold as an historic fact and present reality. Violence on the part of such who enter the Kingdom is necesstary. Ours is an age of pleasure loving ease. People care little for perishing souls. Neither do we find many who are concerned for their own soul's salvation. We lack conviction of our lost condition. God who is love cannot punish man forever. Many expect a second chance after death. Jesus says, "The violent take it by force." He would have us know that force is required on the part of the sinner seeking salvation. We must sell all that we have and follow Him. We are to take our cross upon us and follow Him. We must practice self-denial and mortify our flesh. This requires violent determination not toward others but to ourselves. The power working such conviction, strong and unwavering desire to make our calling and election sure is the Holy Spirit. He works faith and a new life in the believer as we follow His promotings. Let us watch and be sober. Awake my soul, stretch every nerve and press with vigor on; A heavenly race demands thy soul, and an immortal crown.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

May 26, 1940

JEREMIAH ANNOUNCES THE NEW COVENANT

Jeremiah 31:31-37. Read Chap. 31

Introduction

In today's lesson Jeremiah is trying to inspire his people with a new hope. It was late in Zedekiah's reign and the fall of Jerusalem, much predicted, was near at hand. Jeremiah's message was built on the real character of God. He emphasizes the idea of God as the Father of His people. The prophecy of our lesson has to do with Israel's coming restoration to glory, when the people shall be greatly increased and Jehovah will watch over them (vs 27, 28). The "coming days" refers to the time when Jehovah shall come to earth in the person of Jesus. Each one shall suffer for his own sin (vs 29, 30).

The New Covenant vs 31-34

God is promising the new covenant. He is speaking and He will establish the new religious order of things when He comes in the person of Jesus (v31). Man could do nothing by himself. While Jeremiah is speaking directly to Israel, it is clear from Jesus' words that this new covenant to be established through Him, is for all people (see also Gal. 3:29). The new covenant will be of a higher order than the one made with Israel through Moses. In that God pledged to take Israel as His people and they in turn pledged themselves to take Him as their God. He led them out of Egypt, protected them and provided for them (v32), yet they were disobedient to Him. Israel had ratified the covenant with the blood of the sacrifices which was sprinkled upon the altar and the people. The rebellious people constantly violated their solemn pledge to Jehovah and Jeremiah proclaimed the dire judgments sure to come as a result of sin.

There is hope and assurance. God's patience and love are not exhausted. There shall be a restoration of Israel. God will make a new covenant after the days of verse 31 have fully come. There shall be a new spiritual order of things. The new covenant is to be spiritual in character and give all persons direct access to God. This law is to be written in their hearts, working a spiritual transformation and creating an inward desire to do right and to be obedient to God. The new covenant is personal and the keeping of it is by personal choice, the fruit of a spiritual birth. Each one shall have direct access to God and the privilege of knowing Him (v34) and He will pardon and forgive.

God's Assuring Grace in the Covenant vs 35-37

The glories of nature are the handiwork of God (v35). They are evidences of His power and grace and all people should believe Him. Captivity was imminent, but there shall be a restoration from it. God's covenant is valid and Israel shall survive as a people, saved, not on its own merits but because of God's covenant promise (v36). Israel has been preserved as a distinct people since they rejected Christ, an evidence that the eternal God is guarding His covenant people. The new covenant made in Christ, brings to us abundant spiritual blessings, made possible by what He has done. Through Him God has established a spiritual covenant with man.

DOCTRINAL - DEVOTIONAL

PEACE AND SAFETY

When a navigator leaves port he begins at once to chart his way across the ocean. At the end of each watch he takes his bearings, estimates the distance his ship has sailed, and marks his position on a chart. A navigator must know at any time where he is. If he does not know and has lost his bearings, then he is in danger, particularly if he is close to shore in foggy weather or in a stormy sea. Once the ship is in the breakers she is in grave danger, and the chances are that she will be wrecked.

A study of international affairs convinces even the most optimistic student, that America is at the crossroads and that unless humanity experiences another visitation of Supernatural Power, the present civilization will not be able to survive. If we dishonor God he will dishonor us, if we honor God he will honor us. One thing startling about the present situation is, that our own nation is without sufficient leaders. Most of them are materialistic, having been trained in the logic of materialism, having attained success in the accumulation of material things. They have become the leaders of a civilization which is positively materialistic, and consequently, they are naturally bewildered at a time when all material things are losing their value.

No, we can not expect better results of our politicians and statesmen, our financiers and captains of industry, of our lawyers and professors of economics, but we do expect it of our clergy, the spiritual leaders of our country and the shepherds of their flocks. The present silence of the theologians is perhaps the strangest of all the strange phenomena that startled the world in those days. Modernistic and rationalistic theology does not concern itself with prophetic interpretations of the Holy Scriptures except to scoff.

Mr. H. L. Mencken, one of the leading editors of the country, cynic and agnostic, brought a scathing charge against the modern clergy in the April 1932 number of the American Mercury for their falure to enlighten the people on the meaning of the present day crisis and its outcome. Mr. Mencken points out the ridiculous position of modernistic preachers against the Inspired Teachings of the Scriptures. He said, "If the Bible is inspired, then the modernistic clergy has no right to change the least jot or tittle of it, and if they can not change it they must swallow everything that the fundamentalists find in it." Mr. Mencken then points out the condition the world is in at present, that it is clearly predicted by Scriptual Prophecy; yet the subject of prophecy is never mentioned from modern pulpits, and the congregations are kept completely in the dark concerning it. He also refers to the 21st chapter of Luke which lists a number of signs that are clearly visible today, and speaks of the distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth. Such a challenge coming from such an iconoclast as Mr. Mencken is, who has done his share in destroying people's Faith in the Word of God, is that much more remarkable; and we hope that his honesty of purpose will help to undo the harm that his destructive criticisms has done in the past and will arouse the clergy of our land to study the Bible prophecies concerning the present day and present them to their congregations.

When all human efforts are failing is it not time for America to stop and investigate? All through the Old Testament we can see the Promise of the Messiah gradually unfolding before our eyes. God's great plan, program and purpose is unfailing. Paul had been asked by the Thessalonian Christians what would be the sign of Christ coming at the end of this age? Paul described the end of this age to be one characterized as a great Peace movement.

Peace posters adorn the churches; Peace movements of every description clamor to attract the attention of the masses, that are kidding themselves into a Fool's paradise. Thus the word Peace has been printed billions of times in thousands of press articles during the last few years. Dr. Goebbles launched a Peace campaign not so long ago throughout Germany saying, "The peoples of the world want Peace." What a hypocritical cry. When they cry for Peace, sudden destruction shall come upon them. This world cry for Peace is the very feature which Paul foretold characterizes the days of Armageddon, also the Scriptures plainly says that there will be no Peace until the Prince of Peace Comes. Thus John in a spirit projected into the future, witnessed the close of the present order and the ushering in of a new and better day with all Creation acknowledging the righteousness and justice of God, paying homage to His Son as they proclaim Him King of Kings and Lord of Lords.

Mrs. Earl O. Edwards,
Member of St. John Menn. Church, Pandora, Ohio

The Mennonite Song Festival

The Mennonite Song festival, which has become an annual institution, will again be held June 2, in the Bethel College Kidron Bowl.

An innovation from previous years will be tried. Whereas in the past years the churches have been divided into District Choirs, this year established organizations, such as quartets, mixed choruses, ladies' choirs, men's choruses, and orchestras will be employed. It is hoped that this arrangement will eliminate the rehearsals that are so hard to get in during the busy spring weeks, and that otherwise it will stimulate interest because of the natural interest in existent groups.

The program will be ready for publication after a few minor details can be arranged. The afternoon program will begin at 2:30 o'clock and the evening program at 7:00. It is planned to unite the various groups appearing on the program together with EVERYONE else who is interested in choral singing, in one grand chorus both in the afternoon and in the evening. We want the bleachers packed for the singing of these old beloved chorals. The rehearsals for the grand chorus will be held Sunday, May 26, at 2 p. m. in the College Chapel and also Saturday evening, June 1, at 7:45.

Last year a band was organized which appeared on the evening program. Our aim this year is to enlarge this band to 250 pieces. If you are playing an instrument whether you are old or young, may we ask you to come and join us? Pack your instrument and music stand and meet with us in rehearsal May 19 at 2 p. m. and again May 26 at 3 p. m. at Bethel College. The music scores will be furnished to those that cannot bring their own.

We plan to use the following numbers: Seeds of Cadmus—Johnson; Travel Overture—Buchtel; Morning Festival Overture—Monger; Hall of Fame—Olivadoti; Manitou Heights—Christiansen.

Chorals: Grant Us to Do with Zeal—Bach; O Light of Life—Bortniansky.

Come and enjoy the festival with us.

The Women's Association of Bethel College will again serve lunch on June 2.

Music is the only art of Heaven given to earth, the only art of earth that we take to heaven. It is for us to unfold and develop it by instruction and cultivation. — *C. W. Landon.*

IN MEMORIAM

ANDREW DAVID SCHMIDT, son of David A. and Helena Teske Schmidt, was born October 25, 1862 in Heinrichs Dorf, Russia. In 1874, at the age of 12 years, he came to America with his parents. They arrived at Yankton, S. D., but later moved to Freeman. This was his home until 1931 when he and his wife moved to Hillsboro, Kansas. The pioneer days in South Dakota were full of suffering and struggle, but constantly their voice of thanksgiving was raised to God for their new home in America.

At the age of 18 he was baptized and received into church membership. On the 28th of October, 1884 he was united in holy matrimony to Anna J. Graber. To this union were born nine children. After many years of suffering his wife fell asleep in the Lord on November 25, 1915. In April 1920 he was united in his second marriage to Mrs. Anna Mosiman and thus also assumed the father's attitude to her two children.

He was active in the church circle. With his family he was found in church every Sunday except when sickness prevented. He served the church in several official capacities. Both in Freeman and Hillsboro churches he served faithfully in the capacity of deacon.

He always enjoyed the best of health until 1938 when he began to suffer from hardening of the arteries and heart ailment. More recently he was confined to his bed, getting up only occassionally and gradually even that privilege was denied him. He became weaker and weaker and apparently without suffering or pain he quietly fell asleep, Friday, April 19, at 1:23 a. m.

He leaves to mourn his departure his wife and her children and families, Mrs. Rosella Bartel and Reuben Mosiman of Hillsboro; his children, Mrs. Helen Toews of Grand Forks, N. D., Mrs. Eda Bose of Chicago, Mrs. Lydia Kaufman of Freeman, S. D., Rev. Edward D. Schmidt of Wichita, Albert A Schmidt of Freeman, Mrs. Tillie Schrag of Freeman S. D.. Dr. Henry A. Smith of Chicago and Mrs. Ann Schroeder of Yankton, S. D., 21 grandchildren, 3 great grandchildren, two sisters and a great number of other relatives and friends.

Proverbs 13:22: "A good man leaveth an inheritance to his children's children." He called his family to the bedside and, naming them one by one, he spoke a blessing upon each one personally. He longed to go home and be with his Maker. God granted his wish. Now he rests in peace. He reached the age of 77 years, 5 months, and 24 days. At the funeral in Hillsboro, Rev. J. M. Regier, assisted by the Reverends P. W. Penner and J. H. Epp, conducted the services. At Freeman, S. D., where the body was taken for burial, the Reverends A. P. Waltner and Albert Claassen officiated.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

CALIFORNIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

"The Ready Christian" was the theme of California's 20th annual Sunday School and Christian Endeavor Convention. Representatives of the six Mennonite churches in California met April 12 to 14 at the Atascadero, California Memorial church, the host being the San Marcos, Paso Robles church.

Featured during the Convention were two forums on Sunday School and Christian Endeavor methods. Three speakers presented "The Sunday School in the Church Program" by discussing attendance, teaching methods, and the vacation Bible school. Likewise, "The Christian Endeavor in the Church Program was handled, with practical suggestion on the planning of C. E. programs, the significance of the pledge, and the improvement of our music. This was followed by a stewardship presentation by the young people of the Reedley church.

Juniors too, had a part in the Convention. During the business session, a Junior Conventionette was held for the youngsters. Here they could sing and listen to talks especially for them. Then, too, on Sunday forenoon, the Juniors were responsible for the closing exercises of Sunday School. Your representatives from the various churches served by singing or recitation.

One of the greatest projects facing this Convention was the challenge of Christian service in the migratory camps in and about Shafter. Rev. Paul Pietsch, who has been working in this capacity, spoke to the Convention Friday evening, illustrating his message with pictures of the work. It was decided that we accept the challenge and consider it a missionary enterprise.

During the banquet Saturday evening, a short celebration was held, this being the 20th anniversary of the Convention. Mr. C. F. Mueller, one of the originators gave a short talk, linking the spirit of the past with the hope of the future. A short skit about the California Retreat was also presented, and Miss Emma Ruth showed some moving pictures taken at the past two Retreats.

"The Christian Ready to Obey Christ" was the topic of a message given by Rev. D. D. Eitzen, Saturday evening. Everyone faces conflicts in life, and the only way to overcome them is to yield oneself to the Lord, and we will be drawn closer to each other as well as to Him. Sunday forenoon, Rev. C. Hege, of Paso Robles, presented the message on "The Christian Ready to Answer and Witness for Christ." A transformed life and renewed spirit, as referred to in Romans 12:2, are neccessary to the Ready Christian; then his life will be a witness in itself.

The Convention was afforded a special treat by a concert presented by the Reedley Men's Chorus Sunday afternoon. Many a favorite sacred selection was well rendered by this group, and their testimony in song rested as a benediction on the events of the preceding days of fellowship and inspiration. Thus our Convention came to a close. We praise the Lord for the blessed experience He has given us, and may we all be found "Ready Christians!" —Louise Richert.

CONVERSION AND PEACE

We believe whole-heartedly in the conversion of heathen peoples to Christ. For it we give hard earned money. For it we pray. Must our missionary activity, our zeal for converting people to Christ stop there? No, we can reap even greater blessings by becoming aware of a task at our doorstep, namely, the conversion of Christians to the Pacifist stand.

When we think honestly and clearly we realize that men are not converted to the fulness of Christ in an instant. The fulness of Christ can never be exhausted. But when men open their hearts unto Him, they ever attain unto a larger meaning of Christ. So came the conviction that slavery and the drinking of hard liquor constitute sin. So must come the conviction that the use of all violence is sin.

Our task is to present by life and by word the message of peace, and to support others who are so doing. The following are a few suggested steps that we can use: (1) Strive to know more fully the Christ of Peace as revealed in the Bible. (2) By prayer cultivate the peace within you. (3) Delve into the political and economic facts connected with the peace problem. (4) Utilize and support the Institute for International Relations which is held in your state. There will be such institutions in the following states where Mennonites live, Oklahoma, Kansas, Iowa, Oregon, Indiana, California, Ohio, and Pennsylvania. (5) Participate in peace teams which carry the messages of peace to others who do not share our convictions. (6) Engage in the active expression of Christian goodwill. (7) Contribute to the work of our Peace Committee.

May 18th is to be observed as *World Peace Day.* On that day millions of Christians will be arrayed in arms against each other. Certainly here is a field ripe unto harvest. Shall I be true to the mission task at my hands? Let me, this day, decide on some concrete, definite way in which to bring the Christ of Peace to those who know not such a Christ. R. W.

BLUFFTON NEWS-BITS

Leonard Metzker, from Roaring Spring, Pa., will be president of the Men's Gospel Team next year. The Women's Gospel Team elected Jean Kolb from Fairview, Michigan, as president. Kenneth Tapke, junior of Weston, Ill' succeeds Karl Schultz as president of the Y. M.

The Ohio Students Conference on Public Affairs will convene on the Bluffton campus, May 17 and18. The nature of the conference is purely academic, with panel discussions in the political, economic, and social fields. James Griffith of Bluffton is the president of the conference

"Let My People Go" was presented by the Bluffton Peace Action Club at a District Young Peoples conference, held at the Grace Mennonite church in Pandora.

Three Bluffton college students, Karl Schultz, Kenneth Tapke, and Gaylon Thomas, represented the Y. M. C. A. at the annual Leadership Training Conference, held at Bowling Green University, April 19-21.

Senior Department

Senior C. E. Topic for June 2, 1940

THE POSSIBLE YOU

Main Topic References: Isa. 40:28-31; I Cor. 1:26-29

I. Worship Service:

1. Songs: "Rise up, O Men of God"
   "Lead on, O King Eternal,"
   "I'm Pressing on the Upward Way"
   "Earthly Pleasures Vainly Call Me"
2. Reading of main topic and prayer.
3. Special music — women's trio.
4. Offering for mission project.
   (It might be well to chose some definite project for some special mission station — the Mission News and Notes brings various needs to our attention from time to time).

II. Leader's Introduction

The externals of life change, but the human heart still swings through the full gamut of human emotions. Love, joy, sin, sorrow, remorse, punishment, forgiveness, faith, restlessness, sacrifice, vicarious suffering, patience, tolerance—all the things that go to make up the sum of human life remain the same throughout the ages.

Your emotions may make or break you. They should become a mighty force in the making of the possible you. They should strike down to the hidden sources of the **streams of the will**, rousing the spiritual forces that not merely change momentary conduct but remake the essential quality of life. It is the emotion that transformed Paul from one sort of fire to another. It is the sort of thing that shook the lives of Huss and Calvin, of Knox and Wesley, of Luther and Zinzendorf. It is the sort of deep, eternal fire that made Jesus Christ so truly warm in the hearts of those who met him.

III. Suggested Topics for Short Talks

1. Good advice to youth. Eccl. 12:1, 13, 14.
2. A youth with possibilities. I Sam. 16:11-13.
3. Wisdom is vital. Prov. 8:10-17.
4. Every man, his own task. Rom. 12:3-8.
5. Understanding God. Jer. 9:23, 24.
6. A well-trained young man. Acts 22:1-3.

IV. For Discussion

1. What ideals must we cherish in order to keep on growing?
2. What kind of people will be a help to us to become finer and nobler?
3. How may we lay hold of God's help to become more Christlike?

V. Facts for Study

Who was the great musician who said, "If I miss practicing one day, I notice it; two days and my audience notices it; four days and all the world notices it." Must we too continually "practice" our Christianity if we are not to lose it?

A few years ago a visitor to the campus at the University of Southern California made a never-to-be-forgotten plea to the student body. He said that a man who was planning to become a lawyer should become a lawyer plus; that the one who was to be a doctor should be a doctor plus; and the musician should be a musician plus. Such individuals would be those who fulfilled the technical requirements of their respective professions, but he added certain other qualities. The really successful man must be able to perceive and appropriate not only life's ordinary values but life's greatest values as well.

What is true of doctors, lawyers, musicians and other professions is just as true of those who are Christians and would become more Christlike. They must not fulfill only the letter of the law, but must become imbued with the Spirit of their Lord and Master.

> Who knows what call the voice of Jesus brings
> To youth who look brave-eyed into the heart
> of modern life!
> Do modern lepers need release from sin?
> Do some bear burdens, poverty and want? . .
>
> Is there the easy path of good enough
> Which keeps one from the best?
> In all these things God calls.
>
> He needs young hearts, young minds, young
> hands,
> To fashion out the world that is to be.
> Who hears?
>
> —John Irvin.

The way to become "the best possible you", is to forget yourself and live for others, to lose your life that you may save it.

VI. Illustrations:

The Growth of Habits

An old teacher was once taking a walk through a forest with a student at his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well in the earth; the third was a small shrub; while the fourth was a full-sized tree. The tutor said to his young companion: "Pull up the first."

The boy easily pulled it up.

"Now pull up the second."

The youth obeyed, but had to grasp it with a firmer hold.

"And now the third."

This time the boy had to put forth all his strength before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, could not be budged.

"This, my son, is what happens with our habits. When they are young we can do with them what we will. When they are deeply rooted, they are part and parcel of the person.

I grew up in a home where the fires of religion were always kept burning. We had very few "things," but we were rich in invisible wealth. We never ate a meal that was not begun with a word of thanksgiving. We never began a day without a family gathering at which was read a chapter of the Bible, after which there would follow a period of silence. These silences, during which all the children were hushed with a kind of awe,. were very important features of my spiritual development. There was work inside and outside the house waiting to be done, and yet we sat there hushed and quiet. I very quickly discovered that something real was taking place. We were feeling our way to the place from which living words come, and very often they did come. Some one would bow and pray so simply and quietly that God seemed close indeed. The words helped to explain the silence. We were now finding that for which we had been searching. When I first began to think of God, I did not think of him as very far away. In these simple ways my religious disposition was unconsciously formed, and the roots of my faith deeply planted. —**Rufus Jones, Ph.D.**

VII. Food for Thought

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.
God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.
— F. J. Gilman.

INTERMEDIATE DEPARTMENT

June 2, 1940

THE PRICE OF FRIENDSHIP

Song: "Saviour, Like a Shepherd Lead Us"
Scripture Reading: John 15:8-15; Prov. 18:24.
Song: "I've Found a Friend, O Such a Friend"
Solo: I Choose Jesus"
How to win friends.

1. By kindness. (Acts 28:1-10).
2. By helping them. (Mark 2:1-12).
3. Win friends by love. (John 15:12).

Prayer Hymn: "Saviour, Teach Me Day by Day"
Sentence Prayers:

How to keep friends.

1. By being friendly. (Prov. 18:24).
2. By serving them. (John 19:25-27; Luke 22:24-27).
3. By being faithful (Ruth 1:16).
4. By being sympathethic (John 11:1-46).

Quartet Number: "What a Friend We Have in Jesus"

Questions:

1. What kind of a friend are you?
2. Are your friends able to trust you?
3. How can we be better friends?
4. If we are friends of Jesus, what will we do?
5. How should we choose our friends?
6. Name the good qualities that you want your friends to possess.
7. Do selfish people generally have friends?
8. Should loyalty to a friend and a desire to shield or to please him cause you to do wrong?

Song of Consecration: "I Would Be True".
Quotation to be read by Leader:

A faithful and true friend is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk of a friend; nothing more difficult than to find one; nothing more rare than to improve by one as we ought. A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

He who has made the acquisition of a judicious and sypathizing friend, may be said to have doubled his mental resources. —Robert Hall.

Song: "Blest Be the Tie That Binds" (Have all rise and join hands during the singing of this hymn and use it as a Benediction. The pianist should continue playing this Hymn as the members leave).

(Helps for this topic were obtained from the book "Intermediate Expressional Services by N. M. Whitewell by permission of the Standard Publishing Co.

JUNIOR DEPARTMENT

Program Suggestions for June 1940

THE BEATITUDES. Matthew 5:3-10

June 2: "Blessed are the **poor in spirit**, for theirs is the kingdom of heaven." Matthew 5:3; "Blessed are they that mourn: for they shall be comforted." Matthew 5:4.

June 9: "Blessed are **the meek:** for they shall inherit the earth." Matthew 5:5; "Blessed are **they which do hunger** and **thirst** after righteousness: for they shall be filled." Matthew 5:6.

June 16: "Blessed are the **merciful:** for they shall obtain mercy." Matthew 5:7. "Blessed are **the pure in heart:** for they shall see God." Matthew 5:8.

June 23: "Blessed **are the peacemakers:** for they shall be called the Children of God." Matthew 5:9; "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matthew 5:10.

June 30: "Ye are salt." "Ye are light."

Song of the Month: "Blessed Assurance Jesus is Mine."

Verse of the month: James 1:22, "Be ye doers of the word, and not hearers only."

Prayer of the month: "The Lord's Prayer."

Program for June 2, 1940

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matthew 5:3.

"Blessed are they that mourn: for they shall be comforted." Matthew 5:4.

For the worship corner, use Hofmann picture of "The Sermon on the Mount."

To the Leaders—

There are some parts of the Bible that every child who goes to Sunday School knows. One of these is "The Beatitudes." Most children of Junior age can say them by heart, but many do not know much about what they mean. Our work with the Juniors should be meaningful and constructive, helpful to every day living. If we keep this in mind during this study it should prove worthwhile.

Spurgeon says, "The Beatitudes before us which relate to character are seven; the eighth is a benediction upon the persons described in the seven Beatitudes when their excellence has provoked the hostility of the wicked."

I. Worship Period

1. Prelude. Quiet music.
2. Call to worship. Sing in unison, all heads bowed. "The Lord is in His Holy Temple, Let all the earth keep silent before Him." Habakkuk 2:20.
3. Song. "Blessed Assurance Jesus is Mine."
4. Scripture by a Junior girl. Luke 6:20-31.
5. Prayer, by the leader.
6. Talk by a Junior boy.

True Happiness

"Every day that we live we ask God to bless us. Without his blessing we can never be happy for God's blessing is the only happiness that is really worth having. A man once purchased a ring. He bought it for pure gold, but it was only plated. After a short time the gold wore off and he found that the ring was not worth anything. It was brass. There is plenty of happiness in the world like that ring. It looks like the real thing, but it des not last, it wears off and leaves us unhappy. The only real happiness is that which comes from Jesus. Only if we are His purchased by His precious blood can we be truly happy. In the Beatitudes Jesus was talking to those who belonged to the kingdom of God.

7. Girls Chorus. "Oh Happy Day."

II. Study Period

Aim: To help the Juniors to understand what is meant by the "poor in spirit" and they that "mourn." To help him to true humility and repentance.

1. Introduction:

The word **beatitude** is not found in the Bible, but it means **blessed** and blessed means **happy.**

2. Junior girl may read Matthew 5:3-10, using the word **happy** instead of **"blessed".**
3. In unison repeat from memory: Matthew 5:3.
4. Talk by a Junior boy.

"What is meant by the poor in spirit"?
   a. To be gentle and humble.
   b. To feel how much we need God.

5. Talk by a Junior Girl.

"What is the promise given to the poor in spirit"?
   a. The kingdm of heaven. If we realize that we are nothing at all, that we can do nothing, but need our Lord Jesus, and ask God to forgive our sins for His sake, then we will enter the kingdom of heaven.

6. All boys repeat from memory: Matthew 5:4.
7. Talk by a Junior Girl:
   "Who are they that mourn"?
   "How can mourning bring happiness"?
8. Talk by a Junior boy:
   "What is the promise given to those who mourn"?
9. In unison read: 2 Corinthians, 7:10.

III. Mission Minutes:

1. "A Mission Spell-Down". The Juniors line up. the leader names a missionary, the Junior responds quickly with the name of the field in which that missionary labors. If incorrect he is seated. Object: To see who remains standing the longest.

IV. Closing Moments:

1. Repeat in unison verse of the month.
2. Sing in unison the Song of the Month.
3. Pray in unison The Lord's Prayer.
4. As the children leave the pianist plays, "O Happy Day".

CORRESPONDENCE

IMMANUEL MENNONITE CHURCH LOS ANGELES, CALIF.

We want to ask you, dear friends, who have so faithfully upheld the work in Los Angeles by your prayers, to join with us in thanksgiving and praise to our Heavenly Father for another blessing. Recently it was possible to purchase the vacant lot next to our church property, on 79th Street. As this street is in the business zone, we had long feared some undesirable business might locate there and become a hindrance to the church services. Furthermore, the steady growth of the church work has seemed to make it imperative that we enlarge our facilities to meet the needs. So our hearts are full of praise to God that He has kept this lot available for our use and has provided the means to secure it. Now we are looking to Him for guidance and provision that this added blessing may be a means to hasten the spread of the Gospel in this district and to bring glory to His name. All the departments of the work seem to be in a healthy spiritual state.

Another need was met recently when the church trustees arranged for a Mother's room under the balcony in the rear of the auditorium. This was brought about so quietly and speedily that we were all surprised, one Sunday morning, to find a lovely convenient little room all ready for the mothers and the babies. It is accessible both from the auditorium and from the vestibule, and while the little ones sleep or play there, the mothers can sit just outside the door and join in the service. It also makes a nice room for one of the Sunday School classes.

Last Sunday evening, April 28th, Dr. and Mrs. Richard Jantzen were our guest speakers. The Lord willing, they will leave New York May 29th for their new work in Africa. Dr. Jantzen is the third son of Rev. F. F. Jantzen, of Paso Robles, to go to the foreign mission field, one brother being at Kai Chow, Hopei, China and the other at Korba, C. P., India. All three were active in our work here while they attended the Bible Institute, and we have a warm spot in our hearts for them.

Arrangements for entertaining the Pacific District Conference at our church in June are well under way, and we expect a blessed time of fellowship.

Anna G. Stauffer, Correspondent.

"A Cure for Heart Trouble"

Ralph W. Neighbor

Whenever I have the blues; whenever I am unhappy; whenever I am worried; whenever I face problems that I cannot meet, I invariably turn to John 14 and read these words: "Let not your heart be troubled." A recent discovery of a great physician disclosed the fact that the human body has a brain in the solar plexus that is the seat of all affection and emotion. This brain is more sensitive than is the brain of the head. God is not only a cure for wrong thinking, but He is a cure for all worry. The words "let not," in the original Greek of our text, are in the imperative. God commands that you do not permit your heart to be troubled. He has given us a definite remedy for heart trouble.

Are you troubled this morning? Quit worrying friend, believe God.

First, you must believe in His existence. There is no joy and happiness for the man who does not believe in God.

A dear friend of mine, a few years ago, asked me to assist in the burial of his father. As the benedicwas offered at the grave, I put my arm around this Georgia boy and said, "Bob, you don't need to be so broken hearted, you can see your dad again." His face was white; he trembled; tears crept into his eyes; he bit his lips, and turned away. Bob did not believe in God.

When my own precious mother was buried, the undertaker said, "It is different when you bury one who has hope, than when you bury one who does not believe in God." Yes we have sorrows; but we also have hope.

We must believe in the character of God. Of all the marvelous attributes of God, I would call to your attention the foremost characteristics of God. Namely, *that God is love.* In the City Mission in Cleveland, a few months ago when I gave an invitation, a poor fellow came to the altar broken hearted.I heard the personal worker say to him as he put his arms of love around him, "God loves you."

This boy looked up with tears streaming down his face and said, "What did you say?"

The worker repeated, "God loves you."

"How do I know that?" questioned the boy. "My wife has died; my baby has died; I've lost my job; I've lost my home; I've lost everything and now you tell me that somebody loves me. I wish I knew that somebody did love me."

The worker replied, "I know that God loves you. 'For God so loved the world, that He gave His only begotten Son.' "

The boy looked up and said, "He must have loved me much, and if He loved me that much, I'll take Jesus as my Saviour." Yes, God loves *you.*

You must believe in His promises. You must claim every one.

You must believe that His character is so perfect that He could not deceive you or go back on a single promise He has made.

You must believe Him when He says that He gives you eternal life; that He forgives your sins, that you shall not perish.

You must believe that He is everywhere, that He knows all things, and that He is all powerful. Quit worrying about the future. A little girl one day riding on a train for the first time was frightened when she saw the train dashing out into the midst of the lake. But somebody had put a bridge there and the train went over the lake. Soon they crossed a river, once more she was frightened. She thought the train would jump into a great precipice, but the train went over the river bank— it was all right, someone had built a bridge. Soon she looked up with a smile and said, "I guess I might as well quit worrying, somebody has built a bridge in front of us everywhere we go." Now my friend, Jesus has brought you thus far safely, won't you quit worrying? For Jesus has built a bridge in front of you that bridges every trial and trouble—just believe in God.

The Lord said, "Believe also in me." Believe that Jesus is Deity; believe His promises; believe His works; believe His miracles. He is your faith. The only way you can believe in the Father is through the Son because the Father has sent His Son as the messenger of God to you. He is the revelation of God to you. You couldn't see God, know God, or talk to God, except through the person of a living Christ. Jesus stands between you and the Father. He said, *"I* go to prepare a place for *you.*" And He said, "That where *I* am, there *ye* may be."

An old river boat Captain was dying one day, and a preacher was trying to help him to God, but somehow or other he could not explain the plan of salvation to the old Captain. Finally he said, "Listen here Captain, you have been through many a stormy sea haven't you?"

"Yes said the Captain.

"You remember, Captain, there were times when you came upon rivers where you didn't know the channels, and you had to take a pilot on board to carry you through?" "Yes," the Captain said.

"Well, Captain," said the preacher, "you are going into a new channel now, you are dying. You don't know the water. You had better take Jesus on board —He will be the pilot for your ship." A smile crept over the Captain's face. "Yes, I understand now," he said, "I will take Jesus on board and He'll pilot me right through to Glory." Jesus has gone ahead and blazed the trail to Glory. He died for your sins. "Let not your heart be troubled, ye believe in God believe also in me; in my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — *Christian Readers Digest,3-40*

« « JOTTINGS » »

EAST. DISTR. CONFERENCE ECHOES

An excellent spirit existed at our Conference held in the 1st Church Philadelphia, Thursday afternoon, May 2nd to Sunday afternoon May 5th. The Bible Lectures on the Theme "A Vitalized Lay Life" by Dr. A. Warkentin, of Bethel College Bible Department were most inspiring and spiritually uplifting. The Conference officers for the next year are as follows: President, Rev. Olin A. Krehbiel, V. President, Rev. John J. Plenert; Secretary, Rev. Howard G. Nyce; Treasurer, Mr. Alvin H. Alderfer.

The Eastern District Conference Retreat will again be held at University Boys Camp, at Green Lane, Pa. The Chairman is the Rev. Ernest J. Bohn. The theme will be the "Unchanging Christ".—The First Quarterly Conference for the year will be held in the East Swamp Church, Monday, June 17th, with afternoon and evening sessions.

Prof. Russell A. Lantz will again conduct a large Conference Chorus during the summer with the concert to be given about July 21st, with afternoon and evening programs. — Howard G. Nyce.

AN URGENT NEED

— An urgent call has come to our churches in America to help the Emergency Relief Board pay the immigration indebtedness of Russian Mennonite Immigrants to Canada. This sum is that which is uncollectable because of illness, death, and other reasons pertaining to some immigrants. If each church could and would make serious efforts to contribute its quota, this debt that will have to be paid sooner or later, could be disposed of.

— *First Menn. Church, Upland, Calif.*—The Intermediate C. E. of this church were the first group to use the new parsonage for a religious service. They met around the fire place, before the house was completed, to discuss the topic, *My Church, My Pastor, and My Life.* A beautiful Guest Book was presented by them to Rev. and Mrs. Hostetler. — *Worker's Ex.*

— WEDDING.—We are in receipt of a splendidly composed and complete Report of a wedding, such as are usually published in newspapers. But we regret that our church papers, like those of other denominations, cannot spare the space for such write-ups. However, to show our good intentions, we give here the main facts of the Report:

FUNK-RIESEN

On Thursday afternoon, in the Brudertal Church, *Miss Elda Marie Funk*, daughter of Mr. and Mrs. Adolf F. Funk, became the bride of *Mr. Karl Riesen*, son of Mr. and Mrs. F. B. Riesen. The Rev. and Mrs. A. E. Funk, grandparents of the bride, and parents of both bride and groom preceded the couple to the altar, being attended by Rev. and Mrs. P. W. Penner, granduncle and aunt of the bride. Short messages were given in German and English by Rev. Penner and the pastor of the church, Rev. Arnold Funk. The happy couple are making their home on the Riesen farm not far from Hillsboro, which has been the family home for forty years.

— *Second Church Philadelphia* announces *"A Church Workers' Training Institute"* of four weeks, the sessions to be held on Tuesday evenings. Part of the hour will be given to lecturing and part to questions and discussions. Some of the subjects are: Characteristics of Children and Young People, The Special Problems of City Young People, How to Prepare a S. S. Lesson, How to Present a S. S. Lesson, How to Keep Order, How to Tell a Story to Children, etc.

— *Three Jantzen Brothers in Mission Work.*—Three sons of Rev. F. F. Jantzen, pastor of the San Marcos Menn. Church at Paso Robles, Calif. are now missionaries. Albert Jantzen, the oldest, is stationed in our field in China, another one, Aaron Jantzen, has found his place of service in our India Mission, and a third one, Dr. Richard Jantzen, has just been ordained by his father as a medical missionary in Africa. After taking unto himself a helpmate, the couple sailed for the dark continent from New York, April 29.

— *Grace Mennonite Church, Lansdale, Pa.*—From the Year Book of this congregation we copy the following interesting data: The pastor, Rev. Olin Krehbiel, who is in his fourth year of service, has delivered 91 sermons during 1939, conducted 3 funerals, made 322 visits, 68 of which were sick calls. The membership consists of a total of 229 on the roll. But 22 of these have been placed on the inactive list, leaving an active membership of 207. Jacob R. Fretz and Isaac F. Gehman are the deacons; Wm. Yost, John Melchoir and Wilmer Smith the trustees. Under "Summary of Financial Statements" the following are of interest: Congregational Expenses, $2850; Debt Reduction, $750; Foreign Mission (Gen. Conf.), $465; Home Missions (Gen. Conf.), $229; East. Distr. Conf. Budget, $165; Home for the Aged, $91; Bluffton College, $103; Elsie Pfitser, Ky. Mt. Mission, $114. Total expenditures, $5,276.

OVERHEARD IN THE ORCHARD

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

— *Elizabeth Cheney.*

— Rev. Albert Claassen, pastor of the Salem Zion *Church, near Freeman, S. D.* visited in Kansas recently. On Friday, May 10, he participated in the wedding of one of the members of his church, Miss Louise Stucky, with Herbert Stucky, son of Mrs. Ben Stucky, of McPherson, Kansas.

— *Dr. P. R. Schroeder Makes a Change.*—Rev. A. Claassen also reported that Dr. P. R. Schroeder, now pastor of the Salem Menn. Church, near Freeman, S. Dakota, had accepted a call to the pastorate of the Bethel Church at Mountain Lake, Minn., his home church.

— *More from a letter by Missionary P. A. Penner.*— "Our furlough and our retirement is due in the spring of 1941. If this world does not again come to normal living conditions, then who knows what will be the outlook a year hence. Perhaps all travel will be a thing of the past. Or, if travel by ocean becomes impossible, is the time here to travel by air? There are at this writing little prospects for peace. God pity this prodigal world of his.

— *Errors in last week's Mennonite.*—Under Notes from a letter of Missionary P. A. Penner, the period (.) after the abbreviation Miss. was omitted, so the good brother was labeled as MISS P. A. Penner.—In the Program of the Northern Distr. Conf., instead of the statements: *"Communion services. In charge of Rev. J. A. Thieszen"* and *"Communion Sermon . . . Miss. P. W. Penner,* Rev. Thieszen's part was omitted and Mrs. P. W. Penner was connected with a Communion Sermon. Such errors should not occur.

— *Immanuel Menn. Church, Los Angeles, Calif.*— From a folder full of interesting data about this church, our space permits mention of only a few: Rev. W. Regier, the pastor, is just finishing the second year of service; A. J. Richert is moderator; Rev. H. B. Dirks, S. H. Smith, Herbert King and Chris Ummel, deacons; Herman Meyer, Frank Regehr, Jr. and A. F. Bergthold, trustees. The present membership of the congregation is 199. Starting as a small mission church, its growth has been quite remarkable. The following have served it as pastors since its inception in 1909. E. F. Grubb (8 years), M. Horsch, P. W. Penner, D. B. Hess, D. G. Dyck, A. Claassen (10 years), H. B. Dirks, D. D. Eitzen (4 years), Albert Jantzen. Sister Lavina Burkhalter as church worker during the years, did much to help build up the church. She went to her reward some months ago.

LOST POWER

I do not have any fear of being "cast out", but I do have fear of being "cast away".

MARVELOUS GRACE

Grace is God's mending material for broken articles. No article is broken beyond the repair of God.

BE OF GOOD CHEER

Discouragement is usually the root of defeat. Jesus said some hard things but never once did he discourage anyone unless it was sickness, sin or the devil.

SPRING-TIME.

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instincts leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move it; I therefore will walk bravely as His child. He said: "I will never leave or forsake thee." I will trust in Him.

— *Bulletin, First Church Bluffton, O.*

FOREIGN MISSION RECEIPTS FOR APRIL, 1940.

Tabor Ch., Goessel, Ks., $60.41; Friend, Donnellson, Iowa, $5.00; Menn. Ch., Wayland, Iowa, $100.00; Flatland Ch., Quakertown, Pa., $19.50; Fred Rilling, Hesston, Ks., $30.00; Alexanderwohl Ch., Goessel, Ks., $162.19; Emmanuel Church, Galva, Ks., $8.94; East Swamp Ch., Quakertown, Pa., $13.50; First Menn. Ch., Newton, Ks., 285.65; Bethel Ch., Inman, Ks., $28.00; Herald Ch., Clinton, Okla., $6.00; Menn. Ch., Arlington, Ks., $5.67; East. Dist. Menn. S. S. Union, $274.46; Salem Ch., Dalton, Ohio, $25.00; Menn. Ch., Deer Creek, Okla., $25.19; Menn. Ch., Pulaski, Iowa, $7.15; First Menn. Ch., Sugarcreek, Ohio, $50.00.

First Menn. Ch., Upland, Cal., $60.16; New Hopedale S. S., Meno, Okla., $11.75; Grace Ch., Lansdale, Pa., $61.28; Menn. S. S., Lehigh, Ks., $8.54; Menn. Ch., Lehigh, Ks, $8.62; Hereford Ch., Bally, Pa., $102.45; Wilh. Hamm, Black Creek, B. C., $5.00; First Menn. S. S., Monroe, Wash., $7.12; Bethel C. E., Marion, S. Dak., $16.45; Zion Ch .,Souderton, Pa., $100.00; Friedenstal Ch., Durham, Ks., $10.83; Hereford S. S., Bally, Pa., $30.00 Immanuel S. S., Los Angeles, Cal., $20.78; Salem Zion S. S. Young Ladies, Freeman, S. Dak., $38.58; West Swamp Ch., Quakertown, Pa., $68.00; Arapahoe Ct., Canton, Okla., $2.02; Cheyenne Ch., Longdale, Okla., $0.64; Cheyenne Church, Fonda, Okla., $0.91; Cheyeene Ch., Cantonment, Okla., $1.01; Emmanuel Ch., Pratum, Ore., $24.98; San Marcos Ch., Paso Robles, Cal., $24.08; Grace Ch., Pandora, Ohio, $45.90; Johannestal S. S., Hillsboro, Ks., $17.38.

First Menn. Ch., Bluffton, Ohio, $137.40; Christy Lauver, Richfield, Pa., $13.21; First Menn. Ch., Lima, Ohio, $20.00; Ebenfeld Ch., Montezuma, Ks., $10.00; Hebron Ch., Buhler, Ks., $25.85; First Menn. Ch., Butterfield, Minn., $39.19; Herald Ch., Clinton, Okla., $12.10; Bergthal Ch., Corn, Okla., $8.03; West Zion Ch., Moundridge., Ks., $19.00; Eden S. S., Moundridge, Ks., $426.00; Ladies S S., Delft, Minn., $15.85; Bethesda S. S., Henderson, Nebr.,$20.15; Pine Grove Ch., Bowmansville, Pa., $10.00; Rev. Aron Wiens, Deer Bark, Wash., $18.00; Zion Ch., Elbing, Ks., $100.43; Friend, Hillsboro, Ks., $5.00; Bethel Church, Perkasie, Pa., $3.38; Salem Zion Ch., Freeman, S. Dak., $75.00; New Hopedale Ch., Meno, Okla., $14.19; Christian Ch., Moundridge, Ks., $110.50; First Menn. S. S., Beatrice, Nebr., $150.00 First Menn. Boy Scout Troup, Bluffton, Ohio, $1.75; Hebron Ch., Buhler, Ks.,

$25.85; Menn. Bible Miss., Chicago, Ill., $26.49;

Bethesda Ch., Henderson, Nebr., $68.31; Bethel College Ch., No. Newton, Ks., $28.44; Second Menn. S. S., Beatrice, Nebr., $125.00; First Menn. Ch., Paso Robles, Cal., $22.84; First Menn. Miss. Soc., Phila., Pa., $10.00; Friend, Phila., Pa., $15.00; First Menn. Ch., Geary, Okla., $7.00; Zion S S., Donnellson, Iowa, $34.81; Bethel Ch., Mt. Lake, Minn., $100.00; Elizabeth Wiebe, Delft, Minn., $50.00; First Menn. Ch., Butterfield, Minn., $49.33; Bethel Ch., Dolton, S. Dak., $13.38; Friend, Eden Ch., Moundridge, Ks., $100.00; Mission Friend, Mt. Lake, Minn., $15.00; Eden Ch., Inola, Okla., $15.70; Bethel S. S., Mt. Lake, Minn., $60.00; Bergfelder Chs., Mt. Lake, and Delft, Minn., $102.08; First Menn. Ch., Pretty Prairie, Ks., $60.00; Eli Baumgartner, Berne, Ind., $100.00; First Menn. Ch., Berne, Ind., $425.36; Immanuel Y. P. C. E. Soc., Los Angeles, $15.00; Bergtal Church, Pawnee Rock, Ks., $15.22; Menn. Congr., Colonsay, Sask., $30.00; Elim Ch., Grunthal, Man., $10.00; Ensz St. Menn. Group, Scottsburgh, Sask., $30.00; S. S., Leamington, Ont., $20.00; Blumenorter S. S., Gretna, Man., $20.00; Eigenheim Ch., Rosthern, Sask., $6.00; Bergthaler S. S,. Gretna, Man., $9.50; Friend, Altona, Man., $20.00.

H. P. Lepp, Reesor, Ont., $2.50; Bergthaler S. S., Altona, Man., $8.06; Menn. Group, Halbstadt, Man., $60.00; Menn. Ch., Pulaski, Iowa, $3.32; Int. and Rent $108.25; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas. $203.73. Total $4,998.49.

Balance on hand, April 1, 1940, ------------		$1,670.45
Gifts for General,------	$4,410.89	
Special Support, ------	257.85	
Interest and Rent, ----	108.25	
Pension, --------------	48.43	
Sundries, -------------	173.07	4,998.49
		$6,668.94
Paid out on Orders, --	$4,862.36	
Paid out Direct, ------	217.06	5,079.42
Balance on hand, May 1, 1940,		**$1,589.52**

Respectfully submitted,
J. E. Regier, Treasurer.

Report of The Ex. Com. of Mission Societies for April, 1940.

For India:

Mrs. J. E. Baughman, Bloomfield, Iowa, Orphan, $15.00; Rosenart Sew. Soc., Rosthern, Sask., Orphan, $30.00; Sew. Soc., Goessel, Kans., Native Teacher, $20.00; Bergtal Sew. Soc., Corn, Okla., Native Worker, $23.00; Miss. Soc., Bedford, Pa., Biblewoman, $25.00; Sew. Soc., First Ch., Beatrice, Nebr., One Biblewoman and Three Orphans. (Bal). $45.00; Same, Champa Station, where most needed. $15.00; Oakleaf Miss. Soc., Mountain Lake, Minn., Champa St. Telephone, $10.00; Miss. Soc., Reedley, Calif., Touring Equipment, Champa St., $10.00; West Swamp Ladies Aid and Miss. Soc., Quakertown, Pa., Bauman Auto, $50.00; Zion Sew. Soc., Elbing, Kans., Korba St. where neede. $11.60; Miss. Sew. Society, Berne, Ind. Houses for Bible School Students, Janjgir St. $150.00; Woodland Miss. Soc., Warroad, Minn. Bibles, Tracts, etc. Janjgir St. $10.00; First Menn. Miss. Soc., Mountain Lake, Minn. Bibles, Tracts,, etc. Birra St. $10.00; Onecho Miss. Soc., Colfax, Wash. Indian Doctor's Salary, Basna St. $10.00; Dorcas Soc., Wayland, Iowa, Do. $20.00; Miss. Sew. Soc., Berne, Ind. Do. $20.00; Hebron Ladies Aid, Sand Beach, Sask. Do. $5.00; New-Anlage Sew. Soc., Rosthern, Sask. Do. $20.00; Miss. Soc., Reedley, Calif. Do. $10.00; Sew. Soc., Waterloo, Ont. Do. $11.25; Miss. Soc., Reedley, Calif. O. B. Room, Hospital, Basna St. $10.00; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, Moving Boys School, $5.00; Sew. Soc., Ebenfeld Ch., Herschel, Sask. Do. $15.00; Sew. Soc., Aberdeen, Sask. Do. $15.00; Miss. Soc., Reedley, Calif. Do. $50.00.

Total $615.85

For China:

Eden Ladies Aid and Miss. Soc., Moundridge, Kans. Biblewoman, $37.50; Miss. Soc., Pratum, Ore. Biblewoman, $20.00; Bergtal Sew. Soc., Corn, Okla. Native Worker, $30.00; Dorcas Soc., Wayland, Iowa, X-Ray and Electric Light Plant, $15.00; Miss. Sew. Soc., Berne, Ind. Do. $50.00; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa, Do. $5.00; Ladies Aid, Medford, Okla. Do. $5.00; Ladies Organization of Eastern District Conf. Do. $100.00; Miss. Soc., Trenton, Ohio, Do. $5.00; Sew. Soc., Ebenfeld Ch., Herschel, Sask. Do. $19.50; Sew. Soc., Vancouver, B. C. Do. $37.50; Sew. Soc., Laird, Sask Do. $5.00; Miss. Soc., Reedley, Calif. Do. $20.00; Sew. Soc., First Ch., Beatrice, Nebr. Do. $50.20; Sew. Soc., Waterloo, Iowa. Do. $11.25; First Menn. Miss. Soc., Mountain Lake, Minn. Bibles, Tracts, etc., $10.00.

Total $420.95

Expenses of Ex. Com. and "Miss. News and Notes":

Sew. Soc., Goessel, Kans., $4.50; Miss. Soc., Eicher Emmanuel Ch., Noble, Iowa. $3.10; Mrs. Fred Fuhrman, Success, Sask. $0.25; Herold Publ. Newton, Kans. (Donation), $2.00; Mrs. M. Boschman, Carrot River, Sask. $0.50; Miss Clara Vogt, Reedley, Calif. $0.50; Katherine M. Berger and Augusta Leisy, Los Angeles, Calif. $1.75; San Marcos Miss. Soc., Paso Robles, Calif. $2.20; Bergfeld Miss. Soc., Delft, Minn. $0.50; Ladies Aid, East Freedom, Pa. $0.70; Tabitha Miss. Soc., 2nd Ch., Beatrice, Nebr. $5.25; Mrs. E. D. Voth, Fredonia, Kans. $0.25; Mrs. A. F. Schmidt, Fredonia, Kans. $0.25; Mrs. H. G. Frey, Fredonia, Kans. $0.25; Ladies Aid, Geary, Okla. $1.50; Sew. Soc., First Ch., Beatrice, Nebr. $7.10; Bergtal, Sew. Soc., Corn, Okla. $3.00. Total $33.60

Miscellaneous:

Oakleaf Miss. Soc., Mountain Lake, Minn. Foreign Miss. Gen'l Treas. $20.00; Miss. Sew. Soc., Berne, Ind. Do. $75.00; Miss, Soc., Trenton, Ohio, Do. $7.50; Sew. Soc., Ebenfeld Ch., Herschel, Sask. Do. $25.00; Miss. Sew. Soc,. Berne, Ind. Home Miss. Gen'l Treas. $25.00; Miss. Soc, Trenton, Ohio, Do. $7.50; Woodland Miss. Soc., Warroad, Minn. Do. $10.00; Sew. Soc., Sardis, B. C. Retired Miss. Pension Fund, $15.00; Mary Martha Soc., Sardis, B. C. Do. $14.15; Hoffnungsau Sew. Soc., Buhler, Kans. Do. $11.45; Miss. Soc., Wichita, Kans. Miss. Furlo Home, $27.01; Ladies Aid, Medford, Okla. Do. $10.00; Ladies Aid, Geary, Okla. Do. $10.00; S. O. Circle, Upland, Calif. Rev. B. Toews, Okla. Work where needed. $3.00; Do. Rev. R. Petter, Mont. Work where needed. $3.00; Do. Mrs. V. Petter, Mont. Work where needed. $3.00; First Menn. Miss. Soc., Mountain Lake, Minn. Gen'l Conf. Peace Com. Work. $10.00; Miss Katherine Mueller, Halstead, Kans. South American Student. $5.00; Mrs. P. W. Penner's Birthday Collection per Brudertal and 1st. Ch. Sew. Societies, Hillsboro, Kans. Rev. and Mrs. P. W. Penner's Return to India. $65.75.

Total $347.36

Grand Total $1,417.76

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS MAY 21, 1940 NUMBER 21

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

Importance of Child Memory Work

One of the weaknesses of our public schools is that the children obtain so meagre an amount of memory treasures to take with them through life. Our school curricula are crowded with so much stuff, some good, some medium, some poor that there does not seem to be enough time left for memorizing morsels of literary and thought gems thoroughly enough that they become part and parcel of the child's moral equipment. The human mind is constantly busy feeding upon something. If the outside world, occupation, reading, study and such like do not keep it going and if there is little in its subconscious strata on which it can draw, then it can readily become the devil's workshop. Before the advance of Nazism, Germany excelled in the habitude of sending its children and youth out into the world with their memories stocked with Bible verses and passages, church hymns, psalms, worthwhile folk songs and the like. Switzerland still does that. An old uncle of the editor who was afflicted with that tiresome disease dropsy of the heart that bans a person to a sitting existence, once wrote: "What do you think I am doing now, as I sit here day and night in my grandfather's chair, when my good wife is asleep or too busy to read to me? Well, in my school days we had to memorize a good deal from the Bible, also Gellertlieder, Kirchenlieder, Psalmen, etc. Happily, these now recur to my mind, furnish food for my soul, keep me in touch with my God and Savior, and help make my thoughts purer and nobler." If such wholesome material is intelligently taught and reviewed until it "soaks in," what a boon may it become to the soul life of a child.

Memory work thus carried on *can make the child Bible conscious.* Long before it can read it can gradually be taught to love the Bible and God, through stories and short memory verses that it can understand. Here the mother has the wonderful opportunity of laying the foundation to a Bible-loving life. Naturally such work of memorization must then be faithfully continued to develop a Bible consciousness that the individual, when grown up can hardly lose.And with increased mental grasp many of the verses and passages will take on new and deeper meaning. *Actual memorization requires frequent, intelligent repetition.* Too often we stop short of that. The Sunday School, as well as the Junior and Intermediate C. E., Vacation and Weekday Bible schools offer splendid opportunity for that purpose. Here consecrated teachers and sponsors can do much to train the child in true Christian nurture. The home, the mother, must make the start, and the church auxiliaries must continue the work that the public schools fail to do. What a blessed opportunity for those who have a part in bringing up the child the Bible way!

Another Dark Spot in the U. S.

Recently Elkton in Maryland has come to be the Little Reno of the East. For a number of years easy and quick marriages have been the principal industry of this little town of 3,600 people. In 1938 the marriages performed here numbered 16,054. Long rows of people would occasionally stand in line at the county clerk's office to get their license, then to be rushed by the taxis to the parsonages, to be coupled together. It is even reported that at the height of the season some of the overworked parsons performed curb service or employed assistants. A rural pastor residing on a road leading to Elkton displayed this sign, "Get your license here and save money." Easy marriages are the chief cause of divorce. Countless betrothals frivolously hatched at drinking taverns or road houses along the highways contribute to the growing evil. And the sad part of it is that since the repeal of the Eighteenth Amendment divorces have increased alarmingly, the average for the states having risen to one divorce to every three marriages according to statistics. This brands our nation with a record the worst of any nation in the world. It is the result of loose laws, an education seriously lacking in religious essentials and knowledge of the Bible, with its teaching of the sacredness of marriage. It is high time that a remedy be found. The best thing would be a thorough-going national revival to change the heart of our people, if this were possible. However, for immediate application the passage of a pretty tight uniform marriage and divorce law for the entire country, to take the place of the forty-eight varieties, could be made to stop the scandal perceptibly. A proviso could be inserted that those states which felt constrained to place the bars higher could do so, in others the national restrictions would stand. Should we not influence our representatives in Congress to work for such a law?

CHRISTIAN EDUCATION

A. S. Rosenberger

SCIENTISTS AND MIRACLE

P. R. Schroeder

As an explanation of miracle by an eminent scientist, we may give here the summary of an address by Dr. J. William Dawson (afterwards Sir William Dawson) to an assembly of students. While principal of McGill University in Montreal for thirty-eight years, his continued lecturing and writing on Geology, Botany, and Zoology afforded him a wide outlook. It is helpful when a mind so thoroughly trained in Natural Science, points out the harmonious relation of the miracles of the Bible to the general laws governing God's universe as follows:

"As used in the Bible, and with reference to God, the term 'miracle' is restricted to the putting forth of divine power, superhuman in its nature, and with some spiritual end as its purpose. Miracles are not, therefore, infringements of either natural laws or spiritual laws: for both of these are included in God's kingdom under His dominion, and His kingdom is not divided; yet spiritual law overrules natural law. Miracles are special combinations and associations of these laws for special purposes.

"Miracles are thus under laws of their own, some of which can be learned from the revelation given in the Scriptures. These laws are such as the following:

"(1) Miracles depend on the exercise of knowledge and power higher than those of man.

"(2) God Himself and spiritual beings under His control employ in miraculous acts natural energies.

"(3) Higher laws and energies control and supercede lower laws and energies in such operations, just as the vital forces in plants and animals modify the laws of non-living material.

"(4) Miracles appear only at critical times in the career of peoples or the life of individuals in the furtherance of God's great program of salvation.

"(5) Although miracles are entirely subject to divine control, they may be influenced by human faith and volition under the limitations mentioned; for faith can remove mountains.

"The Scriptures also speak of the latter days, in which prophecy points to events that would seem to be altogether miraculous, in so far as we know beforehand. The great crisis at the end of the age may be characterized by such events; and the Second Coming of Christ will be a great miracle. We may be sure that the miracles of those days will be suited to the time, though different in kind to any which preceded them, and probably greater in scope and magnitude."

—From an article in the Jewish Missionary Magazine by W. Bell Dawson, D.Sc., F.R.S.C. Laureate of the Academy of Sciences, Paris.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHINESE NEW YEAR

The Chinese New Year season affords abundant opportunities for sowing the Gospel seed. From the first day of the year until the sixteenth, practically all work is suspended, shops are closed and the festive spirit prevails. At this time folks have time to listen, and missionaries have learned to avail themselves of this opportunity.

My first Chinese New Year at K'ai Chow station made lasting impressions upon me, and in order to give you a more intimate glimpse of Chinese life and customs, I would like to share a few of these first impressions with you.

The Chinese are all eager to see the home of the "foreigner," and it holds much of interest and amazement to them, no matter how simple it may be. That is easy to understand after visiting the homes of the Chinese. So a custom has been established here on the compound, of opening one or two of the homes and permitting everyone who is interested, to enter our home. Careful plans are made for this day, with the aid of the Bible women, so that the best possible use is made of the opportunity to witness on that day. It was decided to open the S. F. Pannabecker home, having the women enter that home, with the Bible women to preach to them, and to have the children assemble in the house occupied by Miss Goertz and myself.

The day dawned bright and pleasant. An early breakfast was eaten, furniture rearranged, benches carried over from the church to provide seats for everyone, and then we were ready. The first group entered and for a half hour, with the aid of pictures and songs, the Gospel story was told to them. Then they were led out a side door and the next group brought in the front door. It was impossible to get an accurate count of the number who were in our home between 8:30 and 2:00, but 500 would be a fair estimate.

A peanut scramble for the children was also a part of the program, and was my contribution to the day's activities. A glimpse into our home at the end of the day would have filled you with horror and disgust, for the amount of dirt and mud which can be carried into the house by the cloth shoes which the Chinese wear, is almost unbelievable. I'll confess that to a new missionary it was not an altogether welcome sight either, but when one features that many hear the Gospel story for the first time in this way, and that it has been proved that much of the seed sown on this day bears fruit, one soon forgets the dirt and inconvenience.

Another method which is used to spread the Gospel during this season, is to take the Gospel tent into certain villages and preach for several weeks. During the school vacation, the tent was pitched in a village about 8 li from us and some of the Bible School students carried on the work there. I had the opportunity to walk out to see the work that was being done and I rejoiced to see the number of interested listeners. And as usual, there was a large crowd of children, who were eagerly learning the choruses and Bible verses taught to them. As a result of the tent preaching, there were 30 who expressed their desire to know more about the "Jesus doctrine," and a large percentage of them are now attending the instruction class. Praise His Name!

At the Chinese New Year season I was also impressed with the friendliness of the people and their eagerness to have us come to their home to share a meal with them. When one considers their poverty you are quite reluctant to eat their food, yet cannot deny them the pleasure they derive from it. For five successive days I struggled with chopsticks, eating Chinese food in some humble home, sometimes with the doorway crowded with curious neighbors, to add to my embarrassment. But even that was used as an opportunity to witness for Christ, for Miss Goertz, whom I had accompanied on such occasions, would lead in some chorus, talk to the pepole and have prayer before we left the home.

Many of the customs and practices at Chinese New Year seem as "queer" to us as our celebrations appear to them, but we as missionaries rejoice because of the abundant opportunities which this season of the year brings to us. Please pray that the Holy Spirit may water the seed which has been sown, so that it may bear fruit to His honor and glory. Etta R. Davis

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

EVANGELISM

"THE GOSPEL AS NEWS"

by W. F. Unruh

The Gospel as News. Although it has been known for nineteen hundred years it is still news in a very real sense. The Old Gospel becomes fresh and new with each fresh set of people to whom it is presented because of its application to their particular situation and need. The time and circumstances to which the news are related contribute to make it fresh and vital. Under certain circumstances the Gospel message will be just what people want to hear because it promises help. "Good News" they call it. It is in this sense that the Gospel is preeminently good news. Some person, for instance, may have been brought into a distressing conflict of mind through the war news propaganda. He loves peace and would give anything for it, but the war news makes him feel that people are bleeding for the ideals which are his own. For him to hear somebody simply quote the sayings of Jesus on how to overcome evil and conquer the world for God will come to him as "good news", because it gives him the assurance that help is on the side of the Eternal Victor when he suffers for peace rather than fight for it. Another person though well situated in life may be extremely unhappy because he finds no challenging purpose in a life which urges him on to make the most out of life. He finds life drab for lack of impelling loyalty. To such a one it will come as "good news," indeed, when he hears a Christian friend say with a ring of jubilant satisfaction that from the day that he gave his life to Christ, life has become one great venture which holds ever new experiences with God. Still another person may be struggling under the fear of eternal condemnation not knowing how he may obtain assurance of God's forgiveness. To such a person a friend's testimony that he found release and an abiding peace with God when he put his whole-hearted trust in Christ's Atonement for sin and surrendered himself to the Lord, will come as "good news" because it shows the way out. And thus the circumstances and needs of various people make the old Gospel fascinating and living "news".

A COLLEGE STUDENT'S MEDITATION ON Psalm 103

David opens his song with this desire: I want to think about the great Creator of this world. I want to think about the opportunities that He has given to me.

He does not hold my misdeeds against me. He forgives me and allows me to get again in right relationship with Him.

When sick, if in body, mind or soul, He gives me a touch which gives me a new perspective on life.

He gives meaning to life and gives me the opportunity to find this meaning. Life is not just living from day to day, and living only for self. It is something great, far reaching and real. He has given me a life, a mind to think, and a world of great opportunities. Can I ask for anything greater?

He does not hold our wrong deeds against us. God is not like we who so often take revenge in harsh words and actions. He is willing to forget these and look at us as personalities, worthy of doing better. He is willing to separate us from our sins, as far as the east is from the west.

To Him our lives are very short. Just like a flower that blossoms in a meadow, and with a breath of breeze is gone, never to be seen again.

But God is everlasting. His loyalty and interest do not stop with one life, but go on for all generations.

God is the great Thinker of this universe. He has orderly laws which rule the world. I want to think about God's rules, and I want to obey Him. I want to think about the Eternal-all of his works, everything He has done, in every sphere of this universe.

Frances Ewy—From "Worker's Exchange"

The Church and Church Membership

J. H. Langenwalter

Our word church comes from a word which means to be called out of. When anyone was called or invited to become a member of some special group, he was said to have been called from the larger group to the smaller and this then became his Church.

When people became Christians, they were said to have been called from the spirit of the world to follow the Spirit of God. All who did this were called the Church of Jesus or the Church of Christ.

We sometimes speak of the invisible Church. That means all people who have chosen to follow Christ instead of living for themselves. That is the real Church. It is a movement and not an organization. Jesus caused the Church to come into being but He never organized what we would call a visible Church.

A place of worship or service to God is also called a Church. This naturally follows when there are at least a few who want to lead a Christ-centered life. They want and need to get together for worship.

People need the Church. They need companionship which tends to develop the best which is within them. They also need the encouragement of a group of worshipers in order to face temptations more successfully and to meet the obligations of life more satisfactorily. The visible Church most nearly represents the invisible Church, also called the Kingdom of God. For that reason it can be of great help and encouragement to those who unite with it. The work of the Church affords some of the finest training for life which can be found anywhere. The fact that there are those who belong to some organization called the Church but do not give evidence that they belong to the real Church is to be regretted, but it does not diminish the value of the Church to those who really are called away from the spirit of the world to the Spirit of God.

The Church needs people. Jesus left all of His work to people. That was taking a great risk. If they did not do the work, it would not be done—the work which He had come to establish! He seems to have thought that there would be those who would understand His motive sufficiently to really look upon His work as a challenge to them to such an extent that they would take it as seriously as He had undertaken it and had presented it to them. What greater challenge can there be? That is the great work and opportunity of the Church as Christ thought of it. Does that not make the Church worthy of the best that we can be and do and give?

The Church teaches men to live through words, deeds and the example of the lives of those who have really been called away from the spirit of selfishness to the Spirit of Christ, Everyone who loves Christ has a share in this. We are teachers in reality if not in name and probably do not know more than a small percentage of those whom we teach.

From Reedley Menn. Church Bulletin.

SERMON SKETCH

CHRIST OUR EXAMPLE

"Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

All examples suggest perfection, a something worth following or worthy of consideration. Christ is the standard of man's living. He is worthy of our best efforts to be like Him. We are not saved by following His example but He becomes our pattern after we are saved. He is not only an example; but He is our life, and indwells by His Spirit.

He is our example in obedience. "My meat is to do the will of Him that sent me" (John 4:34).

"Put up thy sword into the sheath, the cup which my Father has given, shall I not drink it?" (John 18:11).

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

Obedience is essential to salvation. It is highly pleasing to God.

He was faithful in that he faithfully carried out the plan of God. He never sought approval, He did his duty and desired faithfully to fulfill all righteousness. "He was a merciful and faithful high priest" *(Heb. 2:17).*

"If we confess our sins he is faithful to forgive our sins and to cleanse us from all unrighteousness" *(I John 1:7).*

Then He also was prayerful. He was a living example of prayer. He would leave his best friends and retire to the desert to pray. Sometimes He took some with him. He was known to spend whole nights in prayer.

He was diligent. "In the morning rising up a great while before it was day, he went out and departed into a mountain to pray" *(Mark 1:35).*

"Wist ye not that I must be about my Father's business" *(Luke 2:49).*

He never was idle, always busy.

He was pure. The only sinless man that ever lived, demands justly that we shall be like Him, "As he was, so are we."

The purity of His life is an incentive to holy living. Man strives to meet the demands of God. "Without holiness no man shall see the Lord."

He was steadfast. Sin and suffering had no effect on Him. Many tried to go with Him but failed. He never faltered, murmured nor complained of his lot. He wept over others.

Then He gives the Spirit of enduement. The spirit of the Lord was upon Him. He depended on the Holy Ghost in His ministry. If He needed the Holy Ghost in His ministry, how much more are we in need of Him? Man fails with anything else.

—From "Gospel Banner"

A Valuable Pamphlet for Study Groups

The Department of International Justice and Good Will of the Federal Council of Churches has recently published a very valuable pamphlet of thirty-two pages, entitled: THE CHURCHES AND INTERNATIONAL SITUATION, which is to be "A Guide for Study and Discussion of—

The Ecumenical Movement and the Peace and War Problem.

The Churches and American Policy

Missions and the World Crisis

The Conscientious Objector in War Time

Responsibility of the Churches in Relieving Suffering Caused by War

The Local Church and the World Crisis

A fair though brief example of the nature of the contents of the pamphlet is one of the subtopics of the division "The Church and American Policies" which is as follows:

COLONIES

"Many hold that the time has come for the churches to declare their commitment to the principle of freedom for subject peoples which involves the ultimate freeing of colonies and the drastic modification of the whole colonial system. The abolition of chattel slavery was one of the great steps forward in human society. Should not this same principle be applied to groups of men? Many believe so.

The Philadelphia Conference concurred in the judgment of the Geneva Conference of ecumenical leaders (1939) that 'the lack of colonial government is no longer one of exclusive national concern or national interest. . .' 'We believe,' said the Philadelphia Conference, 'that the principle of eventual freedom for all peoples is not only the recognition of an essential right but is also a prerequisite to the creation of that sense of justice and goodwill without which we cannot hope to rid the world of war.'

QUESTIONS FOR DISCUSSION

1. Is the possession of colonies an aid ora hindrance to world peace? State your reasons.
2. What effect has the present colonial system on national prestige?
3. To what extent do you think today's wars are motivated by a desire to acquire colonies?
4. How has the mandate system of administering colonial areas worked out in practice? Is a new system desirable? If so, what are your suggestions?
5. If the colonial system were to be abolished would or would not this action remove the incentive and excuse for war?
6. What bearing has the Christian Gospel on the question of subject peoples?

AN EVER PRESENT HELP

A purple dusk is on the lake of Galilee
A boat, a net . . . some fishermen appear to be
At humble toil, they cast and cast most patiently,
No draught of fish throughout the night spent on the sea.

Rose dawning breaks, and from the distant shore they hear
A voice across the waters ringing full and clear
"Cast forth your empty net upon the other side"
How quickly all obey . . . all weariness they hide.

The catch of fish is so immense that weak nets break
And their reward is greater than frail boats can take
How often do the boats of men come back unfilled
Because a voice they failed to heed. . . at last was stilled.

Mrs. Amanda Friesen, Doland, S. Dak.

MENNONITE SONG FESTIVAL

Plans for the Mennonite Song Festival which is to be held June 2, in the Bethel College Bowl are progressing nicely. There will be two mass choir rehearsals, one May 26 at 2 P. M. and the other June 1, at 7:45 P. M. in the Bethel College Chapel. At this time the chorals under the direction of Prof. W. H. Hohmann will be practiced. The following chorals are being submitted for those choirs or individuals who wish to sing them over before the combined rehearsals:

Gesangbuch:

"Allein Gott in der Hoeh' sei Ehr' ". No.13, verses 1 and 2.

"Ich Bete an die Macht der Liebe" No. 305, verses 1 and 2.

"Mir Ist Erbarmung Widerfahren" No. 258, verses 1 and 5

"Wachet Auf, Ruft uns die Stimme" No. 540, verses 1 and 2

Mennonite Hymn Book:

"How Brightly Shines the Morning Star" No. 134, verses 1 and 4

"Now Thank We All Our God" No. 383, verses 1 and 3

"Leave God to Order All Thy Ways" No. 226, verses 1 and 4

"The Duteous Day Now Closes" No. 22, verses 1 and 2

All singers are invited to take part in the singing of these beautiful old hymns, regardless of participation in any other part of the Song Festival. If you enjoy singing, come and join us.

Arrangements to use the Lindley Hall in Newton have been made in case of rain.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 2, 1940

TESTING CONDUCT BY ITS USEFULNESS

(A Principle of Temperate Living)

Ezekiel 15:1-6, Matt. 5:13-16; 7:16-20, I Cor. 10:6,7

Introduction

It is very fitting that habits and actions be tested by their usefulness. If they do not serve any beneficial purpose, they should be left undone and useful ones cultivated instead. Many have cultivated distinctly harmful habits of conduct which may give temporary pleasure, but in the long run they are a definite injury. The formation of good habits has much to do with advancing our physical and spiritual well-being. Good habits are most easily formed in youthful years. However a person can break a bad habit and form a good one at any time in life with divine help, and honest determination. We should never regard ourselves as utterly helpless under the power of habits. Christ will help us if we ask in good faith.

Christians to be Useful vs. 1-6

Ezekiel uses the vine tree as a parable to show the uselessness of Israel apart from a manner of life and conduct that glorifies God. Vine wood is unfitted for usefulness in comparison with other trees. It is crooked, brittle and soft. Its only use is fruit-bearing. The wood itself is good only for fuel (vs. 2-4). A piece rescued from the fire is even more useless than before (v 5). Israel had merit in the beginning, being planted of God and ordained to bring fruit. Here the prophet pictures Israel after miserably failing, and being burned at both ends. Even before the days of the separation and captivity, Israel was a disappointment to God and was fruitless. Their conduct was unfruitful in good works and God gave them into captivity.

Christians as Salt and Light vs. 13-16

Christians are like salt in keeping human society from spoiling, and giving a proper savor to it. They exert a wholesome influence over the whole life of the community. A Christian who loses his savor by compromising with the world, becomes useless as a good influence (v 13). Christ has imparted some of His light to His followers and He expects them to shine so that men can see the light. We are not to parade our virtues but simply to manifest them to God's glory, not to ours.

True and False Prophets vs. 16-20

Jesus cautions us to beware of false prophets who masquerade under the guise of truth. Their fruits are the evidence of what they really are. People are judged by their actions, by the fruits of their lives. When the fruit is good, the life must be good. A holy,godly life is always the fruit of a regenerate heart. The corrupt tree is worthless, may be injurious, and is cut down, cast into the fire. Evil institutions, like the saloon of our day, should be destroyed. God will cut down the person who continues to bear evil fruit in his life.

Harmful Habits—

No sane person will contend that the alcoholic drink habit is helpful to any one. Nor can the cigarette habit lay any claim to being helpful. Much of pure "bunk" appears in the cigarette ads as we see them. Gambling easily becomes a mania. It is not a productive business. Whether it be gambling on the Board of Trade or in some other form, its general effect is more harmful than helpful.

Helpful habits are all such that help to promote our spirituality and help us to use our time and talents to self and to others and such should be cultivated. Habits of daily devotion minister to our spiritual well-being. All habits that help to produce useful fruit in life-conduct are helpful. The supreme test of a life is its usefulness.

Pacific District Conference Tentative Program

June 6-9, 1940

Immanuel Mennnite Church, Los Angeles

Thursday, June 6

Forenoon - Ministers' Retreat

8:30 - 9:30 Prayer and Praise Service
Leader: Rev. W. A. Regier, Los Angeles
9:30 - 11:30 Round Table Discussion
1. The Effective Mid-Week Service
Leader: Edgar Toews, Reedley
2. The Program of Evangelism
Leader: Homer Leisy, Dallas, Oregon
3. Pastoral Calling
Leader: John Glanzer, Shafter, Calif.

Afternoon - Workers' Retreat

1:30 - 4:00 Round Table Discussion
1. Dealing with the Personal-Problems of Individuals
Leader: D. D. Eitzen, Los Angeles
2. Outstanding Experiences in Religious Work During the Past Year (Volunteer three-minute talks)
Leader: Lester Hostetler, Upland

Evening - 7:50

Song Service
Scripture and Prayer
Address of Welcome—W. A. Regier, Los Angeles
Response—Harley King, Colfax, Washington
Announcements
Certification of Delegates
Special Music
Conference Sermon—P. A. Wedel, Aberdeen, Idaho.
President of the Conference
Appointment of Committees—Adjournment

Friday - June 7

Forenoon

8:30- 9:00—Prayer Service
9:00-11:30—Business

Reports of Committees and Officers
Complimentary votes
Secretary—Homer Leisey, Dallas, Oregon
Treasurer—J. C. Jantz, Odessa, Wash.
Field Secretary—Emma Ruth, Reedley
Bethel College—L. J. Horsch, Upland
Evangelistic Committee and Portland Mission—S. S. Baumgartner
Educational Committee—Chairman of Ed. Com.
11:30-12:00—Address—M. M. Lehman, Monroe, Wash.

Afternoon

1:30-2:00—Song Service and Devotions
Scripture and Prayer—J. M. Franz, Albany, Ore.
2:00-3:15—Unfinished Business
Special Music
3:15-4:00—Address—Edmund Miller, Lind, Wash.

Evening

7:30-9:00—Women's Missionary Program
Chairman: Mrs. Edgar Toews, Reedley

Saturday - June 8

Forenoon

8:30-9:00—Prayer Service
Leader: P. D. Unruh, Deer Park, Wash.
9:00-11:30—Unfinished Business—Budget for 1940-41
11:30-12:00—Address - The Church and Peace - L. J. Horsch, Upland

Afternoon

1:30-2:00—Song Service
Scripture and Prayer — David Schultz, Paso Robles
2:00-3:00—Unfinished Business
Adoption of Budget
3:00-5:30—Recreation (Local Church in charge)

Evening

7:00-8:00—Saengerfest—Leader: Lester Hostetler, Upland
8:00-8:45—Address (Speaker to be selected by the local church.)

Sunday - June 9

Forenoon

Sunday School
Special Classes for Conference delegates
Those interested may visit classes or departments of the Immannuel Sunday School
Morning Worship—Arrangements by the local church

Afternoon

Sunday School and C. E. Program, arranged by the Field Secretary, Emma Ruth.

Evening

7:00-8:00—Christian Endeavor Program
8:00-8:45—Consecration Service — Homer Leisey, Leader
Closing Remarks by the President, P. A. Wedel

—*A Word to Correspondents:* This is the time of the year when correspondence is apt to be lagging due to the busy time people have or, possibly also, to slips in memory. May we suggest that more of our correspondents make use of the cards sent them, particularly those in rural churches. Take a card, jot down a statement or two, reporting happenings that may be of interest or of some value to readers at a distance as well as nearer home. Use the envelopes for larger reports.

Eastern District Retreat

at University Boy's Camp, Green Lane, Pa.

THEME: The Unchanging Christ

For the past twelve years a group of young people from the churches of the Eastern District Conference have come together for a retreat. Every year, since the first retreat was held at the University Girl's Camp with 54 retreaters in attendance, has shown an increase in attendance and interest.

Last year, for the first time in the history of our retreat, *two retreats were held, one for the older group of young people and another for the high school age group.* This arrangement worked out so satisfactorily that we will again pursue this method this year. Each group of young people will meet on a week-end one week apart.

Many of the young people of our district who have seen the vision of a day when we may have our own retreat ground beautifully developed, have been putting forth time and effort in that direction. An age old truth is, the things we have worked hard for will be the things which are most appreciated. Most assuredly this will be true of the new Retreat Grounds when further developed by our young people.

Retreat Committee:

Rev. Ernest J. Bohn, Chm.; Emma M. Vanworth, Sec.; DeWitt Temple, Treas.; William H. Shelly, Clara Bishop, Norman Bergey.

SENIOR YOUNG PEOPLE'S WEEK-END

RETREAT — *June14-16, 1940*

For Whom? For those above high school age and any interested adults.

Cost: Five dollars total—registration fee, $0.75; board and lodging, $4.25. Payable to your local booster.

Leaders

Prof. A. E. Kreider, Professor of Bible, Bethel College; Dr. E. S. Johnson, Professor of History at Hartford Theol. Seminary; Rev. J. J. Plennert, Pastor, First Menn. Church, Philadelphia; Rev. Erland Waltner, Pastor, Second Men. Church, Philadelphia; and Rev. W. C. Voth, Missionary, Tamingfu, China.

In Charge of Singing: Mr. Wm. H. Shelly, (office worker).

In Charge of Recreation: Mr. Ernest Leitzel, (teacher).

Camp Directer: Walter Temple, (railroad man).

Girls' Counsellor: Mrs. Erland Waltner, (pastor's wife).

Course A

"The Prophets and their Message," Prof. A. E. Kreider

Course B—Electives

No. 1 Mennonite History, Dr. Johnson.

No. 2 The Doctrine of Non-Resistance and its Application, Rev. Plennert.

No. 3. Training for Sunday School Work, Rev. Waltner.

HIGH SCHOOL YOUNG PEOPLE'S WEEK-END RETREAT — June 21-23, 1940

For Whom: For those of high school age and others interested.

Cost: Same as for Senior group.

Leaders

Prof. A. E. Kreider, Professor of Bible, Bethel College; Andrew Shelly, Student, Hartford Theol. Seminary; W. C. Voth, Missionary, Tamingfu, China; Rev. Erland Waltner, Pastor, Second Menn. Church, Philadelphia.

Song Leader, Recreation Leader, Camp Director, Girls' Counsellor same as for Senior group.

Course A

"The Prophets and their Message," Prof. A. E.

"The Prophets and their Mesage," Prof. A. E. Kreider.

Course B

Religious Problems, Andrew S. Shelly.

Oklahoma Convention

to be held May 26 and 27, 1939

in the H. S. Auditorium at Clinton, Okla.

Convention Theme: The Abundant Life of the Christian

Sunday Morning

Services will be arranged for and led by the Bergthal Church of Corn.

Sunday Afternoon

Leader—Rev. Herbert Miller

Every church is asked to be represented by a choir or musical organization. Rev. Miller has definite plans for the program. The order in which the different groups will appear is as follows: 1. Bergthal, 2. Perryton, 3. Carnegie, 4. Deer Creek, 5. Inola, 6. Gotebo, 7. Enid, 8. Goltry, 9. Topic: "The Value or Fruit of Music in Christian Service," Rev. Albert Schmidt, 10. Hydro, 11. Herold, 12. Medford, 13. Meno, 14. O. B. A., 15. Orienta, 16. Sichar, 17. Turpin, 18. Taloga, 19. Geary, 20. Combined Choirs.

Sunday Evening

Maine Theme: "Is the Christian Life a Successful Life?"

Chairman: Ernest Schmidt of Bergthal.

1. Song Service, 15 minutes—Selma Jantz, Inola.
2. Song—Bergthal
3. Theme: "The Source of Christian Living" (10 minutes) - Marvin Eck, Goltry.
4. Solo—Lillian Ratzlaff, Meno
5. Reading—Enid.
6. Song—Geary
7. Theme: "How Can We Make the Christian Life a Success" (10 min.)—Carnegie.
8. Song—Gotebo
9. Sermon (20 minutes) — Convention Speaker
10. Closing Prayer—Albert Unruh, Meno.

Monday Morning

1. Opening—Rev. Menno Kliewer
2. Song—Herold
3. Convention Sermon (20 minutes) — Rev. Solomon Mouttet.
4. Song—Sichar
5. Sermon—Convention Speaker.—6. Song—Meno
7. Business Meeting (Order of business to be announced.)
8. Sermon (20 minutes)—Rev. P. E. Frantz.

Monday Afternoon

1. Opening—H. N. Harder
2. Song—O. B. A.
3. Talk: "Religious Education" — Rev. H. Hege
4. Report from O. B. A. — 5. Song—Inola
6. Sermon—Convention Speaker
7. Report of the Resolutions' Committee

Monday Evening

1. Song Service—Mrs. Adam Mueller
2. Opening by Leader—Bergthal
3. Roll Call by Societies
4. Song—Sichar Society
5. Topic: "Various Ways the Sewing Society Can be of Service in the Community"—Mrs. P. E. Frantz, Geary
6. Selected Playlet — Herold
7. Talk by Missionary (to be arranged).
8. Song—Mission Circle, Meno.
9. Remarks—Mrs. H. H. Wedel, Gotebo
10. Sermon—Convention Speaker

Ernest Voth, Sec'y.

EVERYDAY LIVING

By Joseph Fort Newton

One thing is wise to remember and practice—if you think little of a person, say as little as you think.

A man who has no one to love him is poor indeed; but the man who loves no one is a hopeless bankrupt pauper.

The art of living together is the most difficult of all arts, said Emerson; after ages of trial we have not mastered it.

No matter how long and loudly we pray, not many of us do enough good turns along the way to make ourselves dizzy.

Hitler is the tempermental prima donna of world politics; he believes his own publicity—Goebbels does not.

If pepole were only wise enough and kind enough to keep their own counsel, they would not need to employ one.

"Jest messing 'round," is how Will Rogers used to describe his talks, and alas, that tells the truth about most of us.

We take snap judgment, act hastily, make a bonehead blunder, and, to get out from under, call it bad luck!

In a modern *Pilgrim's Progress,* if only we had a Bunyan to write it, Mr. Easy-going would be a central figure.

If people would only use half as much brain and heart in their religion as they do in other things, they would be plainer.

"Man, what is this, and why art thou despairing? God will forgive thee all but they despair." wrote a wise poet. —*Christian Advocate,* April 18.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

CRUCIFIXION

Golgotha's journey is an ancient way
That leads from Rome's outrageous judgment gate
To modern slums and trenches, where we pray
To Him whose heart is breaking with our hate.

We build His crosses now of steel and lead,
And pierce His body with the bayonet;
Behind the trenches watch His blood flow red
In flaming anguish that we soon forget.

Lord Caesar's high tribunal, Martian-wise,
Spits in His face—Rome never was more rude!—
And in the name of freedom still denies
To Christian men the right of rectitude.

For greed and self-enthronement are the same,
And Jesus bleeds in every clan and clime;
All down the ages with its lashing shame
He bears the insult—Love His only crime.
Hugh O. Isbell

ALL RIGHT—THEN WHY FIGHT?

War is the blackest, least excusable, most damnable crime against mankind and God almighty.—American Legion Magazine.

Nothing has ever been decided by war that could not be decided without it; and if decided after the war, why not before? — General U. S. Grant.

It is the business of the churches to make my business impossible.— Field Marshall Lord Haig.

If my soldiers would think for themselves not one would remain in the ranks. — Frederick the Great of Prussia.

Lord Kitchener told me that he had fought with the French in the Franco-Prussian war and had spent most of his life in soldiering, but that he had never seen a war out of which any permanent peace had come; and that while fighting brought out great individual heroism, it was futile in settling great international disputes. — Lady Oxford, "More Memories."

We won some things from the war that were not on the program. For example, we had a complete demonstration of the fallacy of the old tradition that preparedness prevents war. That is worth something. — George Dern, later Secretary of War.

NON-VIOLENCE

To render evil for good, that is to resemble a devil.
To render evil for evil, that is to resemble animals.
To render good for good, that is to be a man.
To render good for evil, that is to resemble God.

Requoted from *Fellowship*

AN OPPORTUNITY

The American Friends Service Committee work camps provide opportunities for men and women of college age and older to live, work, and study for eight weeks of the summer in America's "distressed" and "problem" areas. Camps will be held this summer at Flint, Michigan; the western Pennsylvania coal fields; Soddy, Tennessee; the Macedonis Cooperative Community in Georgia; the Delta Cooperative Farm in Mississippi; the Merom Institute in southern Indiana; Delano, Calif.; the Fifth Ward in Chicago; North Weare, N. H.; and in connection with cooperative developments at Cooperstown, New York; Scotts Run, West Virginia; and Cloverdale, Mich. Educational leaders will include: Douglas V. Steere, Don E. Smucker, Laurence T. Hosie, Richard Gregg, Homer L. Morris, Kenneth Holland, Clarence E. Pickett, Raymond Winson, Claude Shotts and Elmore Jackson. For further information and application blanks write to: Elmore Jackson, Secretary of the Work Camps, American Friends Service Committee, 20 South 12th Street, Philadelphia, Penn.

Fellowship

NEWS FROM THE EASTERN DISTRICT

The 45th ANNUAL CONVENTION of the Eastern District Mennonite Young Peoples Union will convene Memorial Day, Thursday, May 30th, at the East Swamp Mennonite Church, Quakertown, Penn. The theme is, "Let us go on—Glorifying God."

Officers and members of the E. D. Y. P. Union were well represented at the closing Sessions of the Eastern District Conference on Sunday afternoon, May 5th, 1940, at First Church, Phila. Wm. Shelly the song leader, and William Slimm, who lead in the Devotions, represented Second Church of Phila., while Grace Moyer, with an enjoyable reading and Samuel Reiff, with a vocal solo brought their contributions from Allentown and Schwenksville, respectively. The Retreat work was summed up and Convention date and place announced by the various chairmen. Rev. A. L. Murray, pastor of the Lansdale Baptist congregation delivered the principal address.

The following young folks have been elected as members of the newly established Retreat Grounds Board, of the Eastern District Conference: Norman

Geissinger, Upper Milford; Clarence Kooker, Flatland; Rev. Harold Burkhalter, East Swamp; DeWitt Temple, Germantown, Phila.; Rev. Olin Krehbiel, Lansdale; and Alvin Alderfer, Schwenksville. The objective of the Camp, which has been called MENNOLAN, is to provide a suitable place of Retreat for the development of Christian Character and leadership through Retreats, recreational fellowship, Bible Conferences and the various Conference activities.

Senior Department

Senior C. E. Topic for June 9, 1940

LOOKING AT YOUTH AROUND THE WORLD

Main Topic: Youth in World-Wide Fellowship. Rom. 1:8-16

I. Worship Service

1. Song: "A charge to keep I have," "Am I a Soldier of the Cross," "Stand up, stand up for Jesus."
2. Reading of main topic, and prayer.
3. A 15 minute period of group singing by the "Youth," (the whole C. E. group).
4. Offering for mission project.

II. Leader's Introduction

The Christian Endeavor movement, itself, is a world-wide fellowship of Christian youth. There are Christian Endeavor societies in nearly every land.

Now, more than ever before, it is important for Christian youth to be banded together in a world-wide fellowship in the interest of peace, of church unity, of missions, of justice. Local groups should feel themselves to be part of a world-embracing movement.

After all is said, we must realize that permanent peace will not be achieved until youth learn to be sympathetic, understanding, appreciative, forbearing, trustful and trustworthy, in all their mutual relationships. They need, above everything, to have goodwill tward one another. A peace cannot be permanent that is not based upon goodwill.

Missions, when properly carried on, are a means of fostering goodwill among the nations. We can hardly distrust or hate a people among whom our representatives are working as Christ's commissioners.

III. Suggested Topics for Short Talks

1. Youth in preparation, 2 Kings 6:1-4.
2. A peaceful alliance, 1 Kings 5:7-12.
3. First missionaries to Jews, Matt. 10:1-8.
4. First missionaries to Gentiles, Lk. 10:1-9.
5. Fellowship in grace, 1 Cor. 1:4-9.

IV. For Discussion

1. Make a comparison of the general condition of youth in Christian and non-Christian lands. Note the outstanding differences and ask yourself why they exist.
2. What can the **"Youth"** of our church do to foster and promote **"fellowship"** in the world?
3. Is there some local need, or some cause, which we as a **"group of youth"** can tackle?

Facts for Study

The youth of today make the world of tomorrow. All our institutions of society, the home, school, church, state, business, and industry, will soon be in the hands of those who are now young people.

Service wrought with love for him,
"Jesus calls
To a life of fruitful service,
Not to be a passing fancy
Or a changing whim."

"Jesus calls
To a life of consecration
And a passion for the lost,
Thinking not of self or pleasure,
Counting not the cost."

"Jesus calls
To a life of prayer and giving,
Faithfulness and all things true,
To a life of daily blessing,
Do you hear God's call to you?"

Young people have often accomplished the seemingly impossible. By a common purpose, a common loyalty, a united enthusiasm wonders have been wrought. Think of the hay-stack meeting of those young men whose devotion started a big missionary movement. Think of the youth on our college campuses today who develop a feeling of fellowship to build up the Kingdom of God as they go out to work in the various communities. Think of the fine spirit in some of our C. E. groups who unitedly are a force for the uplift in their home community. Think of the youth of our land and of other lands who push the cause of peace through the Youth Peace Movement.

Consecration it takes, and honest sincere work.

There are still causes that challenge the very best there is still causes that challenge the very best there there is in youth, and nothing makes for fellowship like united work for a common cause.

VI. Illustrations

Who is to be included in the world-wide fellowship? Are you famliiar with the dream of an artist, who, after finishing his painting, rested and slept? As he lay asleep he saw a man cross the room, take a brush, and touch the picture here and there. "Stop!" cried the artist, "you are spoiling my work." But it was Jesus himself, and he was making more beautiful the various faces—some yellow, some brown, some red. The artist awoke and said: "Why, I had made all the children white. Jesus did not say, 'Bring little **white** children to me'; he said in substance, 'Bring **all** the children to me.'"

How are we going to get it? A prayer which I frequently heard in student days from the lips of an honored teacher has kept echoing in my mind for over twenty years: "Enlarge our hearts, O God, that we may make room for more of thy children!" What most of us need is more friends. Before we can be more Christian we must sincerely care for more people. Larger hearts will lead us to larger lives.

The very continuance of our civilization depends upon the promotion of what is called "world friendship." We yearn for the inclusive brotherhood which Jesus proclaimed. But how are we going to get it?

VII. Food for Thought

"In Christ there is no East or West."

INTERMEDIATE DEPARTMENT

How to Be Popular Though Christian

June 9, 1940

For Daily Reading:

June 3. The early church. Acts 2:43-47.
June 4. Peter and John. Acts 4:13-22.
June 5. Ananias of Damascus. Acts 22:6-16.

June 6. Paul in Galatia. Gal. 4:12-16.
June 7. Paul and Ephesian officials. Acts 19:23-31.
June 8. Paul and the Roman officer. Acts 27:1,3, 37-44.
June 9. Topic. John 12:42,43; Matt. 22:37-39.

"Follow Me"

"As Jesus walked beside the sea He gave the call, "Follow me." Although the humble fishermen did not know Jesus, so great was His personality that they dropped their nets and followed Him. How wise they were! Because they followed their Saviour they had the privilege of learning the wisdom of the world's greatest teacher, and their names will be remembered through eternity.

Jesus said "Follow me." If we are following Him, then He is our leader and He knows the way. He has told us the way very plainly in the Sermon on the Mount. He does not ask us to do anything which He has not done Himself. He knows the hard paths of life, for He has traveled them Himself. In His book He tells us how to overcome every difficulty, so it is not hard to follow Him."

Opening Song: "Saviour, Teach Me Day by Day".
Scripture Reading: John 12:42,43; Matt. 22:37-39.
Prayer by Leader
Song: "I Would be True"

The Service of Love

"The happiest people in the world are those who are living for others."

Love never lives for itself. It always wants to serve; it craves to make people happy.

A stranger was once walking down a winding road through a beautiful valley. It was August and he was weary from his long journey. His throat was dry from thirst. He longed for a quiet place to rest. He saw a crudely painted sign. An arrow was pointing to a path leading back among the trees. Under the arrow were these words, "To the Spring."

Following the path, the stranger found a spring. A cup was there and a rustic bench. When he had sat down he observed a basket of apples hanging from the limb of a tree. When he was rested he was determined to meet the folks who were so generous and thoughtful. Following the path, he arrived at a humble home. An old, old man tottering with age came to the door. "Uncle," said the stranger, "I have come to ask who is so thoughtful of strangers down by the side of the road." "Oh, said the old man, "its the story of the spring you want." "I'll call Mother." "Then it was that the stranger heard of a life of service. The couple had been the first to move to the valley. Whenever new settlers came they were down by th road to greet them. They helped newcomers build cabins, held prayer meetings—in sickness, death, adversity or prosperity their hearts went out to their neighbors.

As years passed by their children grew up and left home; and they grew too old to help as in times past. Being hungry to do something for Jesus, they thought of the spring and bench and apples for strangers.

It was all they could do, but in their humble way they tried in that house by the side of the road to be a friend to man.

The stranger who was Sam Ross, was so deeply impressed with this beautiful, humble service that he wrote "The House by the Side of the Road".

(From Intermediate Expressional Services.)

Poem: "The House by the Side of the Road".
Discussion: (You will note that we are thinking of the characteristics of a Christian which will make him popular and loved.)

1. Religion means a life which loves instead of hates. Discuss this thought in relation to popularity in school.
2. Religion means that in life we have an awareness of human needs.
   Discuss this thought in relation to Missions.
3. Which type of personality seems to us the more attractive—the brave or the cowardly; those who love or those who hate; the kind or indifferent; the eager, aspiring individual or the one who is comfortable and smugly satisfied .

Consecration Song: "I'll live for Him".

Concluding thought by leader—"A true follower of Jesus is an attractive person. He does not need to plan to do this or that in order to make his life attractive, because he is so. What he himself is speaks louder than any action, and wins others to his way of living. It cannot be otherwise."

Closing Prayer by Superintednent.
Offering.

JUNIOR DEPARTMENT

THE BEATITUDES.

Pgram for June 9, 1940.

Matthew 5:5. "Blessed are the **meek:** for they shall inherit the earth."

Matthew 5:6. "Blessed are they which hunger and thirst after righteouness; for they shall be filled."

I. Worship Period:

1. Prelude: Pianist plays melody of "O Have You Not Heard of That Beautiful Stream". Mennonite Hymn Book, 147.
2. Call to worship. Sing in unison all heads bowed. "The Lord is in His Holy Temple, Let all the earth keep silence before Him." Habakkuk 2:20
3. Leader's Prayer.
4. Scripture. 1. Corinthians 13:4—8 (using the word "Love" as the revised version has it instead of "Charity.") by a junior boy.
5. Quartet sings: "O Have You Not Heard of that Beautiful Stream."
6. Story, told by a Junior girl.

"Blessings from Meekness"

"Long ago there lived a saint so good that the angels came down to see how a mortal could be so godly. He went about his daily work. spreading joy, as a flower spreads perfume, without being aware of it.

The angels asked God that the gift of miracles might be given to this good man. The answer was, "Yes, ask him what he wishes." Sothe angels spoke to him about it. Would he choose that the touch of his hand should heal the sick?" He said, "No", He would rather God would do that. Would he want to have the power to convert souls? He answered, "No", that was the Holy Spirits work. The angels asked "What then do you wish"? He said, "Only that God may give me His grace."

But when the angels insisted that he should choose the particular power that he would like to have, he replied, "That I may do a great deal of good without knowing it." Then it was decided that every time the good saints shadow should fall behind or on either side, so that he could not see it, it should have the power to cure disease, sooth pain, and comfort sorrow. So it came to pass that, falling thus out of his sight, his shadow gave health to pale children, strength to those who were weak and joy to sorrowing mothers. But the Saint was never aware of the blessings that flowed from him. And the people respecting his humility even forgot his name, and spoke of him as the "Holy Shadow."

From 5000 Best Illistrations.

7. Song in unison, "Take my Life. v. 1, 5, 6.

II. Study Period.

Aim. To help our Juniors understand the meaning of the third and fourth Beatitudes and to desire that this **"meekness"** and this **"hunger and thirst"** be their own.

1. In unison read from the blackboard, Matthew 5:5.

2. A Junior boy discusses:**"What is being meek"?** To be meek is not to be proud but rather to be humble. To be meek is to be gentle in disposition, not easily provoked, but to be kind and loving. To be meek is to have self-control and not return evil for evil. Moses could face all sorts of insults and wrongs without an angry word. Those who do not think of self are meek. The verses of Matthew 5:38-44 describe a meek man.

A missionary in Jamaica asked a little black boy the meaning of Matthew 5:5. "Who are the meek"? The boy answered. "Those who give soft answers to rough questions."

3. A Junior girl discusses: "Why does Jesus say. "The meek are blessed"? and how are they blessed." Meekness brings us blessing by keping us out of trouble and quarrels, and by giving us opportunities to do good to others.

4. All stand and sing the first verse of "Lord Jesus I long to be Perfectly Whole."

5. Repeat in unison, Matthew 5:6.

6. Talk by a Junior girl. Many times children are undernourished, not because there is no food, but because they have no appetite and so will not eat. Hunger is a mark of health, a healthy body is hungry, a healthy mind is hungry.-Just so there must be a spiritual longing, for as the body needs food and water, so the soul needs spiritual food and drink. We should pray for this spiritual longing, because if we are satisfied with ourselves, we can not grow.

7. Story of, "The women at the Well." John 4:4-14. told in a Juniors own words.

8. Song. "Break Thou the Bread of Life." All stand to sing.

9. Leader's heart talk.

III. Mission Minutes.

Every Junior reports on "What missionary story, letter or poem, have I read since our last meeting." Naming the article, its author and where it appeared.

IV. Closing Moments.

. Each Junior repeat from memory a Bible verse having the thought of either of the Beatitudes studied thus far.

2. Stand and sing in unison, "Blessed Assurance Jesus is Mine."

3. Pray together the Lord's Prayer.

4. As the Juniors leave the pianist plays, "What a Friend We Have in Jesus."

CORRESPONDENCE

HOFFNUNGSAU MENN. CHURCH, INMAN, KS.

May 16, 1940

Death has recently called on three of our church members. P. G. Heidebrecht passed away Feb. 29 at the age of 73 years. He was the first of their family for four generations to pass away. Mrs. Peter Fleming, who spent 10 months in the Goessel Hospital, passed away on March 4 at the age of 74 years. The third was John Clark dying in Sterling on March 12.

Our Christian Endeavor has sponsored several programs given by outside talents. On March 17, Dr. Harshbarger of Bethel College, gave a talk on "Propaganda and a Christian Faces War," before a large audience. On April 21 the local Ladies' and Mens' Choruses furnished the musical numbers and William Juhnke, C. E. prseident of the W. D. Conference, talked on "Young People's Union." Sunday, April 31, Missionary P. W. Penner preached the sermon, and Mrs. Penner talked to the Sunday School. In the evening both spoke at the C. E. meeting. One can't help but rejoice in the fact that God has so richly blessed their work in India. The Inman High School music department under the direction of Alvin Reimer, rendered the C. E. program May 13. There were about 80 students in their A Cappella Choir.

The four Intermediate Sunday School classes invited the young people of the Hutchinson Menn. Church to a social on the evening of April 14. A bountiful supper was served to 100 people, after which the local group entertained with a varied program. Better fellowship and a feeling of union can be fostered by such get-togethers.

There have been two weddings in our church this spring. On April 7 the wedding of *Hilda Martens to Pete Froese* took place and on May 5 that of *Esther Janzen to Irvin Schmidt*. Rev. A. J. Dyck married both couples. Another couple was announced Sunday to be married May 26, namely *Dora Abrahams to Dan Thiessen*.

On Pentecost Sunday Rev. A. J. Dyck baptized 13 young converts and received them into church membership. It is always a day of rejoicing for a congregation when young people denounce wrong and accept Christ as their personal Savior. Communion Services will be observed Sunday May 19. For three weeks there has been Bible School in the forenoon in the church basement. Four teachers instructed the 61 pupils from the surrounding community. Interest for these Bible Schools is increasing each year.

M. U., Correspondent

The doing of things from duty is but a stage on the road to the kingdom of truth and love.

FIRST MENN. CHURCH, HALSTEAD, KANS

The wedding of W. P. Schowalter and Agnes Miller took place at the church, April 24, in the evening. Rev. D. Wedel delivered a short sermon and Rev. Herbert Miller, brother of the bride, performed the ceremony. A reception was held in the church basement for relatives and close friends. The couple will reside at Scott City, Kansas.

Sunday evening Rev. D. Wedel delivered the address at the baccalaureate services for the high school seniors. His subject was, "A Gift to the Graduate." Dr. A. E. Hertzler will deliver the commencement address Friday evening.

Three young people were admitted as members of the church by the rites of baptism Pentecost Sunday. May they remain true to their vows is our wish and prayer.

The Bethel College A Cappella Choir gave a concert in our church last Sunday afternoon, May 12. At the close of the services they gave a short song service at the Hertzler hospital. Both concerts were enjoyed by all who heard them.

One hundred and nineteen dollars were collected for the Bethel College Fellowship drive.

The Garden Christian Endeavor gave a program on Sunday evening, May 5, and on the evening of the following Sunday the young people of the Lorraine Ave. Church, Wichita, gave us a program. We are glad for the opportunity to hear these young folks. Such meetings foster Christian fellowship. *Corr.*

BETHANY CHURCH, QUAKERTOWN, PA.

While having no full-fledged catechetical class this year, we received three new members on May 12, two by baptism and one by the right hand of fellowship.

On April 24 a splendid sacred concert was rendered, including vocal and instrumental music. The guest soloist was Mr. Norman H. Flores, of Allentown, a concert soloist, who has appeared in this community previously in the rendition of "The Messiah" during the Christmas season. His performance was one of the highest type, and well received by a capacity audience. Our congregation is fortunate in being well supplied with musical talent, who performed ably in filling out the program.

Missionary to India John Thiessen recently conducted a week of services at the West Swamp congregation of this charge, and also delivered the sermon at Bethany church at two services.

The Ladies Aid and Missionary Society on May 7 held a mother-and-daughter supper. The society now holds meetings monthly, on the same evening that the growing Brotherhood of the church holds its meetings. The Sunday School on May 12, had a special Mothers' Day program.

At the mid-week meetings the book of Genesis is being concluded in the series, "Through the Bible."

BETHEL BIBLE SCHOOL, MUNICH, N. D.

NOTE: Unfortunately the copy of this contribution got lost and what is here given is a free translation of the German as found in "*Bundesbote*" of April 30.—*Editor.*

As our Bible School has recently come to a close, I shall make a brief report. The time since the last report was mainly taken up with reviews. March 19 to 21 we wrote the examinations.

When we take a retrospect of the last five months, we can say that we cannot thank the Lord enough for all spiritual and natural blessings, and our hearts respond thus: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly possessions through Jesus Christ" Eph. 1:3.

The Lord so led that we had an unusually mild winter with little snow. The roads were open and the weather so favorable that the students could always be present. The 21st of March was the last school day and the next day we had our closing program in the Salem Church at Munich. It consisted of songs, presented by different groups; a play, "The Nazarene," and short reports of our work in the school and what we did outside for the Lord, as follows: Different groups of students, in company with our teacher, have visited 36 homes, bringing them the gospel. Six visits were made to hospitals and two to old people's homes. Three programs were given in churches, and special music in song was given on different occasions. About 5,000 tracts were distributed. May the Lord bless the scattered seed!

Our school had 27 visitors. Our teacher, Rev. E. F. Walter, gave a farewell address the evening of March 24. The next day the family left for Onida, South Dakota, where they will serve a church the next seven months. May the Lord bless them richly and, if it be His will, lead them back here in the fall, to resume the work in the Bible school.

Alfred T. Eitzen, Student and Corr.

EMMAUS MENN. CHURCH, WHITEWATER, KS,

Our community was richly blessed by the challenging messages that were brought by Dr. Herbert Lockyer of London, England, and Dr. A. H. Unruh of Winkler, Manitoba, who were the speakers of the third annual Bible Conference that was held in Newton from April 14-21. Only eternity will reveal the results from a conference such as this.

On April 21 Dr. Unruh brought us the morning message and we were all truly blessed. Sunday, May 5, the Student Volunteer Band from Bethel College rendered a very interesting program in our church. May 10 the superintendent and some of the children from the Grace Children's Home in Henderson, Nebraska, gave a splendid program.

Eleven young people were received into our church on May 12 by baptism and on confession of faith.

MENNONITE CHURCH, SHAFTER, CALIF.

Sunday evening, April 21, the Emmanuel Male Quartet of Dinuba, gave a musical program. This quartet has for the past several years sung over Station KTKC at Visalia. The program was interesting and inspiring. During the week of April 14 to 21, Eva Dirksen from the African Mission field was here. She spoke to the Church in a special meeting on Sunday morning, April 21. She told of several incidents illustrating the beliefs and customs of the people living in the remote part of the world. Her talks were very interesting and enlightening.—Tuesday night, April 30, Dr. Richard Jantzen and his wife, of Paso Robles, who have since left for the African Mission field, were here speaking about their forthcoming missionary work. May the Lord bless and keep them on their journey as they go to take up their work in a foreign land.

The ladies sewing circle has decided that instead of only making things for sales, and then giving the proceeds to the missions, they would make layettes for the needy people around Shafter and also send some to the mission fields. —The Dorcas Sewing Circle (the young ladies of our church) have decided to have meetings twice every month. Their annual sale will be in July.

Sunday, May 5, Rev. Esau, blind evangelist, gave the message. As one hears him speak, knowing he must have great faith in the one who watches over him, one feels ashamed. We who have sight are not appreciative enough of what God has let us keep! Do we remember to thank Him for it at all?

Donna Gorshing Corr.

MENN. BIBLE MISSION, CHICAGO, ILL.

Dear Friends :

"And when the day of Pentecost was fully come," what a blessed passage of scripture that is to us as children of God. Today we enjoyed many blessings. In our morning service Bro. Herbert Peters brought us a short message on "Mothers," taken from I Samuel, "Hannah as a Model Mother." Then because it was Pentecost, our Pastor John T. Neufeld brought before us the Power of Pentecost, in the unity of the believers, all with one accord in one place. They united in prayer, they spake, the repented, they believed, and the Lord added to the church such as should be saved.

In the evening Service our young people gave a program in appreciation of mothers. Then we had the blessed privilege of having missionaries P. W. Penners speak to us.How we rejoice with them for what the Lord has done for them in far off India, in changing the lives of the native people. How we rejoice with them that God has restored them to health again, so they can go back to the field in the near future. We are again reminded of our part in the carrying on of the mission work; to pray for the missionaries and the native Christians; to give of our time and talents to present the gospel to the people in the home land; and to give of our money, so that others can go whom the Lord calls to the work.

Bro. and Sister Arthur Friesens were bidden goodbye and God speed, at our last service, as they go to other work among the American Indians in Oklahoma. We have enjoyed their help and fellowship while they were with us this past winter, helping us in the S. S. wrok and church services. May the Lord bless them, is our prayer, as they go out to labor for the Master.

Mrs. Catherine Neufeld, Mennonite Bible Mission
4221 So. Rockwell St., Chicago, Ill.

IN MEMORIAM

MRS. SAMUEL SHIRK, daughter of Samuel and Elizabeth Shellenberger Shotzberger, died in the Lervistown Hospital, on Thursday morning, following an operation. She was born Sept. 9, 1875, bringing her age to 64 years, 7 months and 27 days. She was for many years a faithful member of the Richfield Mennonite Church.

Surviving are her husband and four sons, Sterl and Merrian of Richfield, Merle of Mifflintown, and Harry of McAlisterville; fourteen grand children and five brothers, John Shotzberger, of Ambler; Charles, of Lewistown, and Walter of Richfield.

Funeral services will be held on Saturday, May 11. from the Richfield Mennonite Church. Rev. B. S. Graybill and O. A. Worner will officiate. Interment will be made in the adjoining Cemetery.

DANIEL GEHRING OF MONROE, WASH.

After only a few hours of illness departed this life on April 16. He had ben in the service Sunday evening and quite content. However, one who knew him readily saw that he was failing rapidly. The deceased was born Sept. 13, 1856. He reached the age of 83 years, 7 months and 3 days. Born in Russia, he came to this country as a lad some 60 years ago and lived in South Dakota for a while. Later he lived in Kansas. About 18 years ago he and his present widow, the former Mrs. Christina Ellenberger from Moundridge, Kansas, moved here. He has been a member and a very regular attendant of the First Mennonite Church of Monroe. Daniel's seat will be empty but his lot is now to be at rest with the Lord. Funeral services were conducted by his pastor, M. M. Lehmann. Text used was John 14:1-6.

Two sons and one daughter; nine grandchildren; one sister, Mrs. Maria Schwartz who has since Daniel's death also departed, and his widow are left to mourn the departure of a loved one.

ELLA EDNA STRAWSER GRAYBILL, daughter of Jacob Z. and Mary Derr Strawser, was born April 20, 1885, died April 24, 1940. Aged 55 years and 4 days. On December 25, 1906 she united in marriage with Benjamin S. Graybill. To this union was born one son, Meade. In May 1915 she united with the Richfield Mennonite Church and remained faithful and never murmured or complained, knowing that her disease was incurable, she had put her trust in the Lord. Many Scripture passages were read in her hearing and many prayers were offered in her behalf. This she enjoyed above everything else. She was a great help to her companion in his spiritual life. Surviving are: her husband, son Meade S., and two grand children. Funeral services were held in the Richfield Church, April 29, 1940, conducted by Rev. H. M. Johnson and Rev. E. D. Hess. Interment in the Richfield Cemetery.

MRS. MARIA GEHRING SCHWARTZ
OF MONROE, WASHINGTON

In the early morning hours of Ascension Day, Mrs. Maria Gehring Schwartz fell asleep in the Lord after a period of two and a half years of illness and suffering. The deceased was born in Russia, Sept 13, 1859. In the early seventies, at the age of 13, she came to South Dakota with her parents. She was baptized by Rev. Jacob Stuckey in 1874. Nov. 16. 1881 she was joined in holy wedlock to Mr. Jacob D. Schwartz. Fifteen years ago the family moved to Monroe. Her husband preceded her in death, Sept.29, 1932. Her brother Daniel was buried two weeks before her death. Surviving near relatives are 6 sons, John J., Henry and Joseph of Monroe, Jacob and Peter of Hydro, Okla., Daniel of Kingman, Kansas; five daughters, Mrs. Rosie Albrecht of Reedley, Calif., Mrs. Elizabeth Dunn of Colony, Okla., Mrs. P. J. Zerger and Mrs. Lydia Renner of Monroe, Mrs. Mary Hogan of Kent, Wash.; forty-three grandchildren and fifteen or more great grandchildren.

Funeral services were conducted by her pastor, May 4, from the First Mennonite Church of Monroe of which she was a consistent member since 1925. Grandmother Schwartz suffered much but bore her suffering with fortitude. She greatly loved to be in the prayer meetings. Texts used at the funeral services were, Psalm 116:15 and I Cor. 15:6b.

« « JOTTINGS » »

—*Rev. Henry N. Harder, pastor of the Grace Church,* Enid, Okla. has recently made a trip to Pratum, Oregon, to hold a series of meetings in the Mennonite Church there. This church is also looking for a pastor, Rev. J. M. Franz, the present pastor, planning to lay down the work.

—*Dr. Rodolphe Petter, Missionary, Lame Deer, Mont.* reproves the editor deservedly, thus: I was disappointed to read nothing about PENTECOST in THE MENNONITE in the issue preceding the Sunday on which the Christian Church remembers its birth and the gift of the Holy Spirit!—Was "Mothers Day" more important? I think if "mother's" rememberance was important a word or two of the great deed of God should have been noticed too.

Yours Truly, Rodolphe Petter."

We agree with Brother Petter wholeheartedly, though in shame. It was an unpardonable oversight on our part to pass so important a day in the cycle of church holidays without even a mention of it in THE MENNONITE. We did not forget the day, though, but failed to think of it until it was too late. We humbly and penitently apologize to Brother Petter and all readers of the paper who felt hurt as he did. And we promise that, should God spare our life and we continue as editor, to memoralize the day duly after this. May we *now* ask Brother Petter to be sure to write a good article on "Pentecost" for the respective 1941 number of the paper and to send it to the editor, whoever that may be, ahead of time.

—*Bluffton College.*—The following is an interesting classification of Mennonite students attending Bluffton: Middle District, 72; Eastern District 13; Central Conference, 13; Independent (Fairfield, Pa.), Defenseless and Old Mennonite groups, each 4.—An analysis of the Student Work Program reveals that 19 are given work by the N. Y. A., 118 by the College, 9 by industries. The College employs: In Adm. offices, 18; as department assistants, 21; as library assistants, 6; on Campus farm, 21; Dining Hall, 32; as janitors, 20. Industries, in Book Store 6; Chicken project, 3.

From Bulletin, First Menn. Church.

—*Rev. E. D. Dirks, Pastor of Hutchinson, Ks. Menn. Church,* will conduct Radio Services over KWBG each week day morning at 10:45, May 20 to 25. The subjects are: *Mon.,* "The Christian, Cleansed from Sin"; *Tues.,* "The Christian, Claimed in Temptation"; *Wed.,* "The Christian, Conformed through His Devotional Life"; *Thurs.,* "The Christian, Concerned about His Church"; *Fri.,* "The Christian, Challenged to Service"; *Sat.,* "The Christian, Called to Victory in Christ".

—*WEDDING,* at the East Swamp Church, Pa., May 4, in presence of the immediate families, *Margaret Bleam* became the bride of Arthur *Yoder,* the vows being received by Rev. Harold Burkholder. May God bless the new home, and may it be built on the Rock Christ Jesus.—An Eastern District Y. P. Rally will be held at East Swamp, May 30. Speaker: Dr .E. Schulyer English, and a Christian cartoonist from Phila. —The pastor and family plan to visit parents and friends in Ohio, June 3 to 20. —*Church Bulletin.*

Love is the Queen of Graces It outshines all the others, as the sun the lesser planets.—T. Watson.

— *Aberdeen Students Honored at Bethel.* Three students from the Mennonite community of Aberdeen, Idaho, have been elected members of the 1940-41 Student Council at Bethel College. *Arthur Wenger,* '41, three years a member of the men's quartet and of the a capella choir, has been elected president; *Delmar Wedel,* '42, vice-president, and *Orlando Wiebe,* '42, treasurer of the Council. All three young men are members of the S. C. M. (Student Christian Movement) cabinet, Mr. Wedel is president of the sophomore class, and all three are model young men and Christians.

— *Freeman Junior College* is to have two new faculty members. *Rev. J. B. Toews* of Portland, Ore. is to be Director of the Bible Department. He had his basic education in Europe, two years at Tabor College, Kansas, has recently completed the work for the B. D. degree at Western Baptist Theol. Seminary, Portland, Ore., and is now working on his doctorate in Philosophy and Religious Education. From 1933-37 he served on the faculty of Bethany Bible School, Hepburn, Sask.—*Miss Louise Toews,* daughter of Dr. and Mrs. P. R. Schroeder, a product of Freeman Jr. College, who now graduates from Bethel College, has been engaged to teach Home Economics and English in the Academy.—A daily Vacation Bible School Institute is being sponsored by the American S. S. Union and Freeman Jr. College to be held on the College Campus May 22 to 29.

— *Berne, Indiana.*—Beginning May 29 and continuing for five weeks this community is planning to carry on its 16th Annual Union Bible School. Dr. C. H. Suckau, pastor of the First Mennonite Church, will again serve as superintendent. He will be assisted by a corps of fourteen teachers, among them the pastors of the other local churches, and an office assistant. A large enrollment is anticipated.—The large Berne Men's Chorus furnished the music at the Ohio Annual State Convention of the Gideons, at Lima, O. on Saturday evening and Sunday May 5.—On Sunday, May 12, the Chorus presented a concert at the First Mennonite Church in Bluffton, Ohio.

— *One Hundred Seventy-five S. S. Workers Attend Conference.* With the Bergfelder Church of Mt. Lake as host, the Mennonite S. S. workers of that section met in an interesting session Sunday afternoon, May 5. After good introductory and devotional exercises directed by the chairman, Henry A Stoesz, the program provided for a series of five-minute talks on the following subjects: The Opening Exercises, Beginners, Primaries, Juniors, Intermediates, Seniors, Adults, etc. which was splenidly handled by members from each of the Sunday Schools represented. After discusson, a question box, and interspersion of some good music Rev. Com. Wall summed up the topics with the main topic of the Convention, "Blessings Received in the Work of the Sunday School." Among other things he said, "It is a tremendous task and carries with it grave responsibility, but also a great privilege and opportunities."

WOMEN'S ASSOCIATION OF BETHEL COLLEGE

The annual business meeting of the Women's Association of Bethel College this year will take place Monday, May 27, at the College Science Hall. As in previous years, this meeting will be prefaced by a covered dish supper, beginning at 6:30 P. M. After an hour of fellowship and of song, reports of the year's work will follow and officers for the ensuing year will be elected.

All ladies who are interested in the welfare of the College are most cordially invited. Bring one covered dish and a few sandwiches. Table service and drink will be provided by a committee in charge.

— *Bethel College.*—The tenth Booster Banquet, held on the evening of May 14, went over big. More than 600 tickets were sold. The first ticket cost $10.00, additional tickets for members of the family are $1.00 each. Thus about $5,000.00 have been realized from the venture. The governor of the State of Kansas, Hon. Payne Ratner, as the main speaker on the program proved to be quite an attraction. This Booster Banquet serves as part of the financial campaign to raise $45,000 for at least partly completing the erection of Memorial Hall, and $20,000 for current expenses. The following plan to raise the stipulated sum was devised: One $5,000 gift, two $2,500, ten $1,000, ten $500, twenty $250, one hundred $100, one hundred $50, two hundred $25, five hundred $10, one thousand $5, miscellaneous $5,000, which would make a total of $65,000. About $30,000 has been pledged. One gift of $5,000 has been made and another promised. The banquet was held for the last time in Alumni Hall, the gymnasium, which has now been remodeled with a large balcony to receive the Charles Kauffman Museum.

— *San Marcos Menn. Church, Paso Robles, Calif.*— gave a farewell, May 5, for Mr. and Mrs. Lawrence Powell who left for mission work in the Kentucky Mountains. They are going via Oregon to visit his relatives. Mrs. Powell was formerly Meta Schroeder of near here. —*Fred Smiley, Corr.*

—*Tabor Church, Goessel, Kansas.*—One Pentecost Sunday, May 12, twenty-one young people were baptized and received into the membership of the Church. On Monday evening, May 13, twelve babies were consecrated to the Lord. The pastor is planning a series of sermons on Stewardship. The Church intends to observe Communion on June 9. —*D. S. T. Gorr.*

— *St. John Church, near Pandora, Ohio.*—On May 5 the pastor of this church, Rev. D. J. Unruh, preached at the First Mennonite Church in Chicago, which is a General Conference Mission church, for which the Home Mission Board is trying to find a new pastor, in the place of Rev. A. H. Leaman, who is planning to return to evangelistic work.

REV. G. A. LINSCHEID
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, MAY 28, 1940 NUMBER ~~21~~ 22

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EDITORIAL

A HOME OR FAMILY DAY.—There seems to be a growing sentiment among a good many honest Christians that Mother's Day is being over-stressed, that the true significance of the day which grew out of a simple, dignified recognition of the endearing qualities of true motherhood is being lost sight of. It is further noticed that the observance of the day is becoming a sort of a cult, with a growing tendency to commercialize it and to surround it with a sentimentalism that detracts from rather than exalts the true virtues of womanhood. As mother is the heart of the home from which her influence radiates and draws the members of the family to her with her love, a plan to widen the scope of the day to *Home Day* or *Family Day* seems to find general favor. As such a day its observance would afford a wonderful opportunity for emphasizing the essential characteristics of the Christian home and those fundamental sanctities which necessarily form an intergral part of it. Such an observance would in no way mininize but rather enlarge the idea of motherhood. Thus a change such as here indicated would seem to be desirable.—*The Committee on Marriage and the Home* of the federal Council of Churches has prepared valuable material for an expanded observance of the day. A letter with five cents enclosed, addressed to this committee at 297 Fourth Avenue, New York, N. Y. will bring this material. —T.

THE DRIFT OF THE AGE is toward naturalism and materialism. To let the Divine factor drop out of life is to imperil the very existence of the community. Atheism begets anarchism in society. So long as men believe that God is and rules this world they feel motivated to bear patiently wrongs that He will right, either here or hereafter. But, if human history and world conditions are the result of purely human forces, then the only hope of the oppressed is to undertake revolution, then men feel impelled to right wrongs themselves. Hence come anarchists, communists, nihilists, and nazi pagans as the legitimate fruit of denying God. Why should right be forever on the scaffold and wrong forever on the throne, unless we believe that the scaffold does sway the future, that God is keeping watch over all things, that He will adjust conflicting elements and bring cosmos out of chaos? If God and His power to rectify wrongs is denied, those without faith in Him naturally will rectify them for and by themselves. *—II Tim. 3:3-6*

FOLLOWING HIM

Of the men and women whom history mentions prominently those are the most outstanding of whom it can be said, "They forsook all and followed Him." Their name and their work will not be forgotten. Abraham left Ur in Chaldea and followed God into a strange land, to become the progenitor of a new nation, God's people. Moses forsook the exalted position of a royal prince to follow the call of God to be the leader and deliverer of his enslaved kinsmen, "choosing rather to share ill treatment with the people of God than to enjoy the pleasurers of sin for a season." David forsook the simple life of ease and quiet of a shepherd to follow God's call higher up, even though this meant years of struggle and distress before he got through. A few Galilean fishermen left all to follow Him, Jesus, in a course of training to become fishers of men. The apostle Paul forgot the things which are behind "to press on toward the goal unto the prize of the high calling of God in Christ Jesus." Many of the prophets forsook all to become God's ministers. Martin Luther forsook the life of ease and comfort of a catholic priest to become God's great champion in a much needed reformation. Missionaries like Boniface, Livingstone, Wilfred T. Grenfel and others left all to teach and demonstrate to sinful men Christ's way of living. These lives are shining examples to show us that to follow God's call for service, to be true disciples of Christ, means a forsaking life. And it seems that we Christians of these present times, surrounded as we are by a world of luxury and comforts, have lost the art of forsaking things for Christ's sake. Our imagined needs have multiplied much as those of worldly people, in such a way that, instead of being willing to forsake in order to be able to help build the Kingdom, we must first satisfy these supposed needs. Is not this one of the crying weaknesses of the Christian people of today? —T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"A CASTE CONVOCATION"

By F. J. Isaac.

Most of the Hindooes of Mauhadih village belong to the Marar caste. They are gardeners. They raise besides the universal rice, peanuts, sugarcane, and some common vegetables. The other day there was a big gathering of their caste brethern here at Mauhadih. There were cases for discipline in their group which had to be settled as well as caste rules to be reviewed. About 300 older men had gathered, some coming from as far as 25 miles. They borrowed a gas light from us for a night session and some cast-off Christmas decorations for beautifying a large pergola made of bamboos and leafy boughs. They also invited me to be present and to take a picture at some convenient moment. I on my part was anxious for an opportunity to speak to them. Knowing that I would have representatives of the whole caste before me and that the Mauhadih marars had heard the gospel so many years, I prayed that this opportunity might not be lost. When I arrived there with my camera they were just about to open their afternoon session after the midday meal. I asked wether I might be permitted to speak. They gladly consented. So having taken two exposures with the kodak I addressed them. Before I began to speak, Dhukhu, one of the older men here of the caste at Mauhadih, said that I should be sure to sing a bhajan and also offer a prayer. They listened very attenttively while I testified to them of the one and only saviour of men, their's as well as our's. After I had sung and prayed I sat down and listened a while to their business discussions. It was an orderly meeting although there seemed to be no chairman. Several of the oldest men sat in the center (They were all squatting on the ground.) They made remarks when this one or that one made a complaint or gave an opinion and finally these oldest men gave an opinion which ended the discussion on that point.

In my plea to them I invited them to thoroughly consider the claims of Jesus upon them and to make a united as well as individual decision about him.

Here is a concrete subject for prayer namely that the Marar caste in this locality may come to Christ, the Mauhadih marars taking the lead.

Champa, C. P., Jan. 10, 1940

Dear Friends: "Thanks be unto God for his unspeakable Gift." The Christmas Season has passed where we again celebrated the Birth of our Lord and Saviour Jesus Christ. It was a season of blessing. The Christmas week was a busy week with the different programs both here and at the Leper Home, the Day of Thanksgiving etc. On Thanksgiving day such things as money, rice, vegetables, chickens, eggs etc. are brought to the church as a thank offering. After the service these are taken outside and sold. One day of the Christmas week was set aside for a Day of Witnessing. On this day quite a number of the Christians went to a village near by to witness for Christ and preach the Gospel to those yet in darkness. As we arrived in the village we began to sing and tell the Wonderful Story of Love. Quite a few came to listen. Then we divided into small groups and went into the different parts of the village singing, and testifying for the Lord. Many heard of the Love of Christ that day and our prayer is that they may be willing to leave all and follow Him who has done so much for us.

—Eva A. Pauls

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

North Kildonan, Manitoba, April 5th, 1940

Hearty greetings to everyone:

This is the report from the first Quarter for 1940.

I wish to thank the Board and all who made the loan of $200.00 possible, so that the people could continue in the rebuilding of our church here. The members here accept this help with deep gratitude. It is very necessary to enable us to do good work in spiritual ministery, since North Kildonan seems to be a central point for our Mennonites that come to the city. The church at Morris is also very grateful for the loan that was extended, to enable them to continue with their building program.

In addition to our places of worship at Alexander and Ellen streets and in the one in North Kildonan, we found it necessary and essential to begin worship services in the western part of the city in Brooklands, and in the Southwestern part in Kierkfield Park, in these two places we hold worship Services once a month.

During the months of February and March, it has been the practice for many years to hold Bible Conferences in the different places of worship. It was so arranged again this year, and it was my privilege to assist in these Special Bible Studies Sunday after Sunday.

At the end of February we closed our Bible School in Winnipeg. On the following Thursday, I started the Catechetical Instruction for such who desired to prepare for baptism and reception into the Church. This year the class consists of pupils that come from 5 different congregations, all in the city. There are among us many families that move frequently, and because of change of address and location, have not connected with any one Church.

There is grave danger that these might get scattered, and the children in such families ofter make undesirable associations. It is therfore a source of great joy to note that this year some of these are in the instruction class and also that several families have finally decided to link themselves up with a church, either here in the city or else in the country districts.

I also visit the hospitals regularly, especially in "Concordia," to visit our own members who happen to be in these institutions. Yesterday I visited a young man who has pneumonia and was very low, while his wife and children at home were almost without funds. Such a double burden weighs heavily, indeed, and then God's Word is precious.

In our Girls' Home everything is going nicely. Under the leadership of the Sisters Helena and Aganetha Epp, for the last 7 years, the work has developed steadily. More than 80 girls were in the Home this past winter and, through the home, found employment. These girls have regarded the "Home" as their home and have enjoyed its comforts and help.

Now we are already 6 months in the war. Would that just peace might speedily be established, so that we might have a renewal of our relationship with our friends and relatives in Russia and Europe! God alone can grant this.

With affectionate greetings, I beg to remain as ever,

Your co-worker, J. H. Enns.

Have You Missed Him?

Which of these exclamations fits your case? "Oh, that I knew where I might find him!" "Whither shall I flee from thy presence?" How packed with srtong feeling they both are! And how opposite in the experience which they represent!

The first is a cry of a man in distress, a man who has lost God but is hungry for a sight of him again. And its a good thing to long for the divine presence and companionship? Isn't that a sign of a healthy spiritual appetite?

The second is the spilling over of a consciousness of God so immediate and constant that it is impossible to escape him. The author of these words finds God everywhere. And isn't that an evidence of clear-sightedness? And of a heart in tune with God?

Have you seen enough of life to understand how good men could have such differing experiences.

Different as these viewpoints were, they agreed in sensing the value of contact with God. The man to be pitied most is the one who doesn't know where God is and doesn't care. It is bad enough not to have found God but it is much worse not to have missed him. —*E. F., in "Gospel Messenger".*

CHRISTIAN EDUCATION

NOTES ON THE SUNDAY SCHOOL

One of the most important departments of the church is the Sunday School. Its chief purpose is to teach scriptural truths to the different age groups attending. Organization, opening exercises, rallies, drives for increased attendance, etc. are all secondary to this chief purpose. If those attending have not been taught scriptural truths, no matter how entertaining the exercises have been nor how large the attendance, it is not in the strictest sense a Sunday school. A successful Sunday school is the one in which the pupils have been taught efficiently the truths of the Bible and not the school which has the largest attendance.

Perhaps one of the greatest needs of the present Sunday school is properly trained teachers. Opinions of what may constitute such an equipment may differ, but the supreme essential is a vital spiritual experience and an exemplary Christian life. What a teacher *is*, has much greater influence than what that teacher *says*, hence what he is is the supreme essential in a teacher's equipment. Above the knowledge of all other subjects the equipped teacher must be a Bible student, he must know the Bible. Especially must he know to the best of his ability the biblical truth to be taught in any given lesson. A knowledge of teaching methods is important, a working understanding of psychological principlets is helpful, but these of themselves will not give a teacher a proper equipment to teach the Bible to a Sunday school class. A teacher who knows God, who knows the Bible, and who loves his pupils, has the essential equipment, and his love for God and people will inspire him to acquire knowledge of such other subjects as will assist him in making his teaching successful.

There is no phase of religious work where the leadership and anointing of the Holy Spirit is more necessary than in the work of leading a Sunday school or teaching a class. . . . . God, through His Spirit, not only assists the teacher in his preparation and teaching, but also illuminates the minds of the pupils to receive the truths presented. How essential it is that the teacher in the Sunday school be filled with the Spirit and that he consistently seek the leadership and anointing of the Spirit in his preparation and teaching.

The Sunday school presents the greatest opportunity for reaching the unchurched people in our communities. Many individuals, even whole families, have been won to Christ and brought into church membership through first being contacted for the Sunday school. It is a recognized fact that the churches with large Sunday schools provide greater opportunities for salvation results in revival meetings than those schools with attendance largely confined to the church membership or families of the church. There are thousands of people within the reach of many Sunday schools that might be contacted and brought into the Sunday school classes, who because of this contact with the church will be saved and sanctified during the year. Are we doing all we should to reach the large group of unchurched people about us?

—*Herald of Holiness*

AMERICA

"Blessed is the nation whose God is the Lord" *(Psa. 33:12).*

Students of American history know all about the founding and building of the American nation. It was impelled by the highest ideals. Freedom of religion—a church free from any domineering authority—save God. Freedom of politics—a nation without a crown; incented by the loftiest purposes—freedom from the blood-soaked plains of Europe, and from the hardship and oppression of the old world.

In her foundation was found the confidence of the Huguenots; the confession of the Covenanters; the consecration of the pilgrims, and the conviction of the quakers. She was underlaid by principles—her conduct towards the Jew—kindness; her hope in the future, "In God we trust." She sought the counsel of God, and had confidence in the Word of God; and by her Thanksgiving day acknowledged God as the giver of temporal as well as spiritual blessings.

America has been untrue to her trust. She has lost her faith in God, has apostacised by going into materialistic infidelity, heresay, and abolished the Christian Sabbath. She has robbed God of time, talent and finances.

She has lost her morality. Look at the immodesty in public appearances; the increase in crime amongst the youth; indifference to law; inclination to corruption; the incentives of the divorce.

She has lost he honor by the worship of wealth, her works of wickedness, and her oppression of the poor. She has become a hot bed of cruel avarice. Millions in America are the tools of the greed and grasp of the lordly rich, or would-bes. Money has become the Americans' God, and many think because they are rich that God has favored them, when dishonesty and the use of underhanded godless principles may be the cause.

America needs to repent, sparate herself from the idols, exalt Christ; and pray to God for an old time revival.

—From "Gospel Banners" abbreviated.

—*Rev. J. B. Epp* who has moved from Beatrice, Nebr. to 305 West 5th Street, Newton, Kansas, is now at least temporarily serving the Hoffnungsfeld Church, near Moundridge, Kans., with preaching and catechetical instruction.

SERMON SKETCH

THE LIFE IS THE LIGHT

P. R. Schroeder

Text, St. John 1:4. Scripture reading, I John 1:1-10.
Text: "In him was life, and the life was the light of men."

INTRODUCTION

There are at least 2,000,000 kinds of living things in the world. Generally speaking, there are three types of life here. They are plants, animals, and man. But there are two distinct types of human life. They are, the natural man and the new-born man.

I. CHRIST IS LIFE

1. He is the source and fountain of all life. St. John 1:3. All kinds and types of life come from Him, and are utterly dependent on Him.

2. But He has special claims upon man, the creature made in His own image. St. John 1:11-12. He made all kinds and types of life for man's benefit, and made man for His own glory.

It is a sad fact that great darkness has overtaken man, this handiwork of Christ. St. John 1:5. 3:19-21. That is the condition of the natural man.

To meet this lamentable condition of man, Christ brought a light into the world, by revealing His Divine life to man. See the text.

II. THE LIFE IS THE LIGHT

1. The Life became the Light of men by emptying itself and taking our form upon itself. " . . the Word became flesh . . . (and we beheld his glory . . .)" John 1:14.

2. The Life became the Light of men by teaching the truth. "Lord, to whom shall we go? thou hast the words of eternal life." John 6:68. "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." Mt. 7:24-27.

3. The Life became the Light of men by bringing health to the sick and life to the dead. "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up . . . "Mt. 11:4-6.

4. The Life became the Light of men by working out our redemption. " . . . I lay down my life for the sheep." John 10:15. "By the which will we have been sanctified through the offering of the body of Jesus Christ once for all." Hebr. 10:10.

5. The Life became the Light of men by conquering death. ". . . ye were raised together with Christ. . . For ye died, and your life is hid with Christ in God." Col. 3:1-4.

6. The Life became the Light of men by producing the Life of the Spirit in all those who submit to the new birth. "That which is born of the flesh is flesh;

and that which is born of the Spirit is spirit." John 3:6. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death . . . And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." Romans 8:2,10.

His Life is the great marvel of God's revelation of love. It is the answer to man's greatest need. It is the gift supreme. It is the power that conquers all other show of power. And just as all natural life depends on the light of the sun, He is the Sun of Righteousness that has become the absolutely necessary Light of men.

SEVERAL CONCLUSIONS

1. The darkness of man developed out of sin. If you want the light of His Life you must leave sin.

2. The Truth cannot be separated from His Life. Do you desire to know the Truth, then you must receive Him.

3. The Life is the Light of our *minds,* for it is Truth personified, It is the Light of our *hearts,* for it is God's Love poured into our hearts. It is also the Light of our *wills,* for it is the righteousness of God which we must make our own by resolute act of our wills by faith.

4. *The Life* is the Light of men. Not the Church, neither the State Church nor the Papal Church, is the Light of men. Some would see the hope of the world in a centrally organized, powerful, international Church organization. But the true Church is not a great organization, it is the living organism composed of all of those to whom the Life is the Light.

5. The religion of modern rationalism would elevate the ethical teachings of Jesus, that they be recognized as the summum bonum, the greatest good. But the moment His ethical teachings become separated from Him, they are powerless. Nothing less than *Life,* the whole Life of Christ, the eternal Logos, the incarnated Christ, the emptied Son, the crucified Substitute, the Risen Christ, the exalted Lord, the coming Judge—constitutes *the Light of men.*

Peace Program for the United States

The Council of the Fellowship of Reconciliation, 2929 Broadway, New York, has recently drafted the following peace program for the United States:

To proclaim that the best hope for mankind is to stop the war at once and to rally public sentiment for the utmost effort to that end. Those who argue that "this is not the time to stop the war," and there are many such among the Allies and the Germans and their respective sympathizers, mean in effect that they favor stopping the war only when "their side" is victorious "and can dictate the terms of 'peace'." But that is precisely the process which nations have tried, and especially in the last war, which has brought us to this tragic hour, and which threatens to destroy European civilization if we do not abandon it while there is yet time. Obviously the cessation of hostilities must be followed, if the world is not again to be threatened with catastrophe, by shaping of a peace which will remove the causes of war. Accordingly our program goes on.

To point out that a genuine and stable peace, as distinct from a precarious armistice between nations, must be based on fundamental alterations in the imperialist status quo—such as, the recognition of the inherent rights of all peoples,including India, to freedom from imperialist domination; provision of equitable access to raw materials, the control of which is now virtually monopolized by powers which stigmatize as "aggressors" nations which seek to force a change in this situation; lowering of tariff walls; cessation of currency wars; international control of colonies and of waterways such as the Suez and Panama canals; and disarmament. No such proposals have been offered by the so-called democratic nations; those who are convinced that the German people would reject such proposals must answer why the proposals have not been made.

To urge and to keep on urging the President and Congress to take the lead in rallying neutral nations to offer continuous mediation to the warring nations looking toward this kind of negotiated peace. So long as any hope of saving European civilization remains, we must unrelentingly urge this policy.

To support the movement for some form of federal world government on the model of the American Union for the sake of which various nations, including our own, would surrender a measure of their sovereignty. We warn, however, that no seemingly idealistic or advanced political set-up built upon an unsound economic foundation will prove workable or anything but an agency for maintaining the domination of certain powers, as the League of Nations tied to the Versailles settlement proved to be.

To urge the President and Congress to make known in as concrete terms as possible that the United States is prepared to do its full share, by helping in the economic rehabilitation of Europe and in other ways, in the achievement of genuine peace.

To oppose the entry of the United States into the war; point out the danger of such measures as the Administration's policy on sale of airplanes as constituting economic involvement which is bound to lead to military involvement; demand passage of legislation providing for a referendum before the United States enters into any war; and oppose all such measures as conscription and any steps leading toward the militarization of youth and industrial mobilization. Intervention by the United States in the war can only lead to the same kind of results as the last time. Only if this nation steadfastly refuses to be drawn in can we hope to contribute to a true and lasting peace.

To oppose military occupation by the United States *of any territory not our own* on the plea of military emergency but heartily to support all measures for the relief of suffering and the improvement of economic conditions.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 9, 1940

Ezekiel Teaches Personal Responsibility

Ezekiel 33:7-16

Introduction

Ezekiel was carried into captivity by Nebuchadnezzar in 597 B. C. He was of the priestly class and deeply interested in his people's welfare. He looked upon himself as a watchman or a pastor. He preached to the Jews who came to hear him vs. 30-32) but they failed to obey his words. He continued as prophet for 22 years, 592-570 B. C. or probably longer. He sought to strengthen the weak and give new courage to those who had lost heart. He stressed earnestly the doctrine of personal responsibility (see chap. 18).

Responsibility of God's Watchman vs 7-9

Our lesson emphasizes the responsibility of the one commissioned of God to warn the people. God will hold him responsible for failure to do so and for the spiritual death of such who may perish because of his neglect. Read chapters 3:16-21 and 18:21-32 in connection with our lesson. Every Christian is in a sense, a watchman unto his fellow man. God appointed Ezekiel, the prophet, as a moral and spiritual watchman (v 7). God gave him the message of warning to be delivered to the people. He was given the very unpleasant message telling the people of their sins and the certainy of their downfall. If he be unfaithful in this, God will punish him (v 9). Many will not heed the warning message, will not listen to the most faithful preaching, but the faithful watchman will have done his duty and be free from condemnation. It is for us to warn even if men do not heed.

The watchman's unfaithfulness is the ground of his own condemnation. The people's refusal to hear and turn from their wickedness is the ground of their condemnation. The principle set forth in our lesson has a wide application. Every minister and Sunday Schol teacher is a watchman. Every Christian may point some others to Christ and by example and precept warn the ungodly. Parents are watchmen over their children, directing them in their religious and moral training and development. The measure of our responsibility for others depends upon our opportunity to help them. The Christian should feel his obligation to give spiritual assistance to others. The responsibility for our own spiritual experience depends upon our opportunity of knowing our duty and the way of life.

How can we live? vs 10-16

The people begin to see that the prophet's words are being fulfilled and ask how it is possible for them who have sinned, to live and survive as a people while suffering the punishment for their sins (v 10). Hope is held out to them if they will forsake their sins (v11). God wishes them to repent and live. That will give Him joy. Each one must decide personally between living and death spiritually. Past goodness will not save the righteous one if he falls away into sin. The wicked one who turns from his sin in repentance, finds forgiveness (vs 12-14). This is the heart of Christ's Gospel. Righteousness is *positive* goodness, *doing* the right and lawful. The prophet makes clear the personal responsibility of each one to God. We must give an account to Him (Rom. 14:12). The sincerity of repentance is shown by the readiness to make restitution, by obeying the laws of God (v 15).

Perseverance in righteousness is essential to winning God's approval. It is fatally easy to trust in past spiritual experiences. Our own deeds will determine our future destiny. We are personally responsible for them. All that is wrong must be repented of and be replaced by that which is good (Rev. 2:5).

A FEW QUESTIONS

(Mainly for thoughtful consideration)

By J. B. Epp

Will they likely be right who believe that the present European struggle and the China-Japan war, may end up in the formation of the two main groups of nations that are to meet in the end-time of this "age" (not the End of the World) in Armageddon? Is there enough evidence of this, so that we should pay attention to such an interpretation of present day happenings in this "world crisis"? That this is a "crisis", seems to be generally believed.

Is it not at least very significant that the "Kingdom of the North", Gog and Magog, Rosh (Russia), with the principal cities: Mesech (Mosc-ow) and Tubal Tobol-sk ("ow" and "sk" are common Russian word-endings), united with Gomer generally conceded to be Germany) is clearly forming?

The small countries northwest of these two principle nations will go along with them. The large nations are "liquidating" the small countries at their will, it seems. Look at Korea, Manchuria, Austria, Poland, Checho-Slovakia, Memel, (Linland, Baltic lands), Denmark, Norway, the Netherlands, Albania, Ethiopia, etc. The Balkan States next?

The "Kings of the East, or "of the Sunrise" for whom the Euphrates is to dry up, are combining too, quite obviously, Japan and China at least (!?) What India may do, when independent, remains to be seen. Some believe that these "Kings of the Rising Sun" will fight (at Armageddon) on the side of GoG and Magog. The smaller countries of Asia will likely share the fate of the small nations elsewhere. And the "King of the South", some leading nation of Africa, possibly a group of nations, will they not be on the side of the great revived "Roman Empire"? ,,

And what about this latter? The "Roman Empire". Will Italy, Rome, keep waiting until the Allies and Germany have sufficiently weakened one another, so that Mussolini can step in and "dictate the peace", as he has repeatedly intimated? For, if the revived Roan Empire is to have about the same boundaries as the "Old Empire" under Ceasar,then England (not all of Briton) and France are to belong to it, at least as allies. And if Rome then can "dictate the peace", will it not be an easy matter for her to "take" what she has asked for already of France and England, in North Africa, and in and around the Mediterranean Sea?—including the two great gateways, Gibraltar and Suez?

Looking up in Bible maps ,the extent of the Old Roman Empire, we find that the Northeast boundary was the Rhine and the Danube, the latter not strictly so, and including all the countries bordering on the "Great Sea", the Mediterranean. And, with Germany being weakened, will it be difficult for Russia, the leading nation of the Gog and Magog set-up (?!) to dictate to Germany?

But where does America come in? Among the "Islands of the Sea"?

Is it worthwhile to entertain such thoughts as these? Is this one of the "Signs of the Times"? Are we not to study diligently these and other "Signs of the Times"? Or, are we perhaps soon to see an "armed peace", such as many have expected, and labored for, for some time? The "Sitz-krieg" (sitting-down war) on the West front and Italy's behavior seemed to indicate this, for a while. Still, is not a "False Peace", a deceiving peace, prophesied in Scripture?—in the midst of "Wars and rumors of wars"? Should we look for such a peace?

Is this conquering of weaker nations by stronger ones, called "grabbing" something new under the sun"? Are not Ancient, *and modern,* times full of this? See History of modern times, called"History of *Civilization" (!?)* Is this not a deplorable fact that we are going back, and very fast, too, into barbarism and paganism? are so-called "Christian nations" exceptions to the rule? Which nations?

P. S. This is written at the request of several parties.

NOTICE ORATORS

The Western District Young Peoples' Oratory Contest will be held on June 2nd, in connection with the Mennonite Song Festival. The contest will be held in the College chapel at 5 P. M.—The divisions of the contest are Mission and Peace. The winners will get a free Retreat at Camp Wood this year.—If you have not sent your entry in to Mr. Edwin Stucky, Moundridge, Kansas, please do so at once.

Assistance to Aged Ministers and Minister's Widows

Address by A. S. Bechtel at the Western District Ministers' Conference

"What approach can we make in giving assistance to our aged ministers and widows of ministers?" I shall also quote the paragraph following this question from the letter of the Secretary of the program committee as this will indicate what was in the mind of the committee. Quote—"The committee did not have in mind the pension plan that is now being studied by the General Conference, but rather some form of more immediate emergency help, especially in critical cases." From this standpoint then, we shall attempt to discuss this knotty problem which in our humble judgment is decidedly a laymen's problem to solve.

I think of emergency, critical cases as embracing serious, prolonged, perhaps sudden illness, serious misfortunes, accidents, unforseen emergency expenses because of such occurances, death of the aged minister or wife and all these, in cases where the minister and wife were unable to accumulate and make proper provision for such emergency in old age. The designation "aged ministers and widows" definitely limits the scope of this discussion.

This question before us acknowledges several facts by its very presence—

First—the fact that we have a problem that is as yet unsolved.

Second—the fact that our ministers of today do not so generally as formerly, have an independent income which makes them self-supporting and reasonably comfortably provided for, when old age comes with its possible emergencies.

Third—the fact that this is a newer problem, that the time is ripe to consider it seriously, and that our churches need to make provision for its solution, and that this problem has been too long neglected.

I shall not argue the need of a solution, for I take that to be an admitted fact. Christian love demands a solution of the problem, and the realities as they ARE.

1. From the very beginning of the Christian Church definite emphasis was placed on the care of the poor, those needing help in the Church. The early Church was careful about this and seemingly did it well. Is it saying too much that we perhaps need a re-emphasis on this part of our Church work today in our own fellowship? Our Church teaches Christian love for our neighbors, as Jesus definitely taught that. Surely then, this should include aged ministers, if such should need assistance, as our nearest neighbors.

Let us be more specific. Some congregations have solved this problem in a noble and indeed Christian way. Their pastors had served them for long years and without remuneration sufficient to enable them to accumulate for inevitable old age. Then, when they were no longer able to serve, they gave them a generous allowance until the end of life. I learn that one of our W.Con. congregations did that for its long-time pastor and elder. I think of the First Church of Phila. Pa. of which I was a member for fourteen years. When Bro. N. B. Grubb, for 39 years pastor of the Church, was obliged to relinquish his work in 1921, on account of weakened health, the congregation voted him a $65 a month pension as pastor emeritus, and paid it regularly until his death in 1938. I learn too that the Second Church of Phila. is now helping the widow of her long time pastor who passed away in 1938.

Another fact we need to face. Our ministers, pastors in charge of congregations, are now quite generally expected to devote their full time and strength to the duties of their ministry in the congregation and community. It is quite definitely obvious that they can not engage in a money-making occupation with which to suport their families, and at the same time give their best to the work as minister. Very few indeed are the men with sufficient physical strength to do full justice to their congregations as minister, pastor, and at the same time give the needed strength and attention to making a living for their family. One or the other must inevitably suffer. Neither should suffer.

Our ministers far less generally have a farm income or some other income on which they can live, or largely help them and theirs to live. Our ministry is not limited to the well-to-do, as may possibly much more have been the case in earlier years. The time is passed when, as a brother minister of another branch of our Church said one time, one requirement for being a bishop was the owning of at least two good farms. The time has come when some of our ministers are finding it impossible to lay by a reserve for an emergency or for old age, from the support they are receiving as pastors.

2. I shall offer several suggestions which may possibly be made helpful in the solution of this problem. Generally speaking, it would be better perhaps, to help such who need assistance, to help themselves. Avoid the charity complex, if at all possible. In this way the acute need of emergency assistance might be avoided, and that would be helping in a real way. It is rather difficult to keep one's thinking here from merging into the pension plan for aiding the aged and incapacitated pastors. There is some work which Conference Boards have to do and which our Western Conference Home Mission Committee has to do, which could perhaps be done to some extent at least, by such who may need assistance. A movement seems to be on foot to establish a home for returned missionaries in Newton, where they may live while on furlough if they so desire. Possibly it could be arranged to make such a home a combined home for missionaries on furlough and for aged ministers and their wives, and ministers widows, who may need assistance either permanently or temporarily. The individual congregations or the Conference as such would need to give the needed support. Perhaps an arrangement could be made with the Old Peoples Home in Newton or Goessel to care for needy cases.

Our question, however, calls for aid in more distinctly emergency cases of need. Emergency aid in cases of sickness, accident, misfortune overtaking the aged minister or his wife, or death taking one or the other away. How can we help if and when it is needed? What can our congregations do? What can we as a Conference do? This partakes decidedly of the nature of some form of "Old Age Security." We have been hearing much of this in the past few years as a part of the plans of our government. Shall we let the government take care of those of our number in the ministry who may need assistance?

One way that could be made helpful would be for the different congregations, and possibly the Conference also, to build up a fund to be used for just such a purpose as we are discssing. To help in emergencies and especially so where the support of the aged minister has in past years ben meager and small, making it impossible for him to provide for such emergencies.

Another way that suggests itself is, that the congregations provide for some form of insurance that will provide for death benefits, like the Mennonite Aid Society, to which many of our people belong. In this, both the minister and his wife can be protected against being left in need at the death of one or the other. The congregations could readily pay such assesments from year to year. *Another way* would be for congregations to provide for some sick or accident benefit insurance, better call it protection, for their pastors. Many of our Mennonite Ministers belong to the "Ministers Life and Causualty Union" of Minneapolis, Minn. If congregations would arrange to pay the assessments, which are not large, for their pastors, it would make some provision for just such emergencies as the question before us indicates. This would be a practical and certainly effective means of helping in the time of life of the minister when most needed, and would not bring any hardship to the congregation.

A well known brother in our Conference writes this in reference to this problem under discussion. I quote "We have in the Western District Conference a Relief Committee. Why should not this committee, in cases where churches are negligent in their duties toward their needy ministers or their widows, assume the responsibility for providing aid for them? That work could be easily expanded."

The chief problem, it seems to me, is not so much, can we devise some way to solve this question,—but much the rather, Will we seriously try to solve it both as congregations and as a Conference?

The best approach to this problem, it seems to me,

(Concluded on page 11)

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Things That Never Happen in Church

Ushers calling for help in carrying the offering. Ministers insisting that the people attend only one service each Sunday in order to make room for others. A dozen people asking the minister for some really definite work to do during the week. A dozen families asking the ushers to place them on the front seats. Every one in the audience reaching for a hymn book when the number is announced and then singing heartily. Every head reverently bowed during prayer. No whispering or reading of papers during the service. The minister saying, "I have rushed from one thing to another all week. I have spent less than three hours in revising this old sermon which is rather out of date, but I will endeavor to make it fit the occasion." The ladies' aid society hoping that the preacher's wife will bring to the next meeting a long list of things that ought to be done in the parsonage at once. The "old-timers" graciously giving way to newcomers, confident that the newcomers will be able to do much better work than they have done. No one getting up or moving about or leaving the room during the service. The middle of the pews filled first. Each one speaking to the person next to him at the close of the service and inviting him to come again. The names and addresses of all strangers handed to the minister at the close of the service. —*The Churchman.*

What I Liked About the 1939 Retreat

As the Retreat of 1940 is rapidly approaching, I am looking forward to it more than ever. Nowhere in all my experiences have I found such a beautiful combination of Christian fellowship and intimacy with God in His out of doors, under the wonderful teachers who led us.

Never will the memories of the cool, hushed Quiet Hour under the big tree, of the inspired words of the communion Service spoken beside the rippling lake, as of the Vesper Hour with its background of the setting sun, leave me. All these phrases are merely words spoken ineffectivly against the reality of the Retreat itself. It just seems that nothing can express the infinity of the impression received there.

Emmylu Goertz
Western District Retreat '38 and '39

There is nothing greater than Christian fellowship.

"The day was long; the burden I had borne seemed heavier than I could longer bear. And then it lifted—but I did not know some one had knelt in prayer." Grace Noll Crowell.

"YOUR HEAVENLY FATHER KNOWETH"

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is blessed. —Author Unknown.

Contributed by Helen A. Penner.

BLUFFTON NEWS-BITS

Betty Amstutz, who served as treasurer of the Y. W. C. A. during the past year and was a member of the Vesper Choir and the Girl's Varsity "B," was elected president of the Y. W. C. A. for the coming year. Marjorie Bloomquist was the president this year.

Bertran Smucker, sophomore of Bluffton, was re-elected president of the Peace Action club.

Karl Schultz, Bluffton College senior, has been awarded a graduate scholarship in economics for the coming year at Haverford University, Philadelphia, Penn.

Various Bluffton organizations are making plans to have a foreign student on the campus next year.

— "WHAT IS PRAYER? It is a sign of spiritual life. I should as soon expect life in a dead man as spiritual life in a prayerless soul! Our spirituality and our fruitlessness are always in proportion to the reality of our prayers. If, then, we have at all wandered away from home in the matter of prayer, let us today resolve, "I will arise and go unto my Father, and say unto Him, Father . . ."—From *"The Kneeling Christian."*

Senior Department

Senior C. E. Topic for June 16, 1940.

CHALLENGES TO AMERICAN YOUTH

Main Topic: What Challenges A Youth? I Tim. 6:11-16

I. Worship Service.

1. Songs: "What a fellowship"
   "The Son of God goes forth to war"
   "When peace like a river"
   "Come we, that love the Lord"
2. Reading of main topic and prayer.
3. "I want my life to tell for Jesus"
   Men's Quartette:
4. Offering for Missions.

II. Leaders Introduction.

In other lands, youth have been challenged by naziism, by fascism, by communism, by militarism. In America, it does not yet appear that any large body of young people have been aroused to action by any single challenge. Many causes have their followings. But as yet no one cause has caught up the enthusiasm of a majority of the youth of our land.

What an opportunity for our Mennonite young people to become leaders in the cause of peace. We have held the paece principle as our own for 400 years. Is it not about time we did something to live it more constructively than a good many of us have so far? What can we do to bring peace to men, among men, between men, between nations?

In our war-torn times, can we prove to the world that Christ's way works by living lives of love and service, by refusing to give room to prejudice and to hatred? Should we be ready to work amidst those who suffer terribly through war by caring for their orphans, trying to alleviate hunger and sickness? Would that help the cause of peace?

III. Suggested Topics for Short Talks.

1. Challenge of a foe met. I Sam. 17:40-52.
2. Challenge of of a big task. Josh. 1:2-7
3. A challenge of faith. Matt. 17:14-21.
4. The challenge of Christ. Luke 9:23-26.
5. A challenge rejected. Luke 18:18-23.
6. Challenge of spiritual warfare. Eph. 6:10-18.

IV. Facts for Study.

Christian young people ought to have strong convictions. Study of God's word, wide reading, association with people of fine character, diligence in prayer, self-surrender to God's will, faithful daily living, these will be helpful to give strong convictions.

In regard to peace, let us consider that God is at peace. He is "the God of peace." He preached peace. The angles thus heralded Jesus' birth: "On earth peace, good will toward men." Harmony and peace go together. We are told in the modern translation of the Bible. "In quietness and confidence we shall win our lives." The Beatitude says, "Blessed are the peacemakers: for they shall be called the children of God"—children of the God of peace.

Second: Peace was the final gift which Christ gave to his disciples and apostles. He said, "Peace I leave with you, my peace I give unto you." He could have given any thing he desired—"All power is given unto me," but his final legacy to those followers was peace. Not gold, not gems, not fame, not fortune, not even friendships and fidelities, but peace.

Third, Peace begins within the hearts of men. When enough individuals really want peace, we will have it within the world. The only foundation for peace that can be abiding must be God's way and the way of Christ.

V. For Discussion.

1. What do you consider as worthy challenges to a youth?
2. What does it mean to live by one's faith?
3. In what relation are faith and deeds?

VI. Illustrations.

As a symbol of the good will existing among the American republics a "Peace Tree" was planted in a park of Havana. The dirt in which it is planted was taken from each of the twenty-one republics. The lock to the gate of the fence which surrounds the tree must be opened with twenty-one keys, each in the hands of one of the nations. It is a symbol of the good will and mutual dependence of the American republics.

After the World War a cannon was brought to a Canadian city just accross the border from the United States to be placed in the park. The authorities discovered, however, that the park overlooked the border and said, "There has never been a gun of any kind on this border. We will not place the cannon here, even though it is only for decorative purposes." And the cannon was not placed in their park.

VII. Food for Thought.

Thou art the man that God would send!
Pray not another soul should be
What thou refusest to become,
Nor do the work God gives to thee.

INTERMEDIATE DEPARTMENT

Boys and Girls Together

June 16, 1940.

For Daily Reading.

June 10. Children of Light. Eph. 5:1-14.
June 11. Youthful examples. 1 Tim. 4:12.
June 12. Unequally yoked. 2 Cor. 6:14-15.
June 13. True womanly worth. Prov. 31:30-31.
June 14. Rival helpers. Heb. 10:19-24.
June 15. Victory over the world. 1 John 5:1-5.
June 16. Topic. 1 Cor. 9:24-27.

Call to Worship:

Be cheerful. Be courteous. Be a dynamo of irrepressible happiness. Assist everyone. Let your life be like unto a rose; though silent it speaks in the language of fragrance.

God's love is in you and for you. Share it with others through association. Do not court separation from the creatures, but unite with them in love. To know yourself through your fellow men is to know God.

—From a Persian Rosary—M. A. Sohrab

Song: "I Would Be True"
Scripture Reading: 1 Cor. 9:24-27
Prayer by Superintendent
Vocal Quartet: "Somebody"

Discuss the following subjects and how they affect boys and girls working and playing together.

1. Naturalness. "The conceited youth soon becomes the butt of his companions. The young men who put on the 'side' and the young women who are artificial in their manners and atitudes, are soon detected by their companions, and either shunned or ridiculed. **—Francis E. Clark**

2. Modesty. The modest man does not think "more highly of himself than he ought to think."

3. Consideratness.
4. Ready wit. Do we need the ability to say the right thing at the right time in order to work together?

Song: "Brighten the Corner Where you Are"

Offering:

Do not condemn a single soul. In condemning him you ar condemning yourself. Never for an instant forget that he is also a child of God. Upon the vast sea of spirit there is room for every sail. In the limitless sky of truth there is room for every wing.!

—Persian Rosary

Sentence Prayers

JUNIOR DEPARTMENT

THE BEATITUDES

Program for June 16, 1940

Matthew 5:7 - "Blessed are **merciful:** for they shall obtain mercy."

Matthew 5:8 - "Blessed are the **pure in heart:** for they shall see God."

I. Worship Service:

1. Prelude: Pianist plays the melody of: " I need Thee Every Hour"
2. Call to Worship. Sing in unison all heads are bowed, "The Lord is in His Holy Temple, Let all the earth keep silence before Him." Heb. 2:20.
3. Scripture reading by three Juniors:
   First voice, Matthew 25:31-40.
   Second Voice, Matthew 25:41-46.
   Third Voice, Psalm 103:1-3, 8-12, 17, 18.
4. Leader's opening prayer.
5. Song, "Somebody Did a Golden Deed", Service Hymnal No. 370.
6. The Story of the "Good Samaritan." (A chalk talk or an illustrated story,) by an older Junior.
7. Solo from rear of church, "A Little Bit of Love," Service Hymnal No. 438.
8. In unison repeat Matthew 5:7.

II. Study Period

Aim, To make the fifth and sixth Beatitude meaningful to our Juniors. This to result in fervent desire and prayer that the qualities of mercy and purity may be theirs.

1. Concert reading of the Beatitudes that have been studied thus far.
2. A Junior discusses "What is it to be merciful?"
3. Short talks on the following:
   a. Show mercy and compassion every man . . . to his brother. Zech. 7:9.
   b. If thine enemy is hungry . . . Prov. 25:21.
   c. Let not mercy and truth forsake thee. Prov. 3:3.
4. Verses from memory by a Junior boy, Matthew 5:38-48.
5. An older Junior discusses, "In what way does God give us mercy?"
6. Bible Drill: Luke 6:36; Rom. 12:20, 21; Matt. 5:44; 1 Pet. 3:8; Prov. 25:21; Zech. 7:9; Prov. 3:3; Ps. 103:8; Jer. 32:18; Luke 6:36.
7. An older person may give a short talk on the fifth Beatitude.
8. All read Matthew 5:8.
9. Sing in unison "Lord Jesus I Long to Be Perfectly Whole."
10. Short talks on the following:
    a. "Keep thyself pure." 1 Tim. 5:22.
    b. Think on "What so ever things are pure." Phil 4:8.
    c. "Thy wisdom that is from above is first pure." Jos. 3:17a.
11. Duet, "Though Your Sins Be as Scarlet", Service Hymnal No. 463.
12. Pastor talks to the children on "How can we receive a pure heart?"
13. All bow heads and pray, "Create in me a clean heart, O God and renew a right spirit within me." Ps. 51:10.
14. Sing in unison, "When He Cometh."

III. Mission Minutes

Discuss together (a) "Why we send missionaries out to the mission field"; (b) "Can we be missionaries here at home?"

IV. Closing Moments

1. Repeat verse of the month from memory.
2. Stand and sing "Blessed Assurance".
3. Pray together the Lord's Prayer.

4. As the Juniors leave the pianist plays very softly "I Need Thee Every Hour."

(Concluded from page 8)

lies in giving to the ministers of our Churches such adequate support that, with reasonably careful management on their part, they may be enabled to make provision, through the years, for themselves and their wives for just such emergencies as we have been thinking of and for a reasonably comfortable security for old age. Paul has something to say along this line and he can certainly not be accused of being in the work of the ministry for the sake of the money that was in it for him. Read 1 Cor. 9:14 and Gal. 6:6,7.

It surely should not be considered out of place nor wrong for the minister to be able to lay aside something for emergencies and old age. The Lord expects them to do this. The minister's needs and his wife's needs are the same as those of the layman. Then too we need to keep in mind that as a rule, ministers' families are expected to make sacrifices frequently.

The time seems to have come when our congregations and our Conference need to plan seriously, need to see the need for such planning, to meet and solve this problem before it becomes a larger and heavier problem. A good many other denominations have made provisions for it in "Ministers Retirement Funds" or similar arrangements under another name. They have arranged for a part salary pension plan for aged ministers and their widows. Such a plan will provide for emergencies before they exist, and that is the most effective provision.

Northern District Conference Program

Bethesda Church, Henderson, Nebraska
June 2 to 5, 1940

Conference Motto: Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Peter 2:5.

Saturday, Ministerial Conference

Leader, Rev. I. J. Dick, Mountain Lake, Minn.

The afternoon session at 5:00 in connection with a lunch served by the local church. Especially arranged for ministers and deacons.

Subject: Round table discussion of problems and issues confronting ministers and churches. All ministers come prepared to state their problems.

Saturday Evening, 7:30

Leader, Rev. I. J. Dick.

Thema: Die Aufgabe des Predigers zur Belehrung der Glieder bezueglich seiner Pflichten in der Gemeinde, Rev. J. F. Sawatzky, Madrid, Nebraska.

Thema: Die Berufung und Einsegnung des Kandidaten fuers Predigtamt, Rev. Ed. Duerkson, Alsen, N. D.

Sunday Morning, 9:30

Local pastor leader
Home mission sermon, Dr. H. A. Fast
Foreign mission sermon, Missionary P. W. Penner
Singing in charge of the local church
Mission offering

Sunday Afternoon, 2:00

Conference sermon, by the Conference president, Rev. J. A. Tieszen, Marion, S. D. Appointment of committees.

Observations from the mission field, Missionary P. W. Penner.

Children's meeting during the afternoon of Sunday. In charge of local committee.

Special singing

All choirs of the various Conference Churches will be assigned to sing at different occasions.

Sunday Evening—Sunday School Program

Leader, Edwin P. Graber

Theme: Suggested plans for Sunday School memory work, North Dakota

Music: Bethel S. S., Mountain Lake, Minn.

Discussion: Sunday School problems and their solutions. The problems are to be presented by a representative from each state of our district. (Limited to 5 minutes each).

Solutions for the above problems open for discussion.

Peace Talk: Rev. Walter Dyck, Beatrice, Nebraska

Music by the various choirs of the Conference.

Monday Morning and Afternoon

Introduction. Prayer hour. Five minute quiet meditation. Season of prayer.

Leader, Herbert Widmer, Bloomfield, Montana.

Communion service. In charge of Rev. J. A. Thieszen

Communion sermon, Missionary P. W. Penner

Geschaeftliches: a. Entgegennahme der Delegatenzeugnisse. b. Verlesen des Protokolls der vorigen Sitzung.—c. Bericht des Ehrenstimmenkomitees.—d. Bericht des Werbekomitees. — e. Bericht des Schatzmeisters.—f. Bericht des Komitees fuer Schule und Erziehung.—g. Bericht des Pruefungskomites. — h. Bericht des Evangelisationskomitees.

Theme: New tasks for our Northern District Conference. A comparison with the other District Conferences, Dr. H. A. Fast.

Young People's meeting during business session.

Monday Evening—Young People's Meeting

Leader, Selma Dick, Mountain Lake, Minn.

Topic: Young peoples' work in our Northern District Conference. How does it compare with the work in the other Districts of our conference? Bethel C. E., Mountain Lake, Minn.

Open Discussion of the above theme.

Music: Bethany, Freeman, S. D.

Retreat pictures. Rev. Walter Dyck, Beatrice, Nebr.

Tuesday Morning—Education

Devotionals in charge of Rev. Helmut Ortmann, Munich, N. Dak.

Theme: Building a spiritual priesthood through our Christian education. To be brought by a members of the Educational Committee.

Unfinished business

Tuesday Afternoon—Women's Missionary Program

General singing

Roll call. Each society respond in any way they wish

Music: Salem Mennonite Church, Freeman, S. Dak.

Thema: Was ist meine Aufgabe als Glied des Naehvereins? Mary Bargen, Mountain Lake, Minn.

Duet: First Mennonite, Madrid, Nebr.

Recitation: Bethlehem Mennonite, Bloomfield, Montana.

Theme: How can we awaken more interest for the mission society? Swiss Mennonite siciety, Alsen, N. D.

Reading: Wisner, Nebraska

Music: Bethel, Mountain Lake, Minnesota

Talk: Our India Mission, Mrs. P. W. Penner (German)

Talk: The Indian mission in Montana, Miss Marie Buller

Offering

Tuesday Evening

Bible lecture: Dr. P. R. Schroeder (German)

Evangelistic Sermon: Rev. Jacob A. Friesen, Doland, S. Dak. (English)

Special singing before and after the speakers.

Wednesday—Young People's Day

Motto: The Christian in the Modern World

Forenoon

Devotionals, Rev. Ed. Duerksen, Alsen, N. Dak.

Peace Talk: Rev. Walter Dyck, Beatrice, Nebr.

General discussion at close

Social Hour at noon for all young people

Talk: Our South American Mennonite Youth, Dr. H. A. Fast

Recreation in charge of local committee

Wednesday Evening

Chairman, Rev. Albert Schultz, Butterfield, Minn.

Evangelistic Sermon, Missionary P. W. Penner

Consecration Meeting.

IN MEMORIAM

HEINRICH U. SCHMIDT, SON OF PETER H. AND ANNA UNRAU SCHMIDT, was born September 17, 1878 in Marion Co. Kansas. In 1899 he was baptized upon the confession of faith by Elder Peter Balzer and became a member of the Alexanderwohl Mennonite Church, of which he was a faithful member until his death. He was united in holy matrimony with Emma Unruh, on May 3, 1905. To this union were born three children, two daughters and a son. The son, Gerhard, preceded him in death. It was very hard for the father to see his only son taken by death. Later they took two other children into their home. One daughter and a son. The daughter also died. Four grand children called him grandfather. Many ailments came to him. We must say that he loved to sing and he repeated many Bible verses from memory. He enjoyed it very much when others came to sing for him. Last October he got sick and we tried to get for him all medical care possible. But God's way was not our way, but better. Last Easter Pneumonia set in which made him very weak. Then his heart began to fail and he died May 12,1940. He suffered very much during the last weeks, though we did what we could to ease him. We feel assured that we will meet him in the land where there is no parting. He reached the age of 61 years, 9 months and 9 days. He leaves to mourn his early departure, his wife, at Hillboro, Kansas, and Johnny L, and Sarah Lehrman Duerksen, three grand children, Dorothy and Roy Regier, and Donald Duerksen. Also two brothers and two sisters, and many other relatives and friends.

Psm. 89:1. "I will sing of the mercies of the Lord forever. With my mouth will I make known thy faithfulness to all generations."

The bereaved family.

At the funeral Rev. P. H. Unruh spoke on I Sam. 7:12, Rev. B. H. Jantzen on Isaiah 51:11, Rev. J. H. Epp on Psalm 23:2 and 4.

MRS. MARY WITTMER, DAUGHTER OF JOHN AND BARBARA WITTMER, was born near Summerfield, Illinois, on August 11, 1850. She passed away at her late home near Summerfield on Sunday, May 12, 1940, from the infirmities of old age and other complications. She attained the ripe old age of 89 years, 9 months, and 1 day.

On September 13, 1863, she was baptized by Rev. John Schmidt and received into the fellowship of the Summerfield Mennonite church, of which she remained a member untill her death.

On October 26, 1868, she was united in marriage with Henry Wittmer. To this union were born 10 children, 9 of whom passed away in their infancy or early childhood. Since their own children did not survive, they made a home for four other orphans. Brother Wittmer passed away on September 26, 1915.

She leaves to mourn her departure her son, Louis, a daughter-in-law, 6 grand children, many nephews and nieces and other relatives and friends.—Funeral services were held at the First Mennonite church at Summerfield, conducted by the pastor, Rev. Elmer Basinger. Interment was made in the Summerfield cemetery.

CORRESPONDENCE

MENNONITE CHURCH, WAYLAND, IOWA

March 21, we had the rare privilege of hearing the Bethel College Male Quartette, accompanied by Rev. and Mrs. Felix Schrag. They are a group of great ability as singers and splendid all around young folks, whom it was a pleasure to entertain in our homes.— Apr. 11, we enjoyed another spiritual feast, while hearing the Bluffton College Vesper choir sing for us at the H. S. Auditorium. This is also a very fine group of young people.—Apr. 15. Rev. Penner conducted the funeral service of Mrs. Anna Tschantz, a member of our congregation. She had been in failing health for three years.—April. 21, Rev. John Salzman (18) student at Wheaton College, Ill., and a former Wayland boy, brought an interesting message to a crowded house.—Apr. 23-25, Rev. and Mrs. Penner attended our State S. S. convention in Des Moines on its 75th anniversary. The following Sunday Rev. Penner gave us the high points of the convention, sharing their most uplifting spiritual experience, especially their contact with Dr. Hart, a former personal friend.

May 9 and 10, Rev. and Mrs. P. W. Penner were with us and they very vividly and uniquely described the manner of living by the people of India. It is indeed a privilege to have these consecrated workers bring us a word picture of their great work, to inspire us and give us greater zeal for Kingdom work.—May 12th Mother's Day was observed, including a very helpful message from Mrs. Wm. Penner.

Mr. C. K. S., corr.

GERMANTOWN MENNONITE CHURCH, PHILADELPHIA, PA., 5-15-40

The Germantown Mennonite Church had a "Banner Sunday", on Mothers' Day, May 12, by receiving grandmothers, mothers, and an entire family into the church. They were Mrs. Emma Smaley who came by baptism, Mrs. Carrie Bateman and Mrs. Dorothy Seitz who were received on re-confession of faith. Mr. and Mrs. Vincent S. Clymer and son Everett were received by letter from another Mennonite Church. To receive seven new members since January 1st is a large gain for our church.

The services in our church are well attended and each year show an increase over the previous one.

On Easter Sunday the offering for foreign missions was doubled over the past year. This was due to the fact that the Pastor had given definite instruction as to the missionary cause on the two previous Sundays. The membership was thoroughly inspired with the joy of giving for the spread of the gospel.

We urge all Readers of the Mennonite visiting Philadelphia during the summer and fall to visit and worship in our historical "Mother Mennonite Church", which is located on Germantown Ave., above Herman Street.—Howard T. Landes, Pastor.

BETHEL CHURCH, FORTUNA, ME.

The spring of 1940 is late and cool, with many sunless days which has been very unusual. Our vegetable gardens have made slow growth but in the last week have grown rapidly, due to some warm sunny days.

On March 2 our community sensed a shock of the passing of Mrs. Anna Garber. She was sick only a few hours and death was unexpected. Dr. Ella Bauman's reply to the telegram in words of comfort is found in I Thess. 4:14. Rev. Jacob Unruh preached the funeral sermon, using I Cor. 15:51-58 as the text.

On Good Friday evening the choir of the Bethel church, directed by Rev. Unruh, rendered an Easter Cantata, entitled, "The Prince of Life." On Easter we observed Communion services. Many of our members who live out of the community were able to attend the services. On March 25, an exceptionally large crowd assembled to hear Rev. and Mrs. Ray Osterhouse. The traveling evangelist and his wife gave a musical concert. Some of the important numbers included the "Swiss Bells."

At present our pastor is conducting a class in Catechism. There are nine members enrolled. These members are candidates for Baptism.—The Womens Missionary Society met at the home of Mrs. Unruh, April 25. The topic for study was, "Work in India." The program was both interesting and instructive. Thirty members attended. Our next meeting will be in the home of Mrs. Ira Gerber May 30. The topic for study is China.

Plans are in the making for a Children's Day Service, June 2. Everyone appreciates this service since is is wholly given by children.—A two week Daily vacation Bible School is in prospect, beginning June 3,. The approximate enrollment is from 80 to 100 pupils. One School Bus and several individual cars convey the children to school. Many children outside the Mennonite Homes are enrolled.

Mrs. O. F. Baumgartner, corr.

« « JOTTINGS » »

REV. AND MRS. P. W. PENNER KEPT BUSY

—*A Note from Rev. and Mrs. P. W. Penner* reached us too late for insertion in last week's MENNONITE. It is dated May 5 and reads thus: On April 24th we left Kansas, have since visited the churches around Beatrice and in the city; from there proceeded to Iowa; since then have spent the days in Chicago. During our stay in the city we could attend various churches, and were specially happy to contact with a number of young Mennonite couples and single persons, to possibly interest them in their denominational obligation, above all for the Lord's Kingdom. From here we are going to canvass the churches at Summerfield, Fortuna, proceed onward to the Oklahoma Convention on 26th and 27th inst. Then return to Newton for the Bethel College Commencement occasion. Immediately upon that proceed to Henderson, Nebr. for the Northern District Conference session, from June 2nd to 5th. In every church mission interest meets our approval, if fanned a little and kept up will be a great encouragement to the cause.—Our health holds out wonderfully and we look hopefully into the future. The day of our sailing for India next fall is looked forward to with joyful anticipation. Would that the war clouds of Europe and the Occident might soon lift to remove the depressing feelings!

—*Mennonites around Newton, Kans. serve at H. S. Exercises.*—The following served as baccalaureate speakers: Dr. P. H. Richert at Walton, Rev. Ted Roth at Goessel, Rev. P. K. Regier at Moundridge, Rev. J. E. Entz at Newton before a graduating class of 179 and a large audience. Dr. E. L. Harshbarger delivered the commencement address at the Walton high school.

WEDDING

Invitations are out to the wedding of *Jacob J. Regier, Jr.*, member of the First Menn. Church, Newton, Kans., and *Miss Betty Catherine Kinzie,* member of the Immanuel Menn. Church at Los Angeles, Calif., the event to occur June 14, at 8 p. m. at this church, whose pastor W. A. Regier, brother of the groom, will officiate. The groom is the son of Jacob J. Regier of Whitewater, Kans., and the bride the daughter of Rev. and Mrs. Fred V. Kinzie of Kelsey, Calif., home missionaries in the gold mining districts of that locality, Mrs. K. also being a graduate nurse of the Bethel Hospital at Newton, Kans. The prospective couple expect to enter the Lord's service wherever He places them.

—*Rev. John M. Franz, Pratum, Oregon,* writes: The time has come when we are moving to our new field of service, *The Grace Mennonite Church at Albany, Ore.* Please change our address to 1114 Santiam Road, Albany, Oregon, after June 1, so that I may regularly receive THE MENNONITE. Also put this notice in the paper. *Sincerely, John M. Franz.*"

—*The Mennonite Orphanage of Henderson, Nebr.* had a good audience at a program given in the First Mennonite Church, Newton, Kans. by members of the group one Sunday in April. Miss Myrna Gage and Miss Anna Fast, matrons of the home, and several of the children gave an inspirational message of song and testimony. The orphanage deserves to be remembered in our prayers.

—*THE BERGFELDER CHURCHES OF DELFT AND MOUNTAIN LAKE, MINNESOTA,* have just observed the sixtieth anniversary of their church, and we have an interesting account of it, which is already set. But we asked the correspondent to send us a cut of the church to be used with the article, which we expect to bring June 4.—The churches had baptismal services Sunday, May 12. Eleven young people were received into the church by baptism and two by letter from another church. —Corr.

—*Echoes from the Eastern District.*— The newly elected officers of the District are: President, Rev. Olin Krehbiel; Vice Pres., Rev. John Plennert; Secretary, Rev. Howard G. Nyce; Treasurer, Mr. Alvin H. Alderfer. The next meeting place will be Lansdale.—The meeting place for the 1941 General Conference is still undecided. Ursinus College, Soudertown, and Allentown were suggested.—Ten of the 24 conference churches in the District are being served by eight men who have been in this Conference less than five years. There are 18 active pastors. This represents a 44 per cent turn-over, the largest in this century.—Rev. Freeman Swartz, pastor of the Schwenksville Church assisted the Schwenksfelder Young People in their course in Leadership training. He taught "A Survey in the New Testament."

—*Schwenksville Church Messenger*

—*Song Festival Practices.*—Practices for the Kansas Mennonite Song Festival will be held Sunday, May 26, at 2 p. m. and June 1, at 7:45, in the Bethel College Chapel. The chorals from the Mennonite Hymn Book and the Gesangbuch will be practiced.—*Anyone who loves to sing is welcome and invited to come.*

—*Esther Ratzlaff, Secretary*

—*Rev. Carl J. Landes, Pastor of the Mennonite Mission Church* at 720 W. 26th St., Chicago, writes: It might be well to insert a note in THE MENNONITE concerning my appointment as Widwest Secretary of "The Fellowship of Reconciliation," until October 1, when Mr. Don Smucker will become the secretary. I would like to urge our Mennonite young people *to lead out* in the present crisis. One of the peace leaders in Chicago, a Presbyterian, said to me the other day, "The biggest contribution the Mennonite, Quakers and Brethren can make, is to stand fast, to give the rest of us, who have not been pacifists long, something to hold on to." I hope they will do their share in this testimony.—*Carl J. Landes.*

—*Mennonite Church, Wadsworth, Ohio.*—Recent activities at our church were: A Mother and Daughter banquet, Tuesday evening, May 6, with about 70 in attendance. A committee of men from the church prepared and served the banquet.—Mother's Day was observed with a special program during the Sunday School hour, May 12.

—*Rev. A. S. Bechtel, Pastor Menn. Church, Hanston, Kans.* writes on May 20: "This west country—out in the Dust Bowl—is feeling quite encouraged since the two fine rains we had last week. We had between two and three inches, all told, and were very nice and steady rains, so that almost all of it soaked into the ground."

—*Canada's newly appointed Governor-General says,* "British-French success may be very doubtful unless active participation of the United States is made effective at an early date. Every day the United States delays in joining the allies, will only prolong the war and increase the effort and the sacrifice that the United States may be called upon to make to save herself from the fate that now threatens all the democracies of the world." —*Freeman Courier.*

—*Bethel College.*—This week is commencement week at Bethel. A brief review of the doings will appear next week.—The Newton-Bethel College Community Chorus, with Prof. Hohmann as director, sang the oratorio "Elijah", Friday, May 18 in the evening. Three students of the music department sang the solos as follows: Soprano, Vera Friesen; Contralto, Gladys Graber; Tenor, Ed Willems; O. Smith of Wichita the baritone parts.—The Senior play, "Minick" was splendidly performed. The story centers around an old man who comes to live with his son and wife. His desire to give the young couple the benefit of his experience produces scenes both pathetic and humorous. There is a steady moral tone throughout the play.

— PASTORAL MESSAGE: In the presence of grave world crises, the cry of America seems to be: WE MUST BE PREPARED. The prophet Amos, who also lived in a day of world crises, also advocated PREPAREDNESS. He tried to promote the highest type of preparedness, not to meet human enemies, but to meet Divine Judgment. "Prepare to meet thy God" was the campaign slogan of Amos. Is it not true that America needs moral and spiritual PREPAREDNESS more than any other kind? We must be PREPARED to meet God.—*Bulletin, Second Church, Philadelphia.*

— THRIFT.—Do we as a people here in America today look upon thrift as a virtue? Screaming from the pages of every magazine in the land are advertisements in artistic display, which tempt both young and old to buy luxuries which outrage the teachings of Benjamin Franklin; luxuries which cheapen the character of mankind and fasten the shackles of slavery around his ankles. —From "*The Romancer*"

— *Bluffton College.*—Karl Schultz, Bluffton senior and son of Dean and Mrs. Schultz, has been awarded a graduate scholarship in economics at Haverford University, Philadelphia.—Dr. C. H. Smith, Professor of History at Bluffton, is completing another book on Mennonite history, entitled " The Story of the Mennonites". The book will cover the European and American experiences, wanderings and settlements of the Mennonites, their church life and facts about their institutions, customs, characteristics, etc. Dr. Smith's books are painstakingly written as to facts and are fresh and interesting. Many are anxious to see this new history.

— *Freeman Jr. College.*—School has closed. Rev. J. E. Sippel of the Evangelical Church at Parker, gave a very interesting and instructive baccalaureate sermon.—The men's quartet, with Prof. Toews as director, will tour the states of Minnesota, North Dakota, Montana and Nebraska, singing at about twenty places.—At commencement Rev. C. E. Krehbiel of Newton, Kans. gave the address to a large and appreciative audience.

— *Attorney C. M. Enns,* a man of Mennonite extraction and rather remarkable in his professional practice, died recently in Los Angeles, Calif. Dr. J. H. Enns and Mr. P. W. Enns of Newton, Kans. are brother and nephew, respectively of the departed. Attorney Enns declined to use his profession to get rich. He preferred to serve those who had been unjustly wronged, to obtain justice for their grievances. In such cases he asked little or nothing for his help. How different this from so many lawyers who try to grow rich on the misfortunes of others! Would that we had more of this Enns type. In Los Angeles Mr. Enns belonged to the Society of Quakers.

—*From "Der Herold"*

— *Rev. C. H. Dirks of Hutchinson, Kans.* justly complains that in last week's *Jottings* his name was distorted to E. D. Dirks. It is C. H. DIRKS.

Program of Mennonite Song Festival

To be held Sunday, June 2, at Bethel College

(Not quite complete at time of going to press)

Afternoon Program — 2:30

General singing
Worship service -------------- Rev. A. E. Funk
Eden Choir -------------- Jacob J. Goering
Pretty Prairie Ladies' choir -- Miss Lillian Pauls
"Remember Now Thy Creator"
Guhr Brothers Gospel Quartet ----- Tabor Church
"Just a Little Talk With Jesus"
Hoffnungsau Men's Chorus ------ John Reimer
Halstead Community Chorus ---- Howard Farrar
Inman Ladies' Choir ---------- Mrs. C. C. Wiens
"No Evil Shall Befall Thee"
Choral Singing ------------ Prof. W. H. Hohmann
Alexanderwohl Men's Chorus ---- Herbert Franz
"A Mighty Fortress is Our God"
Wichita Choir -------------- Mr. Floyd Craft
"Wake the Song of Jubilee"
"Sweet Sabbath Evening"
Newton Male Quartet
"Hold Thou my Hand"
Hoffnungsau Ladies' Choir ---- Mrs. Wm. Buller
Johannesthal Choir ---------- Mr. Wesley Bartel
"Sing unto God"
Emmaus Choir -------------- Mrs. G. H. Dyck
"The Lord is my Sheperd"
Offering
Newton First Mennonite Orchestra
"Gloria" from "The Farmer's Mass"
Benediction

Evening Program — 7:00

Band program ---------- Prof. David Suderman
General Singing — Devotionals
Newton First Menn. Young Peoples Choir
Mr. Orlando Andres
"Praise Ye the Name of the Lord"
Lehigh Men's Chorus -------- Mr. G. F. Friesen
"Guide Me O Thou Great Jehovah"
Christian Ladies' Choir -- Mr. Edward C. Schrag
"Praise Ye the Father"
Inman City Four
Hillsboro First Menn. Choir ---- Mr. Jake Bartel
"O Sing unto the Lord"
Bethel College Church Men's Chorus
Mr. Paul Baumgartner
"Praise the Lord O my Soul"
Hebron Choir -------------- Mr. P. R. Lohrentz
West Zion Ladies' Choir ---- Mr. Nelson Krehbiel
Buhler Men's Chorus -------- Mr. Herbert Buller
"The King of Love"
Offering
Xylophone solo ---------- Miss Alida Mae Vogt
"Largo" by Handel
Choral Singing ---------- Prof. W. H. Hohmann
Benediction

WANTED! FIVE HUNDRED PEOPLE TO SING CHORALS

Everybody who can sing, old and young, come, join in singing the old, favorite chorals at the Song Festival. Come to the practice, if possible, June 1, at 7:45 p. m. in the Bethel College chapel. You old timers surely want to take part in singing those grand German chorals. Come! Help make it a grand chorus of five hundred at least!

Rev. G. A. Linscheid Ja 41 List
Canton, Oklahoma M

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JUNE 4, 1940 NUMBER ~~22~~ 23

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EDITORIAL

This is the time of graduation. Tens of thousands of young people are being turned out by our schools into a world that looks menacing. Much of what they learned in twelve to sixteen or more years in school is already or will be forgotten. But the memory of the lives and influence of their teachers will be largely retained. Would that these, from grades through college, might all be real Christians who in their instruction and their daily contact with the pupils might pattern after the Great Teacher! It is a serious, yes, a dangerous thing to place our children and young people into the care of teachers whose lives are not aligned with God and His purpose for the amelioration of mankind. —T

THE WAR GOES ON UNABATED.—The bloodiest, the most reckless, the most destructive, the most unholy of wars in all history is still going on with unabated fury, with no end in sight. It seems as though the demoniac forces of the underworld are let loose in an herculean effort to destroy mankind and all that he has wrought, by butchering numberless innocent lives, precious to God; by destroying the places dear to men, their homes, and depriving them of all else that was near and dear to them, themselves to be left wandering in no man's lands, with no aid nor succor in sight; and all this with weapons and engines of destruction so terrible that the design for them must have been devised by the arch enemy and lodged in the minds of men to do his bidding. Who would have thought of the possibility of such armaments if they had not become a reality? The cost of engines and tools of war, the loss in ships and other craft, with their material cargoes, that have been sunk, or otherwise destroyed, is incalculable and will mean impoverishment for coming generations. However, the worst part of the struggle is the element introduced by Hitler in invading and using neutral countries, in order to further his purposes and objectives. No Christian, no upright person can possibly give assent to this cruel practice. What guilt this Fuehrer and leaders of other nations have loaded upon themselves, just for the murder of numberless innocents, if for nothing else! What will be the verdict pronounced upon them, when they appear before the judgment throne of God? One involuntarily thinks of some youngsters who think they have grievances against each other that can be settled only in locked combat, when a bit of reflection would be apt to bring out their smiles. Thus the grievances which these "mad" leaders harbored against each other, for their countries' sakes, could have been ironed out in conference, if their bullheaded minds had given their consent. They must by now see the error of their ways. But will they confess their guilt and eventually come to such equitable terms that will give Europe some sort of lasting peace? May God have mercy on them and put it in their minds to do the right thing! And may He from heaven grant to give us the peace which we crave! —T

EXPERIENCING SEPARATION FROM God—What serious minded person, even Christian, has not some time or other felt like crying with Jesus on the cross, "My God, why hast thou forsaken me?" However, anyone who is constrained to utter this distressing note is not yet forsaken by God. Only He has withdrawn His presence. One might say that there are three kinds of abandonment by God. If a person persistently resists the wooing of God's Spirit, a hardening of his heart will eventually reach the point where it is impervious to all spiritual influence, and the Divine presence is entirely withdrawn. Instances of this kind are the Pharao of the time of Moses and Judas Iscariot. Again a feeling of separation from God may be experienced when the conscience has been seared by sin and this condition may continue until the person cries with the Psalmist, "O Lord, how long?"The remedy here lies in an honest confession of the sin or sins and the offer of penitent prayers for forgiveness, when the light of mercy will again return. David's downfall with the wife of Uriah is a rather outstanding instance of forlornness of this kind. Lastly, it is possible that God of his own accord may withdraw His Divine presence to strengthen our faith, as he did in the case of Job and Elijah. The man of God Terstegen is reported to have been denied the sense of the presence of God once for a period of five years. But he did not relinquish his faith. And, after this comparative absence of Divine favor, God revealed His glory to him afresh. Thus how true these words, "Blessed is the man that endureth temptation, for when he has been approved, he shall receive the crown of life." —T

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"WHAT CAN MINISTERS DO TO HELP THE MISSIONARIES IN THEIR WORK?

Paper read by Missionary P. W. Penner at the Western District Minister's Conference, published upon request.

The ministers largely constitute the faculty of the churches. What they teach and preach eventually will mold the outward and inward expressions of the attitude and activities of individuals and churches. There is hardly anyone present who could not trace his religious conceptions back more or less to what was once aired by the respective ministers. What is presented by the ministers is, therefore, of vital importance in shaping the future tendencies in the various fields of activities.

We have in John 3rd chapter some "Spiritual Imperatives." Thus may it be the case to have some such imperatives along mission lines:—

1. The greatest farewell words of our Lord are these: "Go ye!" and "Ye shall be witnesses unto me!"
2. The Christian is not a "Reflector" of Christ; but a "Radiator!"
3. The Christian's test of his "BIG" sentiment finds manifestation in what is done to fellowman.
4. Christianity is the world religion; Missions is "THAT" channel through which it must be disseminated.
5. The condition of the world spiritually, intellectually and physically with the resultant war tendencies increases not only the need for Christianity, but urges the far-reaching demands for Christian missions.
6. Missions are absolutely essential to the life of every church, because a church is not a "cistern," but must be a "bubbling fontain!"
7. The results of missions justify the efforts, and call for augmented action in view of the fact that at each breath we draw four souls perish, never having heard of Christ.
8. To say that all Christians are missionaries is the same thing as saying "All Christians are Christians." The former "must" be true if the latter is.
9. The one "Calling" not overcrowded is the missionary's.
10. There is no "Home" or "Foreign" in God's missionary vocabulary.

To deal directly with the subject, the following statements may serve, although not exhaustively, to submit suggestions for the discussions to follow.

I. The ministers should believe and preach the fundamentals of the Bible.

Where can the effectiveness of instruction in the proper basis be claimed, unless the above is actually done? A spiritual uplift proves impossible. We probably know of the impressive book "Re-thinking Missions," published by a select committee which has scanned the missionfields for intensive research work. The contents has harmed the cause in numerous instances. The authors on 70 pages discuss four significant topics on missions, not even mentioning the Holy Spirit, furthermore denying the deity of Jesus Christ while enlarging on: a) The missions in the world today. b) Christianity, other religions, non-religions. c) The uniqueness of Christianity; its message for the Orient and elsewhere. d) The scope of the work of missions.

II They should be moved with passion (suffering, feeling, ardor) for souls.

As self-pity is most dangerous to a person's career, so is self-satisfaction to the mission cause.

Has not the apostle Paul called our attention as an introduction to the needful circumspect Rom. I. 14-16, telling us "I am debtor," "I am ready," "I am not ashamed?" In connection with the law of forgiveness, Matt. 18:27, the Lord shows us the debt into which man is submerged and from which someone can lift him. Furthermore the Lord directs our attention to the burdening of our innermost. He draws near to the contagious leper Mark I 41; again by lifting up the eyes to behold the desperate condition of the multitudes, Matt. 9:36-38, certainly wanting us to do at least three things: a) To think; b) to pray; c) to work.

III. They should be evangelistically-minded, evangelistically-conscious, linked with the call for service.

Upon careful investigation we find the messages of our Lord constantly pregnant with this motive. The present day calls from the mission fields are thus geared in, probably more now than ever before outside of the apostolic age. There have convened three International Missionary Conferences since 1910 in Edinburgh; Jerusalem, Madras, India. The first two conferences have not stressed our third point so much. However, the last one in 1938 has buttressed our point in five resolutions most emphatically, viz., a) To deepen the faith of the Church; b) to encourage the witness of the Church; c) to strengthen the inner life of the Church; d) to examine the relationship of the Church to the outer world; e) to constitute a better co-operation within the Church.

There "MUST" be stressed the "GO-GOSPEL," with the "WITNESSING OBLIGATION!"

IV. They should know the necessity of the mission cause.

a) Of the world.—For instance the various non-Christian religions and cults which occupy the minds of the tribes, leading them still more downward. In spite of the huge mission activities, it should be noticed that the Christless population of the world grows each year by 18,000,000; that means four every minute.

b) Of our own General Conference fields.—The people inquire for details of these areas. It is urgent to know the religions prevailing on the various fields, viz., the High Spirit here among the Indians with the practices therewith connected; Confucianism—its home found in China; Hinduism—its home in India; Buddhism—its beginning found in Lndia, has spread to China; Mohammedanism—much of it both in India and China; Animism—gradually spreading in China.

V. They should know the mission fields of the General Conference as to the location, area, workers, work, results.

Do all know where the fields among the American Indians lie? Is there a clear conception in what part of China our workers are busy, or the position of the field in India?

Do all know that the area among the American Indians comprises 8,000 sq. mi. with 4,000 population; China approximately 4,500 sq. mi., with 2,000,000 or more population; India approximately 4,600 sq. mi., with nearly a million people? The entire area embraces a little more than one-fifth of Kansas!

Do all know the names and number of missionaries now on the field and those on furlough? Furthermore the number of native workers with the work they have been entrusted?

Do all know the results achieved and what outlook there is lying before them? What phases are connected with the mission work, which are looked upon to be the most hopeful?

VI. They should preach mission sermons.

It is quite insufficient to know the necessary facts, that alone will not convey the knowledge, but it is urgent to convey what is known duly through sermons, also to decorate the bulletins with what is going on, thereby to bring in the latest reports before the public.

The sermons should embody what happens also in other parts of the world. Then bring the needs of our fields out emphatically. The missionary harping upon the finances is in danger of losing prestige, being stamped as a begger. The recent territorial missionary rally of the Christian Church at Newton stressed the missionary to present only the work and its results, the finances be taken care of by someone on the home base.

VII. The ministers should give ample time to the representatives to present the work.

Because a number of years have intervened since his last visit, the missionary comes generally heavily loaded down with details of what transpired which should be presented. The individuals, the various organizations, the churches supporting the work ought to hear of the work done in answer to the prayers, and what harvests have been secured. There is a yearning for that in general. This all cannot be said in 20 or 30 minutes. Frequently certain preliminaries in the order of service might easily be postponed to some other time. Since there prevails among the general public a deplorable ignorance concerning mission affairs, why not schedule several meetings to touch upon the various phases: set one meeting aside to throw in promiscuous questions on topics seldom or never touched; arrange sectional meetings where men and women are separately served with problems of life, etc. not appropriate for a mixed audience, but would add to show the need of missionary work.

The children and young people will become the leaders of to-morrow. Their interest "MUST" be vitalized, consequently they should be particularly invited and encouraged to attend these gatherings and become acquainted with the activities.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Mennonite Memorial Church, Altoona, Penna.

We were very happy to have Rev. John Thiessen with us on Mar. 4. He gave a very interesting illustrated talk on their work in India. Mar. 24, we held our sunrise prayer and praise service at six o' clock a. m. Communion service at 10:45, also received one new member by the right hand of fellowship. In the afternoon the pastor had charge of a funeral though not one of our members. In the evening was the Easter program by the children. It was a day of rich blessings for those present. Our Friday night Bible study for the boys and girls closed on April, 5, for the summer months.

April 7-14 we had revival meetings in charge of George Greger, pastor of the Saucon church, Coopersburg, Pa. Mrs. Greger had charge of the children's meetings which were held each evening before the service. Inspirational messages were brought to us in a plain and simple way and many blessings were in store for those who attended. The children also took real interest in their meetings.

April 26 the Ladies Aid Societies of the four Mennonite churches in the western part of Pa. held their second joint service in the Altoona church. The meeting last year was held in the Roaring Springs church. The program included reports of the work of each society during the year, talks on Foreign and Home Missions, special music and the speaker for the evening was Mr. McGinnis who gave an interesting talk on the subject "One For All."

Rev. Amos Martin, member of the "Gideons" (former pastor of the Mechanics Grove Calvary Mennonite Church) was the speaker in the morning service April 28. Rev. and Mrs. Slotterback attended the Eastern District Conference which was held at Philadelphia May 2-5.

May 12 the Mother's Day program was given by the C. E. and The Juniors. *Corr.*

CHRISTIAN EDUCATION

A. S. Rosenberger

RESULTS OF CHRISTIAN EDUCATION AND REWARDS FOR THE TEACHER

by Aganetha Fast, Freeman College

The poet Wordsworth when repmimanded by a friend for a half day's seeming idleness answered:

> Nor less I deem that there are Powers
> Which of themselves our minds impress;
> That we can feed this mind of ours
> In a wise passiveness.

In these lines, I believe, we find expressed what happens in the life of a student attending a Christian College. Although the student himself may not be definitely concerned with developing Christian traits, there are Powers which of themselves impress the mind. A girl once complained to her pastor of not being able to remember well during the week the points he brought out in his sermon, no matter how much she set her mind to it. She felt conscience stricken and constrained to apologize both to her pastor and her God. She received this consolation: "My child, you need not worry about this. As the waters of the river continually carry with it the dross that accumulates, leaving the river bed clean, so the words of God as you hear them Sunday after Sunday, even though you do not remember them, carry with them the dross that accumulates during the week and leave you pure for the Master to use." A student, even though he be merely passive, cannot attend chapel daily, attend Bible classes or other classes in which Christian principles are stressed, associate with fellow students, who come from Christian homes, take part in activities that center around character building without receiving some impressions. Unconsciously he is led to think along new lines of thought and to formulate views of his own on some of the more serious issues of life.

One cannot teach literature without touching the moral and spiritual views and obligations of mankind, and certainly it is gratifying to the teacher, when, instead of an indifferent or unperceptive attitude on the part of the class, there shines a light of deeper insight in their faces. How gratifying when the student speaks up with, "I like this line from Coleridge, 'Earth with her thousand voices praises God' or Browning's, 'God's in his heaven. All's right with the world' ".

At the end of a school year a teacher is satisfied only when he sees results, and those results, inspite of the best efforts on the part of the teacher, are often very discouraging, especially in the field of English. But surely a teacher is rewarded when the results of his effort take the form of a deeper appreciation of the every day of life, a deeper sense of love and responsibility toward his fellowmen, and a greater insight into the meaning of life.

SERMON SKETCH

THE GROWING LIFE—PSALM 1:3.

by Clyde H. Dirks, Hutchinson, Kansas.

Among the costly works in which King Solomon exercised his wisdom, and displayed his significance, were gardens rich in fruit trees, watered by channels and reservoirs. Among these were citrons and oranges, with their lustrous evergreen leaves and golden fruit; palms also, which love soil free from decay and rubbish. An ever-green fruitbearing tree is here the bright image of a growing and prosperous soul.

Reading verses like this one, we are constrained to ask ourselves, Am I like a tree planted by rivers of living waters? Is my life fruitful? Am I succesful in whatever I undertake?

A passenger on a steamer going to Australia, after they had gone a few days, asked the Captain, "Where are we?" The Captain bent over a well worn may and said, "There are three routes to Australia from the port we just left. No. 3 is the one usually taken. No 2 is the one I wanted to take. No 1 is the one the company ordered me to take and that is the one we have taken. This is an incident true to life. No. 3 is the world's way, the broad way. No. 2 is my way. No. 1 is Christ's way. If we have taken Christ's way and are living up to it, there is no question but what ours will be a growing life.

I. A PLANTED LIFE. *"He shall be like a tree planted."*

He is planted, not self sown, not fallen into his place by chance, but planted by God Himself. Convictions settled. Know where to find him.

1. Planted by the will of God. John 1:11-13
2. Planted through union with Christ. Cor. 2:7
   a. Union of life. II Pet. 1:4
   b. Union of love. I John 4:19

II. A PRODUCTIVE LIFE. *"That bringeth forth his fruit."*

1. The basis for fruitfulness. John 15:5 "He that abideth."
2. Necessities to fruitfullness
   a. Life must contact the source of supply.
   b. Life must go deep.
      There are two ways to increase the value of a thing. By doubling its length, and by doubling its thickness. Its depth.
      The frontiers of life are no longer geographical, but they are no less real on that account. Every Christian is essentially a pioneer..
      If it is denied you to reach out, you can still go deeper and higher. By going deeper

you have what others need.

c. Life must reach out like the branches of a tree, Luke 5:1-11.

How catch men? Let Christ into the vessel of your life.

3. Conditions of fruitfulness. "Walk before Me." Gen. 17:1-6.

We have walked before our friends, our neighbors, and the world, very eager to win their approval. Now we have a new center of reference, and that is God. "Walk before Me." II Tim. 2:15

a. A walk presupposes life. "He that hath the Son hath life."

b. A walk suggests activity. Walking is the expression and proof of life.

We know people are alive when we see them walking.

c. A walk involves progress. A Christian life cannot be at a standstill. It either goes forward or backward.

d. A walk implies a destination. A Christian must have a definite goal.

4. The certainty of fruitfulness. Gen. 17:6

III. A PREPETUAL LIFE. *"His leaf also shall not wither."*

The leaf as here used carries with it the idea of a man's testimony. There are three things, at least, that a man must do to keep his testimony from withering.

a. He must worship God. Worship, if it is real, should do three things for us. It should lead us to think, to feel, and to choose.

b. He must witness for Christ. Acts 1:8

c. He must win souls to Christ. Prov. 11:30. "He that winneth souls is wise." The marginal has it, "He that is wise winneth souls." Every Christian should have a continual testimony for Christ. Of Abel it is said, "He being dead, yet speaketh." Heb. 11:4. Compare Rev. 14:13. We have a great heritage which we should share with others. We have our Mennonite heritage, but most of all we have Christ.

IV. A PROSPEROUS LIFE. *"Whatsoever he doeth shall prosper."*

You can make your life a round of common things, or you can make it a spiral. You can go round in the same grooves of thought and work, or you can lift upward and forward, going higher each round. A boy didn't like the merry-go-round at the fair because, he said, "It takes you round and round and you never get anywhere."

Prosperity of soul, and a life as is here described, comes only through a vital union with Jesus Christ.

Our Fathers' World and Ours

By Curtis W. Larson, College Senior

This is our fathers' world. They inherited it; they also labor to make it their own.

They work to pay off mortgages and the landlord. They elect the mayor, the councilmen, and other public officials. They are members of the school board, the trustees of the college, and the official board of the church. Most of them have jobs, and support us young people either wholly or in part. They pay taxes.

This is their world. They have invested their lives in it and depend upon it to support themselves and their families.

Yet, part of that small group of youth who are troubled by dreams of a new world have neglected these obvious facts. They forget that the property upon which they would raise the new city is already built up. It is owned by our parents; and we young people find it (bad as it is) rich with memories and, on the whole, a rather pleasant place in which to live.

We turn from the classrooms to our parents with our plans for a co-operative commonwealth, for peace through pacifism and nonresistance, for a religion that never hardens into dogma. All this we announce upon the prefunctory assumption that their world, of course, is to be discarded!

We condemn the system which created millions of homeless, hungry people. But these fathers linger over the thought, "Still it fed you and gave you a strong body and a trained mind." Finally we describe the old-fashioned revival as an outworn religious method, yet that religion sanctified our parents' marriage, aided them in keeping our homes a clean one. And if father does protest that love for one's family is not an ulterior motive we chide him for lacking a world view and the long look.

No wonder the new city is long in coming! What reason do we give our parents for believing that we know anything about humility, love, or sacrifice — we who are so glib with our sweeping condemnations, so egotistical over our intellectual attainments?

Before young people can start on a new city they must understand the older people who have worked for the old one and cling to it now. We must see their reticence as they do, that is, as cautiousness befitting one who has a wife to support and children to nurture. We must see our own enthusiasm as they sometimes do, as youthful and therefore temporary effervescence. Our proposals must be tested by their standards.

This is our fathers' world. They have put all they have into it. We cannot expect them, and should not ask them, to give it up before we have convinced them, that we hold a sympathetic appreciation of their values. Then, together we may begin to raise the shining towers of the heavenly kingdom — a shrine to the aspirations which in their generation, in ours, and in every other, are the expression of the dynamic spirit of God.

—*From "Christian Advocate"*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 16, 1940

HAGGAI URGES THE BUILDING OF GOD'S HOUSE

Haggai 1:1-12

Topic: The Recovery of Worship

Introduction

Little is known of the life of Haggai. He appears in the history of the Jews in 520 B. C., sixteen years after the first return of exiles from Babylon in 536 B. C. The foundation of the temple was laid the year after they reached Jerusalem (see Ezra 3:8-13). Nothing further was done for fifteen years. During the fifty years of exile they had no temple. Difficulties in Jerusalem delayed the building. Their Samaritan neighbors hindered them. Drought affected their plans, and the wealthier people were more interested in selfish luxury than in worship. They were not interested in the temple. God saw the need of reviving the religious life and led Haggai and Zechariah to stir the people to action. Haggai may have seen the former temple and knew how important it always had been to the religious life of the Jewish people. He encouraged the people and aroused them to action. His prophecy is confined to the rebuilding of the temple.

Neglecting to Rebuild the Temple vs 2-8

Haggai brings God's message of displeasure to the people (v2). They made excuses for justifying their neglect — a common human trait. The time was not opportune, opposition would probably reappear and the financial condition was unfavorable. Haggai appeals to their conscience by using the very pointed question in verse 4. "You" in the Hebrew makes it very pointed. They built fine houses for themselves, while they did not concern about restoring God's house, the temple of worship. Under the conditions of the times, the temple, as a center of worship, was very necessary to maintain the religious life of the Jewish people. This is just as certainly true today among us. A house of worship is much more than a building with four walls, a roof over it and a floor in it and with good seats. It is dedicated to the worship of God, and we should do our best to give it a worshipful atmosphere. There is no special virtue in emphasizing plainness in the house of worship.

Haggai calls on the people to think and reflect (vs 5,) and they will be convinced that they are suffering the penalty for their negligence. He urges them to go to work in earnest. Their spiritual welfare depends on it and the Lord will be pleased and glorified (v8). God blesses those who show a real interest in maintaining their religious life.

God Punishes Neglect vs 9-11

Haggai stresses the importance of worship. Most of our lesson deals with God's punishment for neglecting their worship. They neglected the building of God's house while seeking their own selfish interests. (v9). The temple was the witness of Jehovah's covenant with Israel. God was displeased with His people and He withheld prosperity from them. He visited His judgment upon them (vii). Willful neglect of public worship is a serious matter for any person. It reveals a lack of interest in spiritual matters. Israel's neglect to rebuild God's house registered a low spiritual temperature.

The people gave heed to the Word of the Lord as spoken by Haggai and they were ready to do His will. What a pity that, for so long a time, they disobeyed and that so many disobey God now. The need of every person is for regular fellowship with other Christians in public worchip. Such worship will be a continual source of inspiration and a help in growing in grace. Public worship is a part of God's plan for us, and those who wilfully neglect it will suffer for it.

HOME MISSION BOARD TREASURER FOR MONTH OF APRIL, 1940

Pacific Dis., Conf., (on Note and Int.) $20.00; Grace, Lansdale, Pa., $52.47; Bergtal, Pawnee Rock, Kans., $21.46; Mennonite Church, Wayland, Iowa, $30; First, Upland, Calif., $28.85; First, Monroe, Wash., $3.52; Bethel C. E. Marion, S. Dak., $16.46; Immanuel S. S., Los Angeles, Calif., $20.78; First, of Christian, Moundridge, Ks., $43.00; First, Bluffton, O., $14.41; First, Chicago., $26.11; Mrs. Frieda Regier Entz, Treas., Women's Organizations, $561.23; West Swamp, Quakertown, Pa., $42.50; Mennonite Church, Newport, Wash., $9.25; Grace, Pandora, O., $45.89; First, Newton, Kans., $39.43; Hoffnungsau, Inman, Kans., $82.28; Johannesthal S. S., Hillsboro, Kans., $8.70; Mission Friends, $60.64; John and Henrietta Roth, Salem, Ore., $5; Salem Zion, Freeman, So. Dak., $25; Mennonite Church, Pulaski, Iowa, $3.32; West Zion, Moundridge, Kans., $35; Garden Twp., Hesston, Kans., $31.25; First, Berne, Ind., $141.79; Young Women's Miss. Soc., West Swamp, Quakertown, Pa., $30; First, Paso Robles, Calif., $16.40; First, Shafter, Calif., (Payment on NOTE) $200; First, Pretty Prairie, Kans., $20; Nichol's Contract, No. 2309, $22.31; Gnadenberg, Whitewater, Kans., $10.11; Bethel, Mt. Lake, Minn., $50; Church, Winton, Calif., $2.50; First, Reedley, Calif., $27.62; First, Halstead, Kans., $34.02. **Total, $1726.30.**

Special: Middle Dist., Y P.'s Conf., for Swift Current project, $37.60.

Grand Total: $1763.90

Disbursements: Vouchers drawn for salaries, rent, taxes, insurance, etc., $1521.68.

All receipts gratefully acknowledged.

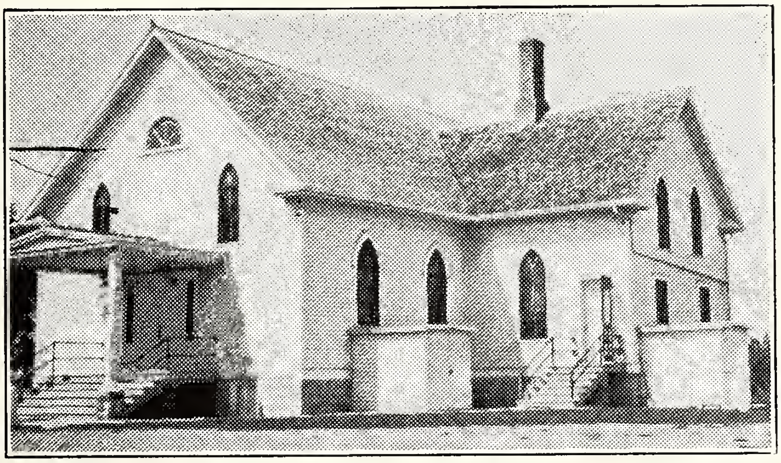
J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

Churches in Minnesota Celebrate their Sixtieth Anniversary

The Bergfelder Churches of Mt. Lake and Delft, Minnesota, observed their 60th anniversary at Jubilee Festival Services Sunday afternoon and evening, May 19, 1940.

Rev. H. H. Quiring was in charge at the afternoon session. A massed mixed choir and a massed men's choir furnished special musical numbers. Rev. D. P. Eitzen gave a review of the spiritual blessings and changes made, and a history of the church was read by Mr. W. T. Nickel. Rev. J. A. Tieszen of Marion, S. Dak., was the guest speaker, using as his text Ps. 144:9. "I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto Thee." He pointed out that our feet, hands, ears, eyes, tongue, and heart could be likened to the ten strings, and these should all be consecrated to God that we might live lives of praise and thanksgiving to Him.

Lunch was served and in the evening a massed mixed choir sang seven numbers, two numbers each by a massed ladies' and men's choir, a reading, "Sunshine and Shadow" by Helen Franz, and a History of the choir was read by D. T. Nickel. He brought out the importance of music, and pointed out how the present choir had been developed from the time of the "sing leader" and one book "The Gesang Buch." Lando Hiebert of the Delft Bergfelder Church in a brief message stressed the fact that we as young people must work to get forward, for sooner or later we must take up the work that the older people are leaving behind. He used Ps. 16:6—"The lines are fallen unto me in pleasant places; ye I have a goodly heritage."



Bergfelder Menn. Church, Mountain Lake, Minnesota

History of the Bergfelder Church as read by W. T. Nickel

In Psalm 26:8, we read these words, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." With this in mind our church is today, May 19, 1940, celebrating a thanksgiving festival, since on May 8, 1940, it was 60 years ago that the first church was dedicated in this community. As Abraham in the Old Testament built an altar and preached the Lord wherever he went in all the strange lands, so our forefathers sought a place to worship their God. This was not so easy at first, therefore, services were held in different homes and in schools. As is stated in one report, Rev. Peter Friesen preached the first sermon to our people in 1875, and he stressed the importance of living as Abraham had when the people said to him, "Thou art a Hero of God among us." In 1876 Rev. Aron Wall was elected elder of the church with the following as helpers: Peter Friesen, Henry Fast, Theodore Nickel, Henry Wall, John Becker, Sr., Peter Schultz, Henry E. Fast, and Henry H. Regier. Services were conducted with the above workers in charge until 1888, when there was a division in the church. At this time three churches were organized, namely, the present Bethel Church, the E. M. B. (Valley Church), and the Bergfelder Church. Rev. Theodore Nickel was elected elder of this church and ordained by Rev. Gerhard Neufeld. He served the church for five years; was taken sick in church on Sunday, and died May 7, 1894. His last words to the candidates for baptism were that they should hold fast the Word of God. The co-workers with Rev. Nickel were Henry Wall, Jacob Harms, Diedrich Walde, Jacob Siemens, Henry Quiring from Lamberton, and Diedrich Peters. After the death of Elder Nickel, Rev. Henry Quiring from Lamberton was elected elder. There were nine families near Lamberton who also belonged to this church. Elder Quiring worked together with the above mentioned ministers, and in 1901 Rev. A. A. Wiebe and Rev. D. P. Eitzen were added and ordained by Elder Quiring. Elder Quiring served the church from 1894 to 1909. During this time the church was reorganized and the name was changed from The First German Mennonite Church to Bergfelder Church and thus incorporated. After the death of Elder Quiring, the church was without an elder until 1911 when Rev. D. P. Eitzen was ordained as elder by Rev. H. H Regier. During this time, 1909, Rev. H. H. Quiring was ordained by Rev. D. P. Eitzen. In 1934 Rev.

D. P. Eitzen resigned the eldership, and Rev. H. H. Quiring was ordained as elder by Rev. John Bartel. At present the co-workers are Rev. D. P. Eitzen, and Rev. Jacob Stoesz.

Deacons that have served during these 60 years are: John Fast, Peter Dick, Peter Quiring, Cornelius Goossen, Jacob T. Nickel and Jacob J. Schultz.

As was previously stated, in 1880 the first church was built. This church was remodeled twice and in 1913 a new building was erected. In the meantime it became necessary to erect a church for the members that lived near Delft, and in 1897 a church was built 1½ miles west of Delft. In 1906 this building was moved to Delft, and in 1920 a new church was built. Rev. A. A. Wiebe served as pastor until his death in Jan. 1938. The past year Lando Hiebert from Dallas, Oregon, has served here.

In the beginning the ministers had a Sunday school class with the children only, but later old and young began to take part, and classes according to ages were formed until today both Mt. Lake and Delft churches have quite a number of classes in Sunday School. Each church has a monthly C. E. program and also a mission society. At present the combined church has a membership numbering 288, and 145 children.

The following have gone out from the church to serve in different fields: Miss Anna H. Quiring, missionary to Africa; Rev. and Mrs. C. P. Klaassen, missionnaries to South America; Rev. D. D. Eitzen, minister in Los Angeles, Calif.; Jacob A. Friesen, minister in Dolton, S. Dak.; Rev. Samuel H. Quiring, minister in a church in the state of Washington; and Marie Lohrenz, a nurse.

We as a church are very thankful to God for those workers who have gone on to their reward and those still with us for their unselfish service to us, in helping to build the Kingdom of God. We are thankful that God has kept us through all these years and we want to remember the teachings of our forefathers, to be faithful to their and our God. "Jesus Christ, the same yesterday, today, and forever."

DOCTRINAL - DEVOTIONAL

PRAISING HIS FEAR

God has promised us grace sufficient for all our needs. Today, those parents who are putting "first things first" are finding this grace by sticking to their Bibles with the Holy Spirit as their guide. They are finding what God sees fit to reveal unto them and their children so that they may do those things. There are still some secret things which belong unto God (Deut. 29:29). But they have faith in God and believe that "all things work together for good to them who love the Lord and according to His purposes."

They also know that whatsoever God does that is done "that menshould fear before Him" (Ecc. 3:15). Our God delights in "exercising loving kindness, judgment and righteousness in the earth" (Jer. 9:24). He has also promised that, "he that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3). God will fulfill all His promises and His people on earth today are praying for their King and are prepared to meet their Lord's requirements. There are false teachers who are teaching that God is so merciful that He will take these ungodly conditions now prevailing among people who call themselves Christians, into consideration; and will judge accordingly. They say nothing of His requirements that man be just, merciful and humble or that God shows mercy to them who fear Him, nor even of the *new birth.*

The following notice pretaining to a revival meeting appeared in our paper yesterday. The evangelist was formerly a captain of the police department at Tulsa, Okla., and says: "I am a firm believer in people having fear and respect for the law, but I am more concerned about them having fear and respect for God. People have about lost the fear of God in their hearts which accounts for so much crime, immortality, war and bloodshed in the world today."

"Feeding without Feed" is in evidence today but is the spiritual food lacking in this important vitamin? (Godly Fear). "Oh earth, earth, earth, hear the words of the Lord: "Oh that there were such an heart in them, that they would fear me," (Deut. 5). "They have well spoken these words, "Let me not hear again the voice of the Lord my God, neither let me see this great fire anymore, that I die not," (Deut. 18). "I will raise them up a Prophet from among their brethern and will put my words in His mouth," "Whosoever shall not hearken unto my words which He shall speak in my name I will require it of him."

This Prophet, our Savior Jesus Christ, both lived a life of godly fear and taught it. Hear Him: "And I say unto you my friends be not afraid of them that kill the body and after that have no more that they can do, but I will forewarn you whom ye shall fear, Fear Him which after He hath killed hath power to cast into hell: yea I say unto you, Fear Him," (Luke 12,5).

Our true ministers of the Gospel are lamenting the fact that there are so few parents like the Bible examples they use in their sermons, especially Mother's Day and Father's Day. "O Lord how happy should we be, If we could cast our care on Thee, If we from self could rest, and feel at heart, that One above, In perfect wisdom, perfect love, Is working for the best. "Could we but kneel, and cast our load Even while we pray upon our God, Then rise with lightened cheer, Sure that the Father who is nigh To still the famished raven's cry, Will hear in that we Fear."

—*Mrs. H. W. Vickers, Robstown, Tex.*

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Western District 1940 Y. P. Retreat

Purpose of Retreat—To provide our young people with an opportunity for study, meditation, fellowship and relaxation under the influence of consecrated Christian men and women.

For whom intended—For the more serious minded young people of high school age and above who are willing to share the inspiration of this five-day period in their home church.

Time of retreat—Tuesday, July 23, 3 P. M. to Sunday, July 28, 3 P. M.

Retreat Grounds—We will again meet at Camp Wood, the State Hi-Y Camp, near Elmdale, Kansas, about 50 miles north-east of Newton, on Highway U. S. 50S.

Leaders & Courses—Bible Course—Reynold Weinbrenner, Beatrice, Nebraska; *Bible Course*—Walter Gering, Moundridge, Kansas; *Evening Messages*—John Thiessen, India; *Peace*—H. A. Fast; *Song Services*—Gerhard Toews, Freeman, S. Dak.; *Boys Problems*—Mrs. A. M. Lohrentz, McPherson, Kansas; *Quiet Hour*—Amelia Mueller, Halstead, Kansas; *Vesper Hour*—Mrs. Edward D. Schmidt, Wichita, Kansas; *Recreation*—Otto Unruh, North Newton, Kansas.

Cost—Five day period of $6.50 if registered before July 1. After this date the price is $7.00. Admittance only by pre-registration cards mailed to churches about April 1st. Churches have been allowed certain quotas to be filled by June 1st. Registrations will be closed as soon as camp reservations are filled. *Do not rely on late registration. Send your cards in before June 1st* (with 50c fee) to Rev. David Wedel, Halstead, Kansas. In the event you cannot come after having registered in advance, you may have your registration transferred, or we will refund your fee if you notify us a week before the retreat opens.

Camp Rules—It is understood that all retreaters will cooperate whole-heartedly with the camp staff and conduct themselves in a truly Christian manner. All cars are to remain parked on the camp grounds for the duration of the retreat.

Special Notice—Retreaters from given communities may reserve certain cabins provided they supply an adult from their home community to accompany them.

Retreat Committee, Walter H. Dyck, Secretary, Beatrice, Nebraska.

ATTEND THE INSTITUTE

Do you read about the war in the newspapers? Do you listen to radio news reports? I you do, you probably are thoroughly disgusted with this avenue of approach to world conditions and the peace question. As an honest man you want a less prejudiced approach to the whole situation. To get such an approach attend the Institute.

Do you feel the need of being strengthened in the pacifist position by realizing in a fresh way the reasons for it, by retracing the full implications of it, and by fellowshiping with others of like faith? If so, attend the Institute.

Do you want to learn more about alternative service for religious objectors to war and about the effect of war on foreign missions? If so, attend the Kansas Institute of International Relations to be held at Bethel ollege, June 11-21, 1940.

WORKING ON YOUTH PAPER

Work on the proposed youth paper for the young people of our General Conference continues to go on. At present the young people's papers of the leading denominations are being examined for the purpose of determining what kind of paper would be most acceptable. Such items as size, number of pages, single and club subscription prices, advertising, use of pictures, and kinds of reading material, are being considered. We are also on the lookout for a name. Perhaps, you have one to suggest. Send any suggestions which you man have to William Juhnke, the secretary of the Y. P. Union, or to the editor.

HOW TO KILL YOUR CHURCH

1. Don't come.

2. If you do come, come late.

3. When you come, come with a grouch.

4. At every service ask yourself, "What do I get out of this?"

5. Never accept office. It is better to stay outside and criticise.

6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

7. Let the pastor earn his money; let him do all the work.

8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind every body else.

9. Never pay in advance, especially for religion. Wait until you get money's worth, and then wait a bit longer.

10. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

11. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

12. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique *Selected.*

Senior Department

DENOMINATION AND YOUTH

Senior C. E. Topic for June 23, 1940

Main Topic: My Denomination and its Youth.
1 Tim. 4:12-16

I. Worship Service

1. Songs: All Hail the Power of Jesus Name," "Rock of Ages, Cleft for Me," "Guide me, O Thou Great Jehovah," "Take my Life and Let it Be"
2. Reading of main topic, and prayer.
3. Talk on origin, and doctrine of denomination.
4. Offering for Missions.

II. Leader's Introduction

One of our specific Mennonite doctrines, if not **"The specific Mennonite doctrine"** has been the insistence on non-resistance, the belief that God is a God of peace and not a God of war, the emphasis on Jesus own words, "Love your enemies." There is need for emphasis on this doctrine today. There is need for a clarion call to do this positively. constructively. We must think peace, and live peace, pray for peace, and work for peace.

The present day messenger of peace is as one crying in the wilderness, "Prepare ye the way of the Lord." The Galilean is standing in our midst waiting until his prophet can cry, "Behold the Prince of Peace that taketh away the war of the world." When John the Baptist called upon the people at Jordan the conditions were very much as they are today. They stood in need of repentance, in need of a change in their way of living. They were ready for a new messenger. They listened to his words of warning and of promise.

III. Suggested Topics for Short Talks

1. A worthy attitude Ps. 122
2. Pastoral admonitions Tit. 2:1-8
3. Perfected in love Eph. 5:25-27
4. A spirit filled church Acts 11:19-26

IV. For Discussion

1. What are the marks ofa true disciple of Jesus?
2. Does our denomination emphasize the essential things of Christ's teaching?
3. Make a list of our denominational doctrines and discuss their value.

V. Facts for Study

How different was Jesus from the founders of other religions! Mohammed allied himself with the powerful, the leaders of his people. Buddha appealed to the thoughtful, those with philosophic minds. But Jesus Christ, apostle of love and human kindness identified himself with all needy folks, the poor outcasts who were despised of men, the sick, the hungry, the insane, the lonely souls in prison. He made their cause his cause, and in a wonderful way his spirit of human sympathy and brotherly kindness has taught the world the better way and has gradually been softening the world's heart. His religion is a religion of kindness, of love, of peace, of service, of giving and forgiving.

One evening in the last week of Jesus' life, he talked to his followers of the future. He knew that there was not a great deal of time left in which to talk to them, and so he filled every minute with something important. This time he painted a word picture of the day when men and women should be judged for the acts of their lifetime. He spoke of that day as a time when he should come in glory, and sit on a throne with all the nations of the world gathered before him. And as the people came, they were separated. And the criterion by which they were placed to his right, or to his left was this: Whatsoever ye have done to your fellow men will determine your eternal destiny. Does that citerion also hold for us?

VI. Illustrations.

In Our Master's Footsteps

A white man once spent a winter's night in the wigwam of a red Indian. In the morning the Indian took him outside and asked him how many people had passed in the night. Seeing only one set of footprints, the man said that one person had passed. But the Indian told him that hundreds had gone by; the Indian chief had come first, and the others followed in single file, every man putting his feet into the footprints of the leader. The "author and finisher of our faith" has gone before us; let us put our feet in his steps, so shall we walk aright.

VII. Food for Thought.

Ye call me Master and obey me not,
Ye call me Light and see me not,
Ye call me Way and walk not,
Ye call me Life, and desire me not,
Ye call me wise, and follow me not,
Ye call me fair, and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not;
If I condem you, blame me not.
—Cathedral of Lubeck, Germany.

—St. John Church, Pandora, Kansas.—There is a saying, "Variety is the spice of life." In its bulletin this church offers an idea that will be both profitable and offer variety to groups of young people. It is: An outing on Decoration Day, a trip to Cincinnati. The cost of the trip is $1.50, with admission to the Zoo and Museum. A picnic dinner and an opportunity for real fellowship is in prospect. All young people of high school age are invited.

INTERMEDIATE DEPARTMENT

Series: Home Missions

Some Forgotten Folks

June 23, 1940

For Daily Readings:

June 17. The needy remembered. Deut. 26:12-15.
June 18. Joseph forgotten. Gen. 40:9-15,20-23
June 19. Daniel forgotten. Dan. 5:5-12.
June 19. The poor wise man forgotten. Eccl. 9:14-17.
June 20. The neglected beggar. Luke 16:19-23.
June 21. Whom God does not forget. Heb. 6:10.
June 23. Topic. Matt. 25:31-45.

Song, "The Star Spangled Banner"

Scripture Reading Matt. 25:31-45.

Prayer by Leader

Song, "America the Beautiful"

Talk by the Leader

"There are in the United States today thirteen million foreign-born Americans, and twenty-six million whose parents were foreign-born."

Why have the American people not been more effective in teaching them American ways?

"Here is a story from a mining section. Life is hard and dull. To the people here, religion has meant "preaching". Their experience with others, including preachers they have known, has taught them that "nobody does anything for nothing." For them, more education or more power has meant that the person could take advantage of others. They have been "bled" by others until they have developed a passive defense, "Don't go out of your way to help anybody." And life continues dull and hard."

Illustrations of conditions among migrants:

A Prune Picker's Story

"We crawl on our hands and knees to gather prunes which are shaken from the trees with long hooked poles. We begin early, for prunes fall better when cool. All the family work at first, even four and five-year-olds. When it begins to get hot, the youngest ones stop unless the family is broke. Older kids are kept at it with promises of clothes or threats of a lickin'. Afternoon, goin' is tough, prunes get soft and sticky, kids begin to get slapped, your knees hurt, your back aches. Next mornin' when you get up, it's cold in the tents, you're awful stiff, but you've got to do the same thing all over again, if there's to be enough to live on, even with all the family workin'.

An Oyster Shucker's Story

"Thirty cents a gallon for oysters! That's what I gets for takin 'em outa the shells. If they's big, maybe there's 50-70 in a gallon, but if they's little, p'raps it'll take 180 to fill a gallon. I wish they'd all grow big! In rush time, 'fore Thanksgiving, Christmas an' New Year's, we can earn as much as $10 or $15 a week. I pays $1 a week for a two-comp'ny lets us stay on 'thout payin' rent when thro' it an' sometimes we think it'll sure tumble down on top of us. Slack times is terrible. The comp'ny lest us stay on 'thout payin' rent when there ain't work but it sure grinds a man down when he can't earn 'nuff to feed his kids."

(Migrants and Menus-Council of Women For Home Missions.)

A few excerpts from a News Letter from Miss Elizabeth Foth,Missionary in the Red Hook District, New York.

"No, these drab, dirty brick walls with their bare, dingy windows and tottering framework are not the remnants of old, worn out buildings about to be torn down, these, and hundreds like them along these narrow streets and alleys are homes. Here, people with God-given souls, with a love for beauty and comforts of life, even as you and I, are born, live, and die. Forty thousand of them!

"I was told the other day of the various old ladies who have died recently of starvation and cold. Poor souls; no one seems to care! Another woman, using kerosene to build a fire with damp wood, spilled it and was burned to death."

Prayer Song, "God Bless Our Native Land"

Offering

Sentence Prayers (That all of us may do something to help these forgotten folks whether they are near or far.)

Onward, Christian Soldiers (Have the pianist play this Hymn as the Intermediates leave.)

JUNIOR DEPARTMENT

The Beatitudes

Program for June 23, 1940

Matthew 5:9—"Blessed are the **peacemakers: for** they shall be called the children of God."

Matthew 5:10—"Blessed are they which are **persecuted** for **righteousness'** sake for theirs is the kingdom of heaven."

Setting—Place a large copy of the picture, "Christ of the Andes" upon an easel. Place a table or stand before this upon which should be laid a large Bible and a copy of Martyr's Mirror. A tall lighted candle should be so placed that its light falls upon both books.

I. Worship Period

1. Prelude, Pianist plays the melody of the song "Faith of Our Fathers."

2. Call to worship: Sing in unison "The Lord is in His Holy Temple. Let all the earth keep silence before Him" Habakkuk 2:20.

3. Reading of Scripture. John 15:1-14. By a Junior boy. John 16:33; John 14:27 By a Junior girl. Isaiah 52:6-7. By all Juniors in unison.

4. Leader's Prayer.

5. Song in unison, "Sweet Peace" Mennonite Hymn Book, No. 234.

6. Talk and story:

"We call ourselves Christians, which means 'Christ's men' or 'followers of Christ.' It was in the city of Antioch that Jesus' followers were first called Christians. Probably the term "Christian" was used in ridicule or scorn. I have a story to tell about those days in Antioch. It is an imaginery story, but it might well have happened.

In Antioch

Lucius walked slowly along the street of the colonnades in Antioch. His mind was filled with the stories Barnabas had been telling. He looked down the street paved with white marble and in imagination he could see Jesus riding there, just as he had ridden into Jerusalem, with crowds welcoming him with shouts and the waving of palm branches. How Lucius wished that he had been in that crowd! He would have shouted his welcome louder than anyone else, he thought.

Then his imaginative picture changed. It seemed as if he could see Christ walking along beneath the shelter of the colonnades, smiling as the children came running to meet him. How fortunate were those who had really seen Christ when he lived in Palsetine! Yet Lucius was glad that he had at least heard of him.

Lucius stood still for a moment as he looked up at the great mountain that could be seen from almost any part of the city. The highest peak of the mountain was carved into a huge statue of Jupiter. Once Lucius had believed in Jupiter and had been fearful of offending him. Now he knew that God was the only God and was loving as a father. What was the song that Barnabas and Saul had sung the other day? Lucius hummed,

"I will lift up mine eyes unto the mountains: . . .
My help cometh from the Lord."

Even as he was humming, a crowd of boys swooped down from a side street and stopped when they saw him.

"Here's Lucius," called one. "He has taken up that new religion."

"Christian!" cried another boy in tones of scorn.

"Follower of one who was crucified like any criminal!" shouted another.

"Christian!" they all began to call. "Christian!"

Lucius clenched his fists, then loosened them. Christ had not struck people who made fun of him. Yet Lucius did not like to be ridiculed. In spite of himself his head drooped.

"Well, son," came a welcome voice. "I did not expect to meet you here."

Lucius looked up at his father gladly. "Nor did I expect to meet you," he said. "I have been to a meeting near here, where we have been hearing stories of the Christ when he lived in Palestine."

The crowd of boys had grown silent when Lucius' father had come up. Now, depending on the well-known fact that Christians were kindly and forbearing, they began again to call: "Christians! Christians!"

Lucius' father looked down understandingly at his son. "Do you mind being called a follower of Christ?" he asked.

"I am proud to be a follower of Christ," said Lucius. "But that name—Christian—they use it only in ridicule. I do not like it."

The older man's hand rested encouragingly on the boy's shoulder. "Do not mind it," he said. "Now they use the word in scorn. Yet some day, I am sure, that word will be spoken with admiration wherever the sun shines upon the earth, and men will be proud to be known by it. Remember what it means—follower of Christ."

Lucius raised his head. "Yes," he called to the boys, "I am a Christian. If you will let me, I will tell you why. For I am proud to be a Christian."

Taken from "Junior Teacher's Quarterly"
Westminster Departmental Graded materials

7. Pianist plays melody of the hymn, "Faith of our Father's" very softly. While a good reader reads the song. All Juniors following the words from their hymnals.

8. Sing the above song in unison.

II. Study Period:

Aim: To help our Juniors to a better understanding of Christian peace, and to help them to appreciate the persecution that our forefathers endured for their faith.

1. Read in unison: Matthew 5:9.

2. Leader's introduction; We can not be peacemakers until we know peace, and have peace in our hearts. This peace comes to us only through our Lord Jesus Christ. He washes our sins by his precious shed blood and so make us children of God. Then He says to us in this beatitude "be peacemakers" and promises that we shall be called children of God.

Four Juniors discuss the following:

a. God's children **seek peace** Romans 12:18.
b. God's children **love peace** Hebrews 12:14.
c. God's children **make peace** Romans 14:19.
d. God's children **keep peace** Eph. 4:3.

4. Stories to illustrate "peace."
Genesis 13:1, 5-13 told by a Junior boy. Genesis 26: 6, 12-22 told by a Junior boy.

5. Song: Stand to sing "My Hope is built" Mennonite Hymn Book, No. 230 v. 1,3.

6. A Junior reads Matthew 5:10.

7. Discuss the following by question and answers.

a., What does "persecute" mean?
b. What does for "righteousness sake" mean?
c. How can we be persecuted for righteousness' sake?

8. The story of the first Christian martyr told by a Junior girl. Acts 7:54-60.

III. Mission Minutes

1. Many Christian in heathen lands suffer persecution from those who do not love Christ. Find and tell such an incident.

2. Pray for all Christians in heathen lands.

IV. Closing Moments

1. Repeat verse of the month from memory.

2. Stand and sing from memory the song of the month, "Blessed Assurance."

3. Pray together the Lord's Prayer.

4. Sing very sofltly, "Into My Heart."

ART AND ITS RELATIONS.—Art has manifold connections: (1) with science, which furnishes the intellectual basis; (2) with beauty, which furnishes the esthetic basis; (3) with culture, which furnishes the ideal basis; (4) with utility, which furnishes the material basis; (5) with ethics, which furnishes the moral basis; (6) with religion, which furnishes the genius and inspiration of the higher art. There is a special connection of art with utility. The common classification of the arts as "*fine arts*" and "*useful arts*" is misleading. Beauty is utility. The esthetic faculty is a part of true manhood. A true education will develop the whole man. Men's intellectual faculties may be classified as the cognitive, conservative, comparative, and constructive. While science develops them all, art has especially to do with the comparative and constructive faculties, which are the highest. Furthermore, art is utility, since it enables one to do his work in the best manner.

Kansas Mennonite Sunday School Convention

Time: Sunday, June 9; 2:30 P. M.
Place: Eden Church, Moundridge, Kansas
Theme: "Greater and Deeper Bible Knowledge."

Afternoon Session

1. Song Service—Rirector, Eden Cchurch
2. Opening—Pres. Rev. D. C. Wedel
3. Theme: "Greater Bible Knowledge through an Adequate Discussion of the Lesson by the teacher —J. J. Siemens
4. Theme: "Greater Bible Knowledge through an Adequate Discussion of the Lesson by the Pupil—Irvin Gering
5. Music—Pretty Prairie
6. Theme: "Greater Bible Knowledge through the Use of Understandable Material"—Mrs. Gerhard Friesen.
7. Theme: "What Contributions Can Adequate Quarters Make to Greater Bible Knowledge"—Ed Miller.
8. Music—Eden Church
9. Business Session—President
10. Closing Meditations—Local Pastor

Evening Session—7 P. M.

1. Song Service—Director, Eden Church
2. Opening—V. Pres. Waldo Flickinger
3. Resolutions—Com. Report
4. Dramatics Presentation—Lorraine Ave. Church, Wichita
5. Music—Mrs. Weldon Rupp
6. Address: "Deeper Bible Knowledge—Jesus Saviour and Lord"—Rev. C. H. Dirks
7. Song and Benediction

Sec. Mrs. D. P. Ewert, Hillsboro, Kansas

RELIEF NOTES

EUROPEAN WAR SUFFERS' RELIEF

Clothing gifts So far this year shipments have gone forward from Canada to England and from the United States to France. The Mennonite Central Committee plans further shipments to these countries, and also to Brother Lehman in Poland during this summer and fall.

Will all our congregations, sewing groups, or individuals interested in cooperating in the Committee's Clothing Relief program please note the following:

1. For the present only new clothing is solicited. Clothing is particularly needed for babies, small children, boys and girls, and women.

Babies — baby bundles, blankets, safety pins, soap.

Children 1 to 4 years — sweaters, stockings, underclothes, dresses, rompers.

Boys 4 to 14 years — suits, trousers, shirts, underclothes, sweaters.

Girls 4 to 14 years — print dresses, undergarments, skirts, blouses, coats, sweaters.

Women — dresses, undergarments, coats.

Blankets, sheeting, and bedding are constantly needed in refugee groups.

2. Clothing packed for ordinary United States shipments can be forwarded at any time, freight prepaid, to the Secretary, Orie O. Miller, Akron, Pennsylvania.

A. This clothing, as accumulated, will be repacked and listed for foreign transportation at Akron.

B. Centers equipped for baling or packing for ocean shipment should write to the Secretary for special packing and listing instructions.

C. All Canadian groups should write to S. F. Kaufman, Vineland, Ontario, Secretary of the Non-Resistant Relief Organization, for similar instructions.

3. The Committee is studying the advisibility of gathering used clothing for foreign shipment, and will advise on this through "Relief Notes" later.

4. Your dollars for refugee feeding should be forwarded through your local or group Relief Treasurer. Your clothing gifts can go through channels as before, or direct to the Mennonite Central Committee or Canadian secretaries as per foregoing. Both are now desperately needed.

A further recent cable appeal from Bennet in France for special funds for refugee feeding near Marseille, France, was passed on to three of our cooperating groups. Their response made possible our cable reply acceptance. Mennonite Central Committee monthly forwardings to the three areas with which our workers are now in touch total $2350.00.

The work as now organized enables as rapid expansion of this program as contributions warrant.

RELIEF NOTES

May 18th. Marseilles, France. Ted Claassen

"Have had a most delightful trip so far. Arrived here on train from Genoa the evening of the 16th. Bro. Ernest Bennet met me and we went out to the Colony yet that night. They are surely doing a nice piece of work there. It was a joy to see how happy and healthy the children are. Ernest has decided to remain here for the present, and in that way permitting me to spend most of my time in England.

Spent most of the day yesterday formulating our plans."

May 22nd. Paris, France. Night cable

"Claassen going London. All is well. Notify families." Bennet, Claassen.

On May 28th a shipment of new and good used clothing went forward via The French Relief Fund, New York, to our workers at Paris, France. This shipment totalled 48 bales, weighing 4269 lbs. and was valued at $3212.35.

The latest estimates mention five-million War Refugees on trek from the battle area to the South of France. We hope that continuing donations will enable early further clothing shipments. See last week's *Notes* for sending instructions.

April 30th. Berlin, Germany

"Bro. Lehman returned from a trip to Danzig last evening. He went there to consult with the Mennonites of that area (about ten-thousand) about help for the Mennonite Congregations at Kazun where fifteen members were murdered and the congregation generally plundered of belongings. Pastor Goettner arranged a committee meeting of seven bishops and representative laymen to discuss the problem of help to this congregation. We have secured a special permit for this from Berlin authorities. Food and clothing are urgently needed."

Lehman Unruh Letter

(Menn. Central Com. by O. O. M. and A. W.)

EMERGENCY RELIEF WORK

Dear Readers of the Mennonite:—

Since the war in Europe is constantly spreading to new territory, the need and suffering is also increasing in like manner. The greatest suffering is found to be among the refugees, of these the children should have our deepest sympathy.

The MCC has undertaken to care for a group of Spanish refugee children in France gathered in a temporary orphan home. They have sent brother Ted Claassen, Newton, Kansas, to supervise this and other relief work on the allied side.

Our Board has consented to contribute $200.00 per month for this particular relief project. With the many other obligations of relief work which this Board has taken upon themselves, greater sacrifices will be necessary on the part of the constituency to meet the needs.

Our willingness to do this kind of relief work in a war torn country, may prove our faithfulness in our Mennonite principle of Non-resistance. This act will speak louder than words

May God make each one of us willing to supply the means to meet the needs, in gratitude to our heavenly Father for the peace and blessings we still enjoy.

Send your contributions to the treasurer, Rev. P. H. Unruh, Goessel Kansas, and God will richly reward you.

John Lichti, chairman.
John E. Mueller, secretary

—*Alexanderwohl Church, Goessel, Kansas.*—A successful term of Bible school sponsored by this church has just been closed. Over 100 pupils were taught by six teachers, Rev. P. H. Unruh who taught the eighth grade and high school group, Aganetha Duerkson, Wanda Schmidt, Velda Richert, Katie Wedel and Menno Fast.

CORRESPONDENCE

MENNONITE CHURCH, BUHLER, KANSAS

On Mother's Day nine babies presented by their mothers were consecrated to the Lord by our pastor. In these times it is most important that the minds of little children are trained to think about God, as there are so many things that keep their minds busy and often tend to distract them from God. The habit of a prayer life must be started when a child is yet very young. We need Christian mothers.

May 26 was a day of rejoicing for our church, as seven young people openly confessed Christ as their Savior, were baptized and received into the membership of our church.

Most of our boys and girls are now attending Bible school. The teachers get their pay from the three churches in this community, so every child has the privilege to attend. We as parents certainly are grateful that our children have the opportunity to learn the beautiful stories of the Bible now, while they are young. It will be easier for them to find God if they know of him from his word. Scripture says, "The fear of the Lord is the beginning of wisdom."

Mrs. N. D. Esau, Corr.

WOODLAND MENN. CH. WARROAD, MINN.

It has been our blessed privilege to have the Rev. Edward Duerkson of Alsen, North Dakota, with us from the fourth to the tenth of May. The Lord has blessed us much through him, and the meetings were well attended. People came from as far away as twelve miles, even such that were not from our denomination, Why did they come? Because they were hungry for the gospel and wanted to enjoy the blessings of hearing the Word with us. One soul came to the Lord in house visitation work. Praise the Lord for him.

It might be interesting to the readers to know more about our church. We are a group of 90 Mennonites here, including children, about two-thirds of these are from Lostwood, North Dakota, and the rest moved here last fall from Alsen, and Munich, North Dakota. Our minister, the Rev. Arthur F. Ortman, and his family came here from South Dakota. This settlement started in the fall of 1934 with 19 Mennonites. A Sunday School was organized at once and has been going ever since. The Lord has a reason for bringing us up here and that reason is that we should win souls while yet it is day. There is a big field here in which to work for the Lord.

The 25th of May, in the evening, the quartet from Freeman College, South Dakota presented a musical program in our church which was much appreciated.

Jake G. Quiring, Corr.

MENNONITE CHURCH, LEHIGH, KANSAS

In March the Men's Chorus of the Alexanderwohl Church rendered a fine musical program in our church.—The illustrated talk by Missionary Will C. Voth was very uplifting and greatly appreciated.—The children's consecration and Mother's Day were observed Pentecost Sunday morning.

Early in spring the church board bought some shade trees. A certain date was set to plant them. A number of families each planted one tree in the church yard. Some of us feel like this is a sort of contest, to see who will have their tree grow and live the longest.

We are planning as usual to have our services at 10:00 on Decoration Day at our cemetery.

Mrs. F. G. Unruh, Corr.

GRACE MENNONITE CHURCH, PANDORA, OHIO

The Putnam County Youth Conference which convened in our church was largely attended. At the afternoon session Prof. Roberson of Ada, Ohio, spoke to the group on "I dare you." At the second session of the Youth Conference in the evening the Bluffton College Peace Group presented the play "Let My People Go."—On May 5, the Intermediates presented the pagent "The Unknown Soldier" in place of the regular evening service.

May 12, the church observed Mother's Day. Eight infants were consecrated at the morning service. In the evening the baccalaureate service for the Pandora High School graduates was held in our church. The speaker, Rev. Armin Steiner of the local Missimary Church, had as subject for his message to the graduating class, "Remember." At the Commencement held in the H. S. auditorium May 16, the address was given by Rev. S. A. Wittmer, M. A., Dean of the Ft. Wayne Bible Institute on the subject, "Character or Personality." Of the 32 graduates, 10 are members of our church.

May 26, Rev. P. E. Whitmer was in Chicago to attend the annual Commencement at Bethany Biblical Seminary. In his absence Rev. J. J. Thiessen brought the message in the morning on "Come unto me" and "Go ye Therefore." In the evening missionary Thiessen showed pictures of their work on the India field. He gave the audience an opportunity to ask questions thus making the evening's program doubly interesting.

Selma C. Sommer, Corr.

BETHANY CHURCH, FREEMAN, SOUTH DAK.

The Bethany Church Ladies Mission Society of Freeman, S. D. gave its second 'Guest Mission Program'.Sunday, May 26. All numbers of such programs are given by members of the surrounding churches or outside parties. Both 'Guest Mission Programs' were exceptionally good and worth while. A ladie's trio from the South or Salem Church, lead by Miss Hazel Senner, gave the intial number. This was followed by three short acceptable readings by Mrs. John P. Miller of the North or Salem-Zion Church. Dr. and Mrs. Richard Jantzen, who are on their way to Africa, each gave a short talk or testimonial. Dr. Jantzen is a kin of Rev. Albert Classen at whose home the Jantzen's were visiting. His father is Rev. Jantzen of San Marcos church at Paso Robles, California, and two brothers of his are in foreign mission, one at Kai Chow, China, and the other at Korba, India. Mrs. Jantzen is a former South Dakotan, having been born near Miltown in this county. The Jantzen's are going out under the auspices of the Sudan Interior Mission. The Men's Glee Club of the North or Salem-Zion Church, consisting of nineteen members under the able direction of Mr. Elias J. Schrag, rendered two ennobling numbers.—Rev. John S. Mendel of Menno, S. D. gave a short address on Home Missions. *He stressed the fact that too often when we speak of mission work we think only of foreign missions, less of City Missions and almost forget that right in front of our own home doors great mission fields exist that ought not be neglected, but too often they are.* Rev. Mendel's son Johhny sang a solo.—Just before the offertory played by Miss Mildred Waltner of the South or Salem Church, a ladies' trio from the Salem K. M. B. Church rendered the closing number.

« « JOTTINGS » »

—*Minister Ordained.*—Sunday, May 26, was a day of special note to the Zion Mennonite hurch at Elbing, Kansas, for one of its young men, Mr. Arnold J. Regier, son of Mr. and Mrs. H. R. Regier, was ordained to the gospel ministry. The pastor of the church, Rev. W. J. Dyck, was assisted by the following ministers, Rev. A. E. Kreider of Bethel College, member of the foreign mission board, Rev. J. M. Regier, president of the West. Dist. Conference, and Rev. Walter H. Dyck of Beatrice, Nebraska, who preached the sermon. The new minister and his wife have been called to serve the Alberta ommunity Church at Portland, Oregon. Mr. Regier has just graduated from Bethel College and the couple will move to Portland on the 9th.

—*First Mennonite Church, Aberdeen, Idaho.*—Baptism service was held May 26th. Ten were baptized and thus received into the church, also four others by the right htand of fellowship.—A vacation Bible school is in progress, with Florence Toevs, Elma Friesen, Mrs. Burgomeister as teachers, and 55 pupils.—The Pacific onference will convene at Los Angeles, June 6 to 9. The President, P. A. Wedel, Elma, Hege, Alice Lehman, Mr. and Mrs. George Bartel will attend.—Weather and crops are very favorable, but the war hysteria is a veritable curse in this country. —*Corr.*

—Bluffton College.—Items from "The Witmarsum" of May 24.—Completing a successful season the A Cappella choir under the direction of Prof. Russell Lantz will present its full length concert of secular music at the First Menn. Church on June 9th. As is traditional, all alumni of this organization present for this program will join the chorus in singing "Beautiful Savior" and "Send Forth Thy Spirit." "Rose Maiden", a cantata, is to be rendered by the choir on June 2nd.—James Griffith has been elected editor and Everett Hiestand, business manager of "The Wismarsum" for 1940-41.—Professor M' Della Moon, head of the department of Biology, has been made a fellow of the Ohio Academy of Science.

—Berne, Indiana.—In the Summer Bible School jointly sponsored by the churches of Berne community, 333 pupils are enrolled, 173 boys and 160 girls, ranging from the kindergarten through the grades, with 36 pupils, to the 9th grade, with 28 pupils. The school continues for 5 weeks which is commendable.—A good many schools of this kind have terms of only two or three weeks, which means a beginning and a close with too little time for valuable work in between. *—At the Mennonite Church, Reedley, Calif. Miss Marie Regalsky* became the bride of *Mr. Jacob Kehler,,* on April 14. And on May 4, *Miss Tillie Warkentin,* became the bride of *Mr. Orval Ellis,* Rev. Edgar Toevs officiating. Bro. Toevs, supply pastor of this church, has also conveyed the happy news that Dr. J. H. Langenwalter's health condition is improving, and asks that prayer to uphold him should be continued.

—Second Mennonite Church, Beatrice, Nebr. in its bulletin has this interesting information: "The Hymn Book Committee recommends that each family purchase at least one new hymn book, *this book to belong to the family.* By this means we should secure approximately 50 new books. If we get 100 books we shall be provided with four books for each bench . . . The price has not yet been set, but since it can hardly be less than $1.50, we suggest that each purchaser pay this with provision that he contribute the deficiency should the price be higher."

—First Church, Philadelphia, Penn..—Prof. Russell Lantz will again be east this summer to direct a chorus. First practice for Philadelphia will be Thursday, June 21.—The painting of the interior of the church is now completed. The work is very satisfactory, eliciting many favorable comments.—The budget of the Eastern District for this year is $2800 and for the Home for the Aged $2500.00. This means about $2.00 per member. "Let us be conference-minded and give to the Lord's cause." *Church Bulletin*

Rev. John Lichti of the Mennonite Church at Medford, Okla. writes: On the 29th we had our Memorial Service at the cemetery at 10:30 a. m. In the afternoon we had our S. S. Picnic at Jefferson Park.

BETHEL COLLEGE COMMENCEMENT

Closing activities began May 23 with the rendition of the senior play "Minick."—On Sunday May 26, at the Baccalaureate Service, President E. G. Kaufman preached a powerful sermon based on Psalm 137:1-5. As the children of Israel sat by the rivers of Babylon, weeping over the fate of Zion, so we have reason to lament the disheartening conditions of the Christian world, which present great opportunities for Christian young people to make their lives count in service for God and fellowmen.—On Thursday evening the senior class rendered a worthwhile program of considerable variety, under the leadership of Chester Unruh, their capable president.—Wednesday evening the college A Cappella choir, with Prof. W. H. Hohmann as director, gave its last program, before a good-sized appreciative audience.—Thursday was Alumni and Ex-Student Day, with a program consisting of a Memorial Service, a choir reunion concert, a business session, different class reunions, a band concert, and alumni banquet in the evening, in which close to three hundred participated. A good program followed the banquet.—On Friday, in the forenoon, occurred the Alma Mater meeting.—In the evening, at the Newton city auditorium, came the climax of activities, the commencement program, at which Dr. A. E. Hertzler, outstanding physician, surgeon, and director of Hertzler Clinic at Halstead, Kansas, gave a unique address on "The Philosophy of Mennonitism." Forty members of the senior class received their diplomas at this time, while twelve others are to get theirs August 1, upon completion of some back work in summer school. This body of Christian young men and women, as fine as can be found anywhere, fills one with hopes of truly successful lives for them.

Weddings

—On Friday May 24, at the Eden Church,Moundridge, Kansas, *Miss Della Kaufman,* daughter of Mr. and Mrs. B. D. Kaufman, was married to *Mr. Walter Zerger,* son of Mr. and Mrs. Dave Zerger. Rev. Waltner Gering officiating.—On Monday evening, May 27, at her home on the Bethel College campus, *Miss Norma Doell,* daughter of Prof. and Mrs. J. H. Doell, became the bride of *Mr. Thomas Walker,* son of Mr. and Mrs. Bruce Walker. Prof. A. E. Kreider solemnized the ceremony. The bride has been a high school teacher. Her husband is employed by the Kansas highway department.

—Rev. J. N. Smucker of the Bethel College Church and family left for Indiana following the close of the public school. Mr. Smucker had been invited to deliver the address at the dedication of a new high school building at Southville, Ohio. On the way east Mrs. Smucker took suddenly sick and had to be taken to a hospital at Warsaw, Ind. They are now with her mother and cannot return until Mrs. Smucker's condition is sufficiently improved .—Later, the family has returned, leaving Mrs. Smucker with her mother.

Rev. G. A. Linscheid Ja 41 List
anton, Oklaho M

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EDITORIAL

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AS HIS CUSTOM WAS.—As we follow the story of Jesus' life, we find here and there statements like these: "And he entered, as his custom was, into the synagogue on the Sabbath Day;" "as was his custom, he taught them;" "as his custom was, he went to the Mount of Olives (to pray)." Custom here means practically the same thing that we would call habit. *Custom* is usually applied more to group or national ways of doing things, *habit* is applied more to the individual's ways. Habits, customs are either good or bad. Jesus' life was one of sound fruitbearing habits, from which we may learn some valuable lessons for us to pattern after. *Jesus was an habitual attendant of the synagogue or church goer,* and active participant in its religious exercises. As early as the twelfth year he settled that matter for himself, when he was discussing the Way of Life with the doctors in the Temple and said to his anxious mother, "Wist ye not that I must be about my father's business?" Jesus habitually took time off to be alone with his Father, in prayer and meditation, in order to gain new strength for his strenuous labors. *With Jesus work was a habit.* He constantly went about doing good. There cannot have been a busier man in His time than He. The time of His sojurn on earth was very short and there were hundreds of duties awaiting him every day. As His heavenly Father keeps on working ceaselessly, He says, "I work." *He made it a practice to help and give a lift wherever there was need.* He would turn away no one who came to Him humbly and earnestly seeking his counsel and assistance. And, with the physical aid he tendered, he also tried to give nurture and solace to the soul. *It was Jesus' habit to treat all people alike.* He was no respector of person. He treated all with the same respect, justice and love. *He was never found to evade the truth.* He based all of his teachings and dealings with men on the truth. *It was his habit and determination to do the will of God, the Father,* a habit which is so sadly lacking among his followers. With Him God's will was supreme. In all that He did, he subordinated his own will to the divine law. As our Savior and teacher He set before us a life which is our duty to follow and to strive to make it a habitude. —T

MAN DIRECTED UPWARD.—Man is surrounded with innumerable signs and reminders that direct him upward, to higher things. Man is the only creature that walks with body erect, head pointing to the sky or heaven, toward God, His maker and provider. The starlit night, the myriads of lamps hung out by the Divine architect, fills the soul with awe and admiration, as it views the display and contemplates the Power and the Wisdom that is behind the mysteries and immensities of the universe. "The heavens declare the glory of God; and the firmament showeth his handiwork." Tucked away somewhere in the human heart or mind is the urge to worship some being that is supposed to hold in its hand the destiny of man. Man is bound to worship esomething, sun, moon, stars, some animal, or gods made by his own hands. Our conscience tugs away at our heartstrings in the effort to make us walk the upward grade. Found among the best poetry of the peoples of the earth are many allusions to the fact that there is one greater and higher than we whom we should emulate. Nature, teeming with life in innumerable forms, the gorgeous beauty of flowers, the waving grain fields, the prayer inspiring dusk and calm of the forest, the grandeur of the billowing ocean, the majesty of the snow-capped mountain all remind man of Him who is infinitely greater and higher than he. Man's thoughts and meditations involuntarily take wings to higher realms. "If I ascend up into heaven thou art there—If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me." Yes, God is present everywhere and in innumerable ways tries to make man conscious of the worth and dignity of his destiny, as an intended or prospective child of God. But, alas! "the striving (imagination) of man's heart is evil from his youth." His leanings are downward, away from God rather than upward, toward Him. Thus the tragedy of the human race continues. In Christ, in His salvation, many have found the way, the narrow way that bridges the chasm between sinful man and God. It is the only way that leads to genuine happiness. T.

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God gave man an upright countenance to survey the heavens, and to look upward to the stars. —*Ovid*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A RECORD DAY

(Basna, India)

When I went to the hospital one morning last December there were literally crowds of people about the building. It was a busy day at the close of which the records showed thirty-six visits or return calls, and one hundred dispensary patients most of which were children brought to be vaccinated for smallpox. Including hospital patients and their attendants, dispensary patients and those accompaning them, it is safe to estimate that 225 people came in contact with the hospital that day. There were two minor and one major operation.

We trust that the Lord could give His "Well done" approval on the day's work. It is always our prayer that the Lord might heal and relieve those whom humanly speaking we cannot help.

Your co-worker with Him, *H. E. Dester*

THE CONFERENCE OF THE CHURCHES OF G. C. M. M. IN INDIA

As far back as 1929 these churches gathered at some mission station for special meetings and discussions. After a few years a constitution was framed and a Home Mission enterprise was started. This work in which all the churches were represented proved to be the centre around which all the activities of this Conference have grown.

At present this Home Mission work is being carried on in two separate sections of our Mission Field. At the oldest location there is the nucleous of a Christian church although not organized. In addition to the Home Mission Committee of this Conference, Evangelistic and Educational committees were soon created. These latter two committees have worked jointly with the respective committees of the Missionary Conference. It was in the joint Evangelistic Committee that the Janjgir Bible School was conceived and through it promoted.

In recent years the old constitution proved inadequate and a new one has been made which has been in force just one year. The distinctive feature of this new constitution is that it provides for an Elders Committee whose duties shall be to supervise the churches. It shall ordain elders; it shall provide each church with a pastor, and shall pay their allowance out of a central fund to which all the churches shall contribute. This Elders Committee consists of the ordained pastors who are in charge of churches. It reports to its Conference, but does not take orders from it.

This years Conference session which was held at Champa was most inspirational and helpful. A new venture made at this time was the creation of a Widows' fund. Each congregation was required to contribute Rs. 30 as a foundation for the fund.

Four men were ordained to the ministry (not the Eldership) at this session after having been examined by the Elders Committee. They had been recommended to the Committee by congregations or pastors. Three of these men will labour in the Basna area and one in the Champa area.

The Bethesda Leper Home congregation was the host to this conference. Outside their premises they had erected a large tent of sack cloth (not to shed water, but quite sufficient to keep out the cold). They themselves had a carefully demarked section on one side. Everything was decorated fittingly with plants and coloured streamers. Their girls' choir rendered excellent music at each meeting.

The Conference was ably lead by an Indian Brother, Puran Banwar, who is the care-taker at the Leper Home. This was his second session as chairman and he has been re-elected for two years more.

Thus the churches of our Mission in India are now so organized that they not only work successfully as one unit, but they can if they so desire join a larger unit, for instance, United Church of North India without any radical change in their constitution.

F. J. Isaac

ANNOUNCEMENT AND INVITATION

We wish to announce herewith that the ordination of our mission candidates, Mr. and Mrs. Arthur Friesen, has been set for Sunday June 16, 2:30 P. M. near Freeman, South Dakota, in the Salem Zion church (which is Mrs. Friesen's home church). The Lord willing, Missionary P. W. Penners of India and local ministers will participate in the ordination. We ask for the prayers of the mission friends.

The congregation invites all neighboring congregations, as also others, or their representatives, to participate in this festival.

In behalf of the F. M. Board and the Salem Zion church,

Alfred P. Waltner, member of the F. M. Board
H. Albert Claassen, Pastor of this church

Note:

The above invitation speaks for itself. It may be added that Bro. and Sister Friesen are to go to Oklahoma, where they will take the place of Bro. and Sister B. Toews, Canton, Okla.

P. H. Richert, Sec.

ORDINATION

Brother Noah Unruh, at present a student at Bethel College, will be ordained into the ministry of the Mennonite Conference on June 16, 1940, at 2:30 p. m., in the Friedenstal Church, Tampa, Kansas.

Sincerely, Harvey Jantz, Sec.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

POINTED PARAGRAPHS

From a report by Rev. John P. Bueckert, Gretna Manitoba, we take this paragraph:

"They took me by auto from Swan River to an 84 year old grandmother, several miles distant. Here it seemed that all her children, grandchildren and great-grandchildren had gathered to be present at the birthday celebration. As a matter of fact we were all strangers as they had never seen me nor had I met them, but the warmth and joy that manifested itself in the one eye of the grandmother, brought us all together. Many songs were sung by different groups and also in quartet and duet numbers. Poems were recited by many and God's Word was reverently read and all hearts were lifted up to God in prayer, praise and thanksgiving. As a fitting close for the celebration, we all took part in a "love-feast." It was a real privilege to serve and participate in such a pleasant fellowship gathering.

Rev. J. J. Doerkson, Swift Current, Saskatchewan, writes of his work in the Bible School:

During the school term, 12 of the pupils came to the decision, they accepted Jesus Christ as personal Saviour and asked for baptism. Four others from Swift Current and vicinity came to the same decision, although they have not attended the Bible School. Nine more came from Wymark and vicinity, a distance of about 14 miles from Swift Current. Proper preparations were made by instruction, a worthy program was arranged for and the 25 souls were baptized on April 22nd, in the forenoon. And in the afternoon the entire Church observed Holy Communion, with Rev. David Toews and Elder in charge.

After the close of school I was invited to the villages southward to hold evangelistic meetings. At this writing, April 10th, I am in Schoenfeld, holding such meetings. We are hoping for a period of decisions as the Lord granted in other places.

During these weeks we also had a welcome visitor, Dr. H. A. Fast, Newton, Kansas. He showed us the large field of our labors. He succeded well in showing us, how small groups and even individuals can help in the great Work of the Lord. Many were inspired to try harder to cooperate in the future.

* * * *

"A new task was entrusted to me when they elected me as Secretary and Treasurer of the Relief Committee of British Columbia. May the Lord give grace that this phase of the work might bring glory to His Name and blessings to men." Thus writes Rev. Jacob B. Wiens, Vancouver, B. C.

CHRISTIAN EDUCATION

A. S. Rosenberger

THE GROWTH OF SECULARISM

Albert Schwartz, Freeman College

Change is no innovation; it is as old as time and as unlikely to disappear. It varies its tempo as well as the severity of its impact upon existing institutions. Each change leaves in its wake problems of widely varying difficulty. We are living in a period unparalleled in the rapidity and in the shattering effects of the changes which it is undergoing. Change is much more apparent in some fields than in others. What has happened in the world of commerce, industry, and finance has found its echo in the world of spiritual and moral forces.

The church is confronted by many new and critical problems. Not only has it been compelled to reckon with disconcerting scientific discoveries, it also has to face a greater menace in the increasing secularization of life. The disintegrating influence of these new secular interests on religion is especially effective because of its indirect nature. Because it is subtle and often unnoticed, it does not arouse the defensive reactions provoked by direct attacks on religion.

Not only have secular interests distracted man's mind from the spiritual, but secular institutions and practices have usurped services formerly supplied by the church. Other agencies tend to compete with the church in moral teaching and in the control of moral conduct. This has led to a relaxation of previously accepted cannons of morality. Lawlessness seems to be more widespread and more generally condoned. Recreation, once supervised by the church, is today largely in the control of medical experts, psychologists, and social workers. The church once exerted a tremendous hold over the masses through the emotional appeal of its ritual, liturgy, and pagantry. Today, secular institutions of various types compete extensively with affairs of the church. Substitutes for religion are increasingly meeting the spiritual yearnings of man.

The growth of secularism has also lessened the influence of the church upon education. As a rule, we are not seriously alarmed by governmental intrusion into affairs orginally reserved for the church. The church school is not unmindful of this encroachment; it sees the extension of secularism into a very important field. The church school must stand firm in the defence of religious education. The destruction of its influence would be a tragic loss.

O God! close my eyes to see thee. Separate me from the world to enjoy thy company. —*Scriver*

PUBLICATION

A WORD ABOUT THE NEW HYMN BOOK

After thorough investigation and study of the problem who should be entrusted with the task of manufacturing our new hymn book, the contract has been let to the METHODIST BOOK CONCERN, Dobbs Ferry, New York. Why? Their combined price for making the plates, printing and binding a first edition of 5,000 copies is better than that of any other firm or combination of firms. By letting them do the entire job the responsibility for a first class piece of work rests upon them alone and removes the possibility of one firm blaming another for any faults, where the job is divided. This firm is known for its first class workmanship and the use of good, durable material. They are extensive publishers of church hymn books.

In one of their letters we have these words of assurance: "The Methodist Hymn Book (latest edition) has sold over a million copies, and we do just as many for other hymn book publishers. We are the oldest publishing house in the United States and have a record behind us of many years of excellent work." This firm has also agreed to push the work on our book with all possible speed, even to the extent of putting in extra time, so that it now appears, if nothing unfortunate happens, that the book should begin to appear in September. The only objection that might be made against turning the job over to this firm is the distance and added cost of transportation; but, with a mailing rate of 1½ per pound on books, that is not serious.

The other plan of letting a reliable firm, like Anderson Brothers, lithographers of Chicago, outstanding makers of plates make these, and another reliable firm, even one among our Mennonite constituency, do the printing and binding, failed, because the plate makers could not meet our wishes as to the time to do the work, while charges for printing and binding were too high. By following the procedure indicated, we are assured of getting a hymn book, the mechanical make-up of which will be first class and the contents such that the heart of every loyal Mennonite should get a thrill.

The name of the book continues to be a problem, and even Wisdom herself would not be able to propose a name that would satisfy everybody. The name should be concise and suggestive. There are those who hold that the word *Mennonite* should not be used in the name, as that would hinder the possible sale of the book among non-Mennonite groups, as well as for general reasons. Others, and they are in the majority, say that a hymn book made principally for our use minus *Mennonite* as part of the name, is unthinkable. *Worship Hymnal*, *Mennonite Hymnal*, or the combination *Mennonite Worship Hymnal* are favorite appelations. *Worship Hymnal* we cannot use, as there is a book on the market by that name. In *Mennonite Worship Hymnal* the word "worship" seems to superflous, because we as Mennonites are worshipers. So the old name, that of the first English hymn book used by our Conference, namely MENNONITE HYMNAL, would appear to be about as satisfactory as any. Brethren of the Central Conference, which is also interested in this hymn book, with whom the editor talked recently also favor the use of the term *Mennonite.*

The price of the book which is now under serious consideration by the Board of Publication will be made known in due time. A few facts need to be kept in mind in this connection. As one of our Board members puts it: "Our new book will be superior to the general run of popular priced hymnals on the market, and will be apt to be considered in the class of better hymnals." That being the case, we can hardly afford to compete with the price at which those books meant for "everybody" are sold. Besides, it should not be forgotten, that our book, because of its distinctive Mennonite ear-marks, should be worth more to loyal Mennonites than other books, and it seems as though they should be willing to pay a little more for that reason. The published rates for the Mennonite Hymn Books have been: Single copies, postpaid, $1.50; 12 or more copies, $15.00 per dozen, not prepaid, 100 or more copies, $110.00, per hundred, not prepaid. This places the price per copy at $1.50, $1.25 and $1.00 respectively. The old book contains 412 hymns, the new book more than 600, hence should be worth more for that reason. The cost of the manufacture of 5,000 copies, plus other expenses, such as copyrights, advertising, etc, will rise to about $1.75 per copy. But, apparently, the price on this first edition will have to be placed below cost, with the hope that the book will sell so well that on subsequent editions this loss will be balanced.

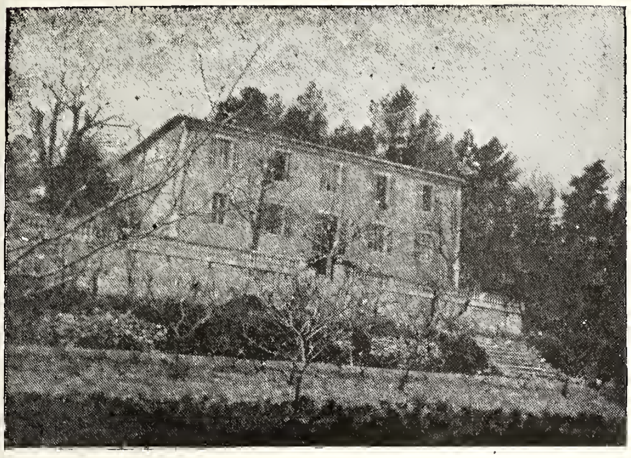
MAY WE MAKE ONE MORE APPEAL TO THOSE CONGREGATIONS THAT HAVE NOT YET MADE THEIR ANNUAL CONTRIBUTION FOR THE WORK OF PUBLICATION OR FOR THE HYMN BOOK, TO DO THEIR SHARE NOW IN HELPING OUR BOARD FINANCE THIS BOOK?

May God bless this book, conceived and prepared under the guidance of the Divine Spirit, to His glory and the advancement of the cause of Christ generally.

Sincerely, J. R. Thierstein, Chm. Bd. of Publication

"Sing unto the Lord a new song: sing unto the Lord all the earth, . . . Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein." Psalm 96: 1, 11-12.

Emergency Relief Work



The Children's Home in South France

The Children's Home in South France, is supported by the Mennonite Central Committee. At present there are around 35 children in the Home. They are being fed and taught. The Brethren Ted Claassen and Ernest Bennet are at work there. Besides the help to the children, they support the adult refugees, as far as funds permit. At present the Mennonite Central Committee spends $750.00 monthly for this purpose. Our Emergency Relief Board supplies $200.00 for this purpose every month.

The many refugees need our intercession, but they must also have bread to live. Let us remember the word of the Lord: "I was an hungred, and ye gave me meat", and then let us out of gratitude for our daily bread also help the hungering ones. Send your contribution to our treasurer, Rev. P. H. Unruh, Goessel, Kansas, specifying "For War Sufferers."

Emergency Relief Board,
John Lichti, Chairman

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WAR SUFFERERS' RELIEF IN FRANCE

On May 4, Ted Claassen, Newton, Kansas, left for Europe to organize and assist in the war sufferers' relief project of the Menonite Central Committee. All who are interested in this project will appreciate some information from him. On May 15 he wired from Genoa, Italy: "Arrived safely." From Genoa Brother Claassen went to Marseille, France. One of his letters to his family arrived safely, May 28. This is what he writes:

May 18th, 1940

"My dear Ones:

"This is a beautiful Saturday afternoon. Yesterday was a very windy day which is supposed to be very unusual for Marseille. Have just returned from our colony with Ernest Bennett. Wish you could have seen the litle children as they were eating their dinner. There are 37 of them from one baby only 12 days old to about 12 years. They are a happy healthy looking group. Here also they are receiving not only food and shelter but get their education as well. The older ones go to school not far away. They are nearly all Spanish with one or two French children.

"Edna Ramseyer, a Menonite girl, is in charge of the Colony with 3 Spanish helpers. The Colony is about eight miles out from Marseille in a beautiful, mountainous country. The children are so anxious to see one that it is difficult to get away.

"Night before last, we drove out there to put up three adult Spaniards for a day or two, until they can be transferred to another colony. One happened to be a barber, so today all the children got a haircut. Isabelle, the Friend's girl, and Edna had come to the city so we missed them, but will take them back at six with a load of supplies. Isabelle is in charge of another camp not far from ours. It's really a great help to have a car here, especially in distributing the clothing when it arrives . . . ."

"We are planning to leave here some time next week and drive to Paris from where I plan to fly to London . . . The French people are very polite and also very friendly . . . Keep praying for us and the work."

Happy in His wonderful Grace, Ted Claassen."

On May 22 came a new telegram from Paris, stating that Brother Claassen was leaving for England. He made this trip on an airplane and wires from London, May 28: "Arrived safely. Praise Him." Brother Claassen's work will be mainly to extend the relief work among refugee children which had been started by Brother Amos Swartzentruber last winter. The need among these children is extremely great. Send your contributions to our Emergency Relief treasurer, Rev. P. H. Unruh, Goessel, Kansas.

John Lichti, Chairman, Emergency Relief Board
Emergency Relief Board, John Lichti, Chairman

GOSPEL NUGGETS

The pulpit is the place to lift up Jesus, not to down the church members.

Some sermons have too much thunder and not enough lightening.

Some sermons have a double amount of powder, and no shot.

Should a sermon be all cut and dried? No it should be cut.

All churches need sleepers under the floor, not in the seats.

A fire out of control is much worse than no fire at all.

—*W. G. Ketcheson, in "Gospel Banner"*

SERMON SKETCH

TRIUMPH IN CHRIST

by H. N. Harder, Enid, Oklahoma

Text: 2 Cor. 2:14-16: "Now thanks be unto God, which always causeth us to triumph in Christ."

We must picture to ourselves the Roman procession after the victory in order to appreciate the above passage fully. There was the victorius general in his chariot drawn by white horses. Close behind him marched the laurelled soldiers and the sullen captives, the latter suppressing their hate. All along the way clouds of incense and shouts from spectators went up into the blue sky. That is the picture in Paul's mind here.

God the Conqueror: "Thanks be unto God which always leadeth us in triumph in Christ." Thus it has been with us. God has led us about from place to place in the train of His triumph to celebrate His victory over the enemies of Christ. All who know Jesus Christ to be their Lord and Savior share with Him in this procession. By us He has made known the reality of His might. In us has been seen the evidence of His conquest. Just as the prisoners who were paraded through the streets of Rome showed that they had been engaged in no sham battle, so Christians have been led from place to place as proofs of the saving power of the gospel of His grace.

In the person of Christ God had entered into the conflict with the enemies of man, and having spoiled principalities and powers has made a show of them openly. God's weapon is the cross of Jesus Christ.

The Conquered. In the truest sense all Christians are conquered captives bound to the chariot wheels of one who has overcome them. Paul, who at one time was an ardent enemy of Christ, was conquered and now is thankful to be so overcome. To him it was an honor to be overcome by God. On the way to Damascus God struck him and led him away a captive.

To be triumphed over by Christ is to triumph with Christ. He brings liberty. To be His slave is to be everybody's master. He sets man free from fear, and makes him dependent on God. Christ sets free from sin and guilt.

The Bearers of Incense. In the Roman procession the incense was not carried by the captives, but by specially chosen bearers. Christians are to carry incense. They are to spread the sweet savor of God wherever they go. As the captives were a testimony to the General and to reveal him as a man to be feared and dreaded, so the Christian bears testimony of God's abounding grace and power to save. "By the grace of God I am what I am." Paul.

Paul makes the claim that we are the incense. "To the one we are the savor of death unto death; and to the other the savor of life unto life." To some we are the perfume of life unto life and to others perfume of death unto death. "And who is sufficient for these things?" Paul.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 23, 1940

Malachi Demands Honesty Toward God

Malachi 3:7-18 Read entire Book

Introduction

The prophecy of Malachi was occasioned by the unfaithfulness of the people toward Jehovah. The Temple had been rebuilt, but the people's hearts were still largely unfaithful. Even the priests were quite careless in their religious life. They were often lazy men. Drought and locusts had caused much suffering in the more recent years. Malachi pictures the period as one of religious depression. Things were in a bad way. The people's courage was low. Malachi believed that God would help them if they fully trusted Him. He saw too that the priests and people needed most of all to return to God. They were blind to their unfaithfulness—people usually are—and repeatedly asked "wherein", when God reminded them of their unfaithfulness and negligence. Malachi, speaking for God, declared He would send a messenger to prepare the way for Himself, and would execute judgment upon sinners (vs 1-6).

Robbing God of Material Things vs 7-12

Israel had repeatedly gone away from God's ordinances and He had as constantly urged them to return to Him (v7). In blind self-righteousness they asked, "Wherein shall we return?" Serious abuses had arisen. Malachi directly accuses them of robbing God. "Will a man rob God"?, is a startling question, yet Israel was doing it, and many are doing it today. They failed to pay their tithes and offerings to God—God's portion (v8). They kept it for themselves. We today are under moral obligations higher than those of the Jews of the old covenant. When we fail to set a proper portion of our income apart for God's work, we rob Him. A decline in religious interest and withholding God's portion from His work, almost always go together.

God makes a wonderful promise to those who faithfully honor Him (v10). Any one who doubts the literal truth of this, should at least be honest enough toward God to try Him and see. God expects us to give to Him as He has prospered us, and to give cheerfully. Surely we should be honest toward God along financial lines.

Robbing God of Service vs 13-18

Israel had strongly criticised God's demands and dealings with them, yet did not realize it (v13). They said further, "It is vain to serve God", and without profit to be obedient (v14). Religion was so largely only external form. When people lose faith in the goodness and justice of God, they have little incentive left for service. They will neglect Him and His work. Many excuses are made today for not giving to God the service which should be given.

God faithfully rewards those who deal honestly with Him (vs 16-18). This is as true of financial honesty as of honesty in other respects. God is able to do great things for us and will if we but do our duty. The reward of satisfaction of soul and inward peace is beyond price. Our names shall be in His "book of remembrance", which is a guarantee of special favor (v17b).

God is the sovereign owner of all. He confers upon us the right of possession, but not of absolute ownership. On this is found the basis of our responsibility as stewards. Man robs himself in robbing God. He benefits himself in recognizing God's claims. Honesty toward God will be rewarded both temporally and spiritually.

A LETTER

Written by the daughter of the invalidated Rev. W. S. Gottshall, whose many friends will be glad to hear about him.

Dear Editor and Friend:

Please note the change of address to 1989 Nelawood, East Cleveland, Ohio. We moved on May 1. I wanted to write to you, also, to tell you that both father and I have enjoyed the Mennonite this past year. I read it to him from cover to cover and, although he doesn't remember it very long, he enjoys listening to the accounts of different communities with which he is well acquainted.

We moved into a larger house. We had been living in a small apartment (same place for 10 years), but we knew that father could never stand the warm weather in his weakened condition, unless we'd find a place more suitable for him. This is only a few blocks away from the locality where my music pupils live.

If anyone drives east to Penna. or N. Y. this summer and would like to stop here and see father, our place is *only 3 blocks off the main highway which runs along Euclid Avenue.*

Father is probably better physically than he was several months ago, but he is quite childish at times and very depressed and blue. He cannot understand why he must live on like this when he can do nothing but sit. He does sit with his head bowed most of the time. At times he may leaf through a magazine, but he can't read, and he can't always grasp what I'm reading to him.

By the way, he will be 75 years old on June 23. Would you let the readers of the Mennonite know, so that his old friends can remember him at that time.

Most sincerely,
Flora Geiger

The First Quarterly Conference

East Swamp Mennonite Church, Quakertown, Pa.
Rev. Harold D. Burkholder, Pastor

Monday June 24th, 1940
Afternoon Session 2:30 o'clock

Song Service led by Rev. Burkholder, Conference Chorister
Devotions in charge of local Minister
Conference Business
Hymn by the Conference
Bible Lecture—"Studies from I Corinthians"—Rev. A. E. Kreider
Discussion opened by Rev. Freeman H. Swartz
Closing Hymn and Prayer

Evening Session 7:30 o'clock

Song Service led by the Conference Chorister
Scripture Lesson and Prayer—Rev. Ernest J. Bohn
Special Music by the local Church
Message—"Why I want to return to China as an Evangelist!"—Rev. P. J. Boehr
Special Music by the local Church
Message—"Why I want to return to China as a Nurse!"—Mrs. P. J. Boehr
Special Music by the local Church
Bible Lecture—"An Epistle of Love"—Rev. A. E. Kreider
Closing Hymn—Prayer—Benediction

* * * *

The Ladies of the Church will serve lunch.
The Home Mission Committee will meet before the evening session.
Suggestion—Read I Corinthians before the Conference.

The Kansas Institute of International Relations

This institute begins its fifth ten-day session this June 11th. With its program emphasizing "America's Opportunity to Built a Durable Peace" and with its corps of outstanding speakers it should attract large audiences. A list of these includes: The widely known *Muriel Lester* from England who knows as much of the people and conditions of the world as anybody; *Clarence Streit,* author, journalist, traveler; *Samuel Guy Inman,* outstanding authority on South America; *Anna Seesholtz,* just returned from Japan and China; *Benjamin Gerig,* member of the League of Nations Secretariat; *Warren Mullin,* of the National Council for the Prevention of War in Washington, D. C.; *Arthur Holt,* professor at Chicago Theol. Seminary, lecturer on the underlying principles of American Democracy. *Dr. Heinrich Bruening,* former chancellor of Germany, whom so many were eager to hear, cannot fill his engagement owing to ill-health.

CORRESPONDENCE

WEST SWAMP CHURCH, QUAKERTOWN, PA.

Greetings to the Readers: On May 12, Pentecost Day, 19 young people were received into the Church by baptism, and two by the right hand of fellowship. We trust that these young people will continue to grow in wisdom and strength and be an asset to the Church.

We are in the midst of a Daily Vacation Bible School, which closes on June 7, with a program in the evening. The daily attendance is around 100 pupils.

The Young Women's Missionary Society had a joint meeting with the East Swamp Young Women's Missionary Society on Saturday afternoon June 1. A fine program was presented and a pleasant fellowship was had by all.

Short Memorial Services were held on June 2, following the morning worship.

Anna Bauman, Corr.

* * * *

SALEM ZION CHURCH, MARION, S. DAK.

This church enjoyed distinguished guests in the past few weeks. Among them was the Bethel College Mens' Quartet and a Ladies' Trio from the A Cappella Choir of the same school. They pleased everyone with their fine harmonizing voices.—Rev. H. A. Fast and Missionary John Thiessen presented illustrated lectures of great interest and help in appreciating their work as it is carried on.—Our Young Peoples' C. E. Society had invited neighboring churches to exchange C. E. Programs. Three different societies have been here and the talent of these various groups proved very interesting and left with us subjects to meditate over.

Last Sunday Dr. and Mrs. Richard Jantzen, missionaries on their way to Africa, were in aur midst. Their leave has been postponed three times, due to the dangerous travel caused by the war.—On May 12 seven young people were received into this congregation by baptism, on confession of faith. Two Sundays following Communion services were held.

Earlier this spring the ordination of Felix Schrag took place, and on the 16th of June Arthur Friesen will be ordained minister and missionary, with his wife as helper. These worthy young people will go to serve among the Indians in Oklahoma.

The Ladies Misionary Society presented a pageant Sunday evening entitled, "Life's Crossroads." It portrayed a truth of the way of Life which could be appreciated by young and old.—A four week period of Vacation Bible School is in progress. Four teachers were appointed to take charge and classes are held in the forenon.—A special business meeting was called last Monday evening when it was decided to install a new heating system in our church building.

This community is again in ned of rain. Our early spring moisture is disappearing fast and some crops are suffering. We still feel, however, that God has dealt kindly with us as a people here when we compare our lot with others. *Mrs. J. J. Saner, Corr.*

ZION MENN. CHURCH, ELBING, KANSAS

On Sunday, May 19, we were privileged to witness the ordination of one of our members. Brother Arnold Regier had accepted a call from the Home Mission Board of the General Conference to be pastor of the Alberta Community Church of Portland, Oregon. This young brother has spent the last four years at Bethel College to prepare himself for the ministry to which the Lord has called him.

The services in the forenoon were very impressive as well as the program in the afternoon. The Rev. W. H. Dyck, who was formerly a member of our church, but is now at Beatrice, Nebr. and at whose ordination almost four years ago Bro. Arnold first felt the urge to prepare for the ministry, made the introduction. As told in last week's paper, Rev. J. M. Regier, Rev. A. E. Kreider from Bethel College and our local pastor, Rev. H. J. Dyck, who performed the ordination, took part in the services.

In the course of the sermons it was asked, what it was that made Jeremiah great? Was it the book he had written? Was it the length of the book or was it his social standing? The answer to all these questions was, no! It was Jeremiah's faithfulness to God and his character. And so also the minister of the Gospel must be faithful and of good character. The fivefold purpose and responsibility of the minister was also mentioned. He must be shepherd, teacher, preacher, pastor and priest.

Everybody was invited to remain for the noonday lunch which was served cafeteria style in the church basement by the Women's Sewing Society. The afternoon service was more in the form of a fellowship meeting and was under the leadership of Rev. Walter Dyck. Most of those participating in the program were fellow-Students of the young minister. Besides one local number, a quartette of four men, of which the new minister and Rev. W. H. Dyck had been members, sang two numbers. This leaves only Bro. J. P. Jantzen and Bro. W. H. Regier of the quartet here. But we still hope to hear them again. Rev. J. E. Kaufman gave the address in the afternoon and a message was given by Rev. W. H. Dyck.

On the following Sunday, May 26, four young people were received into the church through Holy baptism. The young people who decided to live for the Lord are; Ronald Andres, Ruth Wedel, Elizabeth Dunn and Martha Loeffler. May God's richest blessings abide with these young converts, as alco with Rev. and Mrs. Arnold Regier, is our wish.

Oswald Klassen, Corr.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

(Andrew R. Shelly, son of Rev. Elwood S. Shelly, Pennsburg, Penn., is the author of the following theme, the first installment of wihch here appears. Mr. Shelly was graduated from Bible Institute of Penn., Phila., Penn., in 1936 and from Bluffton College in 1939. He is now a student at Hartford Theological Seminary. This summer he will be on the faculty of the Eastern Young People's Retreat.)

"To the Regions Beyond"

Text, John 4:35

> "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

In every Christian's experience there are certain mountain peaks in the growth of his or her convictions. For me, one of these experiences was a quarterly conference of the Eastern District Ministers and Deacons in June, 1937, held in the historic Flatland Meeting house.

It was at this meeting that Miss Goertz, our missionary to China, spoke of the great needs, possibilities, and results of our work in that great land. In the course of the meeting a quartet composed of four representatives of our China field sang that stirring hymn **To the Regions Beyond...**

To the regions beyond I must go, I must go
Where the story has never been told
To the millions who never have heard of his name
I must tell the sweet story of old.

That evening, and in the months and years that have intervened, I couldn't help but ask myself what regions this hymn referred to. My conclusion was that the **regions beyond** are those regions which are often neglected by organized Christianity. In Jesus' day the synagogues and temple reached many people, but there was a great **region beyond.** In our text He says, "Lift up your eyes, and look on the fields; for they are white already to harvest." The corners of the great harvest field of humanity were being neglected.

Jesus went to at least four **regions beyond**. We need to turn our attention increasingly to those four regions.

Jesus went to the **social outcast.** In fact the charge which was frequently lodged against the Master was that He "ate with sinners." Those whom humanity neglected were Jesus' friends. In Matt. 9:10-13 we read, "And it came to pass, as Jesus sat at meat in the house, behold, many pub**licans and sinners came and sat down with him and his disciples. And when the Pharasees saw it,** they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, **They that be whole need not a physican, but they that are sick."**

Andrew R. Shelly

What is it in the spirit of Jesus which attracted sinners? The sinners "came" to Him. He certainly did not compromise with sin: He was the eternal, Son of God manifested in human flesh. Toward this group Jesus never manifested a condemning, bigoted spirit, but manifested a loving, inviting spirit. How Chrstians need to learn this lesson! Instead of condemnation it was **"go and sin no more."** Instead of a verdict of Judgment, it was **"make haste come down."** If we would follow in the steps of the Master, we too must with Him say "make haste, come down," instead of an enumeration of their sins "which are many." Instead of placing the emphasis on the painting of a hideous picture of sin, we must present the ineffible picture of Jesus who said, "if I be lifted up, I will draw all men unto myself."

The application of this **region beyond** is the group outside the pale of decent society owing to open sin or manner of living. This represents a large area; a large portion of which is almost totally neglected. It has been coservatively estimated that there are 200,000 men who are riding our freight trains from city to city. In addition to these, there are thousands of migrant families who maintain no local loyalties. Then there is that great slum population of our cities. A large proportion of these groups are outside of the natural function of organized Christianity.

In 1872 the rescue mission movement began as an effort of Jerry McAuley to reclaim a portion of this outcast group. Since that time thousands of these missions have sprung up throughout the country. Many people would discount the work of these missions as ineffective because of the personnel of the mission and the character of the men they reach. Naturally in many cases there is evidence of ineffective work—the same is true of many churches—and it is obvious that many men merely use these missions as places of temporary material relief. But in spite of these facts it remains true that men have been reached in this way and **have** lived consecrated, Christian lives. Two years experience with hundreds of drunks and downtrodden men and families has convinced me that the primary need is a living, vital, personal contact with Jesus Christ. While mere social efforts keep the social infection in partial check, it is this experience with the Christ which produces permanent results.

Perhaps the outstandng example of what can be done is a man who lived the life of a drunkard and criminal for more than 20 years. The light of the gospel dawned upon him in a Philadelphia "tenderloin mission.' He has been a consistent Christian ever since that time. When one notes the many who have thus been transformed one becomes convinced as to the power of the gospel and the worthwhileness of the work.

Jesus went to the **regions beyond—the social outcast.** He did not send some untrained person who could not do effective work in a so-called more important place, but **He Himself went.** The Christian Church must send some of its best trained, spiritually minded men in to this needy field.

Jesus went to the **racial outcast.** In John 4:9 we have the words of the Samaritan woman after Jesus had started to speak to her, "**How is it,** that thou, being a Jew, asketh **drink of me,** which am a woman of Samaria? for the Jews have **no dealings** with the Samaritans." It was an unusual thing for Jesus to show this concern for a woman of another race. Jesus knew no lines of race—He spoke of the **human race** who were all in equal need of His redemptive message.

The problem here arises out of our natural tendency to assume that we are just a bit more intelligent and in general better than other races. Prejudice exists among all groups. Considering the problem of the negro, it is not enough to assume that the white must change his attitude to the negro, but the negro must also cleanse his mind of the dross of prejudice and hatred. (This is not my conclusion, but was given by a negro Christian recently).

The problem is much the same regardless of the groups under consideration. We are so prone to select the worse in the other group and compare him with the best in our group and form our conclusion upon that inadequate and unfair comparison. Jesus saw what a man might become when filled with His love regardless of race. Why not have one standard of comparison for all—Jesus Christ?

A few months ago the Hampton Quartet (colored) sang several selections in our chapel service. One of these was "Lord, I want to be a Christian." Regardless of the color, the nationality, or cultural group this is the great longing of the heart—it is the longing for a contented spirit which comes through Christ.

Jesus went to the **regions beyond—the radical outcast.** The Christian Church must delegate some of its best-trained, spiritually-minded men specifically to work of this kind. In addition we should pray for that spirit of Jesus which knows no lines of demarcation but is ever willing to answer the cry of need as the Good Samaritan.

(To be continued)

Senior Department

Senior C. E. Topic for June 30, 1940

Missionary Program

Main Topic: The Challenge to Mission Work

???28: 19-20

I. Worship Service

1. "I need Thee everywhere", "Jesus calls us, o'er the tumult", "Send the light, the blessed gospel light."
2. Reading of main topic, and prayer.
3. Missionary hymns, as group singing.
4. Offering for missions.

II. Instead of the usual program suggesions in line with the international programs, we wish to bring a letter from Miss Aganetha Fast, who is doing faithful service in war torn China, and suggest that each society work out a good missionary program of their own. (This letter may be part of your program).

"SATAN TREMBLES WHEN HE SEES THE WEAKEST SAINT UPON HIS KNEES?"

The Cottage Bible Class went to the home of Mrs. Kang today. Early in the morning Mrs. Kang came to tell us about the incense urn and ancestral tablets in the middle room of her home which she shared with her younger brother-in-law and family. Would we mind and be prejudiced against her? We assured her we understood her situation and she was comforted.

At 1:00 promptly we entered the home. We had to enter through the pewter shop of her brother-in-law. He and his son were very cordial and courteous and directed us to their common yard. The sister-in-law seemed either strange or cold, I couldn't quite make out what. On addressing her she would not look up.

In fifteen minutes we had all gathered, a group of about 12 Christians and neighbors. We had just made room for all to be seated, when with quick excited strides, trembling with rage from head to foot, in stalks the brother-in-law with a fist full of burning incense. He was trembling so with rage he found it almost impossible to stick the incense into the pot with ashes. Raging with madness he could hardly thrust forth intelligible words: "**I** am going to worship **my** god, he is the **only** true god, **yours** is false, **you** are committing a **sin** etc. etc. accusing his sister-in-law and us. Mrs. Kang was speechless and the rest of us were dumbfounded. At first none moved but were spellbound. Finally I said, 'let us all move into the yard, we cannot worship in a room anyway where incense is burned to false gods.'

Comforting the humiliated hostess, she finally recovered sufficiently to open the meeting. But she was rudely interrupted by the son of the former walking back and forth through the yard, whom she knew better than we and whom she evidently feared more than the former. Poor Mrs. Kang's mind went absolutely blank so that she was unable to say the so familiar song "There is only one True God." It was such a difficult situation for her as well as for us to know how to proceed, for the two men stalked back and forth through the group raging and threatening. Should we all leave here or should we go on? We started to sing, the son then almost went beside himself thundering and driving out his wife and daughter, just foaming away. To leave, would it mean that we were defeated? Some suggested to leave, others sat quiet and undisturbed. Mrs. Kang tried to speak up, "This is my home as well, and I can worship as I feel led." We quieted her down, lest a worse situation arise. At this point the nephew threatened to beat up the aunt. Mrs. Kang was grief stricken. We picked up another song, the situation got impossible. I suggested that we all bow our heads in quiet prayer, which we did, and then the miracle happened — the man inside the house grew quieter and quieter until his voice was completely subdued, just off and on he would mutter a word, and that too ceased altogether. **God** now had him under control. **Mr. Kang**, whose mind is a bit disturbed (mentally sick) had in the meantime come home, he stepped into the group and offered a most touching prayer in clear distinct language. We proceeded with the meeting, one of the women giving the message to give Mrs. Kang a chance to recover, who then taught the non-Christians the golden text, which again was followed by silent prayer. The son had run out of the house and yard quietly and the father had come in but it was evident that he too had been completely disarmed. He must have spent in that one hour at least $2.00 for idol worship which he could ill afford at this time.

But O, what a peace was ours, we had been in a hurricane, and had seen God and His wonderful power. This is the worst opposition to Christ's message I have experienced during my twenty-two years of work here in China.

"No aeroplane has yet been perfected that can rise safely into a huricane and above its powers. But faith does this in the spiritual world. It can leave any storm behind and reach the peace of God above all the wreckage of things below." Thanks be to God, our Father!

Sincerely
Aganetha Fast

INTERMEDIATE DEPARTMENT

Push Outside Your Circle

June 30, 1940

For Daily Reading:

June 24. Peter's vision. Acts 10:9-20
June 25. The mission to Cyprus. Acts 13:16
June 26. Turning to the Gentiles. Acts 13:45-51
June 27. Paul's principle. Rom. 15:20-21
June 28. Evangelizing Asia. Acts 19:1-10
June 29. Paul seeking to go to Rome. Rom. 1:8-15
June 30. Topic Acts. 11:19-26

Call to Worship: For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.
Song, "We've a Story to Tell to the Nations"
Scripture Reading. Acts 11:19-26
Prayer by Superintendent
Leader's Talk

Naturally when we consider this topic we must also think of the meaning of the word"neighbor." Jesus in the story of the Good Samaritan showed that our neighbor may be one who is entirely out of our circle of associates. A neighbor is anyone who needs our help and sympathy. Neighbors include all men everywhere, yes, those whom we reach when we push outside of our circle. There are groups of people within our nation who are especially in need of neighborliness. First, let us strive to understand our own community and then push outside of it.

Talk by a Social Service or Red Cross Worker. (Ask them to give you a picture of the need of neighborliness in your community).

Question. What attitude does your society have toward the negro race? Is there anything we can do to improve the status of the negro?

Question. What are the working conditions of the laboring classes in our community? Is there anything the church might do to establish a better relation between employers and employees?

Question. What is there that our society might do to establish a more friendly relation between all races in the community?
Song "Brightly Beams our Father's Mercy"
Leader—"All over the country there are conferences and institutions in which race and nationality are forgotten in the work for a common cause. From Alaska comes the report of a local conference in which half of the delegates were white and half Indian. From California, a most enthusiastic report of an institute, where Negroes, Japanese, and white delegates lived for one whole week in fellowship. Never any animosity, never any hatred; but those young people have come to the realization that, after all, our modifications of skin and color and texture of hair doesn't matter."
Song "Fling Out the Banner"
Offering
Mizpah Benediction

JUNIOR DEPARTMENT

Program Suggestions for June 30, 1940

"Ye are the **salt** of the earth"—Matthew 5:13a
"Ye are the **light** of the world"—Matthew 5:14a

I. Worship Period.—

1. Prelude Piano and violin, melody of "Living for Jesus."
2. In unison sing the above song.
3. Leader's Prayer
4. Scripture reading by a Junior boy. Matthew 7: 24-29.
5. Duet "I Would be True."
6. In unison repeat by memory all of the beatitudes, the girls giving the first half of the verses and the boys completing it.
7. Girls' Chorus "Be a Ray of Sunshine." Service Hymnal No. 355.
8. Ashort talk, by a Junior:

"Every true Christian is a candle shining in this dark world. The Bible speaks of the spirit of man as the candle of the Lord. In the natural state, before regeneration we are unlighted candles. We are candles, however, capable of being lighted; for **God** made us in **His own image** though sin has put out the flame or left it only a smoking, smoldering spark. But a thousand unlighted candles in a dark room would not make the room light; so when we receive Christ into our hearts the Holy Spirit touches these candles with the Divine flame, and they begin to shine. Thus every believer becomes really a candle of the Lord. We must remember that we can never shine of ourselves; that we are light only as we are lighted by the life of Christ in us. Then, each one in his own place, we must give light to other lives, and make the one little spot in this world that is close about us brighter and happier with love and grace. —From "Come Ye Apart" by J. R. Miller

9. Silent Prayer All heads bowed.

II. Study Period

Aim: To help our Juniors to realize that as Christians their lives should be an influence for good, and that they should glorify God by their lives.

1. Read in unison Matthew 5:13
2. Discussion of the nature and value of salt, by a Junior girl.
3. Talk, "Why did Jesus say that Christians are the salt of the earth?" by a Junior boy.
4. Examples of men and women who have been a "salt", by four Juniors each naming someone and telling in what their influence for good consisted. —(Frances E. Willard, the temperance cause).
5. All stand and sing, "Lord Jesus, I Long to be Perfectly Whole" Mennonite Hymn Book, No. 205
6. A Junior should repeat from memory Matthew 5:14-16. All others following in their Bibles.
7. Discuss the following questions:
   a. "Can a true Christian hide the light of his life?
   b. "What does it mean to let one's light shine before men?"
   c. "Does Jesus mean everyone of His followers should give light?"
   d. What is the difference between seeing "you" and seeing "your good works"?
   e. What does it mean "to glorify your Father which is in heaven"?
8. Solo (with violin obligato): "Brightly Beams Our Father's Mercy" Mennonite Hymn Book No. 277
9. Bible Drill, Mark 9:50; Col. 4:6; Eph. 5:8; I. Thess. 5:5; Luke 12:35; Matt. 5:13; Matt. 5:14.

III. Mission Minutes

Name six missionaries in Inlia, six in China and two in Africa.

IV. Closing Moments

1. Repeat in unison verse of the month.
2. Sing in unison the Song of the month.
3. Pray in unison the prayer of the month.
4. Sing, "Into My Heart", very softly as the children leave.

A PRESSING TASK.—The crime wave in America can be lessened only if we seriously undertake the task to "Train up the child in the way he should go, and when he is old he will not depart from it," as the Bible teaches. One effective way to assist in this task has recently been suggested by General Pershing when he said, "The Unted States does not need more air planes or weapons of warfare, but the greatest need today is an unbroken chain of Sunday Schools across the continent, equal in number to our public schools. T.

IN MEMORIAM

MARIA UNRUH DECKERT, DAUGHTER OF PETER AND MARY SIEBERT UNRUH, was born Sept. 30, 1877, at Marion, S. Dak. She was baptized May 16, 1892, in the Bethesda Church, received into its membership and has remained true and faithful unto her church the rest of her life. She was much interested in the work and the activities of the church and constantly sought its welfare. She was married Oct. 28, 1897 to Benjamin L. Deckert, by Rev. Derk. Tieszen. This union was blessed with ten children, 7 sons, and 3 daughters. One son, William, died March 19, 1939, at the age of 28 years. Last October, she felt a tumor or ulcer in her abdomen which the doctors diagnosed as cancer. She spent most of the time in Feb., March and April in bed but was spared great pain. She died Saturday, May 4, 1940, at the age of 62 years, 7 months and 4 days. She is mourned by her grief-stricken husband, 6 sons, 3 daughters, 3 sons and 3 daughters-in-law, 9 grandchildren, 6 brothers and 3 sisters and a host of relatives and friends. The funeral services were held Tuesday afternoon, May 7, with the Rev. J. J. Adrian, J. A. Tieszen and A. P. Waltner giving messages of comfort.

* * * *

PETER SCHROCK, 91, born near Peoria, Illinois, died in Upland, California, May 27, 1940, at the home of his son-in-law and daughter, Mr. and Mrs. Al Stutzman. Before coming to Upland in 1923, he lived near Aurora, Nebraska. His life companion passed away ten years ago. Surviving are one sister, Mrs. Mary Hoffman, 94, living at Bruce Lake, Indiana; and four children: Frank Schrock, Sam Diego; John Schrock, Mrs. Al Stutzman, and Mrs. John Jantz, Upland; and Mrs. John Troyer, Aurora, Illinois. Funeral service was held May 29, 1:30 P. M., at the First Mennonite Church of Upland, the pastor, Rev. Lester Hostetler, officiating. Interment was made at Bellevue cemetery.

—*Missionary G. A. Lincheid writes:* "You will notice this comes from Oklahoma, our former field of activity. Some weeks ago we assisted in Arizona. So, now within a year, we have been privileged to visit and help out in all three of our mission fields in America. The Indians seem to rejoice greatly at seeing us back; yet not all of them, for some have drifted away and do not feel very comfortable in our presence. Others have accepted the Lord and show a new sparkle in their eyes.—A goodly number have expressed their desire to be instructed for baptism. We solicit the intercession of all children of God for these and all others who have become Christians.

SPEAK GENTLY

During the depression there appeared for many Sundays on the calendar of one of our local churches these words: "Speak gently—everyone you meet is carrying a heavy burden!"

Amid the tension of this European war we shall do well to heed this counsel. Those of us who incline toward a pacifist position should especially keep it in mind. Not only are we likely to be misunderstood and misconstrued but the value of our witness will often depend quite as much upon our attitudes as on our words. Pacifism means non-violence rather than non-resistance. There is nothing abject or supine or cringing about it. But it believes that, in the long run, the only effective resistance to evil is through ideas, persuasion, love, sacrifice, prayer. Therefore, in all the relationships of life, the pacifist will try to avoid violence, even in language, and will use as weapons clarity of thought, patience and invincible good will. He will draw a sharp line between properly organized police force under law and either private or public war.

"If thine enemy hunger, feed him," but also understand him! Be fair to him, talk things out with him objectively, graciously, courageously. Don't write irritating letters or say ill-natured things. Above all do not read others out of the Christian fold. The example and teachings of Jesus may seem to you and me clearly to inculcate, and even require, an attitude of non-violence, but there are many sincere and devout people who do not yet feel that way about it. Talk with them objectively and calmly, maintain your own witness with quiet dignity but avoid denunciatory words and tones. All of us have only a growing understanding of Christ, not a complete or final one. We all need greater sensitivity to the Holy Spirit and deeper responsiveness to the Inner Light.

Albert W. Palmer, submitted by J. W. Fretz

Developments in China

From an Article by Arthur Burd McCormick

A friend who has recently returned from an extended sojurn in the Far East reports that as soon as the pact was signed between Germany and Russia, Japan began to show a decidedly friendly feeling toward Americans. Evidently she had counted on the Rome-Berlin-Tokyo Axis for help against the one nation she most fears—Russia. With that prop gone, she must needs seek security by cultivating the good will of the United States.

Concerning conditions in that part of China now occupied by Japan, the Japanese seem jittery, as their hold is none to secure. Guerillas continually harrass all communication lines. The enemy controls simply the coast cities and a narrow strip on either side of the roads. The people are hostile toward the puppet government and maintain their staunch spirit of opposition to the Japanese army. The suffering in these occupied areas is very great and all the help we can give to the Church Fund for China Relief will be appreciated by the starving Chinese.

My friend flew far to the West, over into Free China, and saw things there which filled him with wonder and with hope. The 30,000,000 refugees from East China are united, aggressive and active. They are building up a new and greater China, with a spirit and a purpose that are good to see. They are determined to fight on to victory for the cause of freedom and democracy, and they will win in the end. They have built a great highway over the mountains to Burmah and 8,000 trucks are carrying produce to the outside world and bringing in the materials needed for the war.

The bravest tale my friend brought me was one to thrill the heart with hope. *Because the Christian missionaries have stuck to their stations and have ministered to the needs of Chinese humanity and have furnished the leadership such crises demand, they have won the confidence of the Chinese, and the Church is growing rapidly. The refugees have scattered the gospel all over western China. New groups are being formed into churches. The youth trained in mission schools, colleges and universities are furnishing Christian leaders for the building of the new China. We have never had so great an opportunity for the evangelization of China as we have today. Let us rise up and build! From "The Presbyterian", May 16.*

NO MEN, MONEY OR MATERIAL

The India National Congress has passed the following resolution: "The Congress considers the declaration by the British Government of India as a belligerent country, without any reference to the people of India, and the exploitation of India's resources in this war, as an affront to them, which no self-respecting and freedom-loving people can accept or tolerate. The recent pronouncements made on behalf of the British Government in regard to India demonstrate that Great Britain is carrying on the war fundamentally for imperialistic ends and for the preservation and strengthening of her Empire, which is based on the exploitation of the people of India, as well as of other Asiatic and African countries. Under these circumstances, it is clear that the Congress cannot in any way, directly or indirectly, be party to the war, which means continuance and perpetuation of this exploitation. The Congress therefore strongly disapproves of Indian troops being made to fight for Great Britain and of the drain from India of men and material for the purpose of war. Neither the recruiting nor the money raised in India can be considered to be voluntary contributions from India. Congressmen, and those under the Congress influence, cannot help in the prosecution of the war with men, money or material."

—*FELLOWSHIP*

« « JOTTINGS » »

—*Friends of Rev. W. S. Gottshall* will be glad to hear about him in a letter by his daughter, found elsewhere in this paper, and to remember him on his 75th birthday, June 23rd next.

—*Grace Church, Pandora Ohio.*—June 2, at 2:30 p. m., a beautiful *WEDDING* took place in our church, uniting our choir directress, *Miss Hilda Amstutz* to *Mr. George Thomas* of the Westminister Choir.—In the evening of the same day, Rev. Harold Ratzlaff spoke at our church on Christian Missions. He and his wife are enroute to Kansas from Hartford, Connecticut. God willing, the couple hope to go to India soon.

—*Altoona, Penna.*—We wish to thank all the friends who remembered us on our birthdays. It has really brought real joy to our hearts to receive the birthday greetings and to know that we are being remembered in prayer. —*Rev. and Mrs. E. Slotterback*

—*Rev. A. S. Bechtel, Hanston, Kansas* writes in part: We are surely glad to have Mabel, our daughter, just home from Bethel, with us again.—Next Sunday afternoon, June 9, we expect to have the Male Chorus from the First Church of Christian at Moundridge with us for a program of sacred music. Bro. P. P. Wedel comes with the group. They sing at Ransom in the forenoon.—We enjoyed the broadcast of the Song Festival Sunday afternoon. It came through very well and clearly.

—*Recently the Reverends Emmanuel Troyer of Carlock, Ill. and Allen Yoder of Goshen, Ind.* stopped off on the Bethel Campus to call on friends. They were enroute from southern Kansas to Aurora, Nebraska, and also hoped to look in on our Northern District Conference, in session at Henderson, Nebraska.

—*Eighth Street Menn. Church, Goshen, Ind.*—"Many people (The President included) feel that we should be preparing to defend democracy. We do well to preserve democracy in our own state! In a number of aspects *we have no democracy!* Liquor control is the most glaring example. Petitions are available asking the Republican and Democratic Parties to put local option into their platforms. You are defending democracy in this State if you sign them."

—*First Church, Philadelphia, Pa.*—"War such as has never been waged before is on in Europe. The maimed, millions of innocent children, women and aged are enduring extreme suffering. The American Red Cross is now appealing for financial contributions and volunteers to make garments. As Christian citizens let us do our part.—*Editor:* Surely we should render this organization the help we can. But at the same time we should take note of the fact that our Mennonite Central Committee is also doing relief work in Europe and that our Gen. Conference Relief Board has pledged $200 for this cause. Let us give here, too, and all we can.

—*Der Kindesbote,* a children's paper which the General Conference Board of Publication published for more than fifty years, with Rev. C. H. van der Smissen as editor during most of that time, has now been revived. When the *Junior Messenger* took its place for the U. S. two years ago, it was the intention that the German paper should be continued for the churches in Canada. Arrangements were finally made with *Rev. John G. Rempel of Rosthern, Sask,* to serve as editor of the Kinderbote and the paper now appears again regularly as a bi-weekly as before. Those Sunday schools in the States which still preferred the Kinderbote to the Junior Messenger should take note of this. The former price, 40 cents per year for a single subscription, or 30 cents in clubs of 10 or more, maintains. The paper is interesting and instructive, with a wholesome moral tone, hence deserves wide distribution.

—*Rev. J. J. Thiessen, Pastor of the Menn. Church at Saskatoon, Sask.* was a welcome visitor on the Bethel Campus during the closing days of the school. Then Dr. H. A. Fast took him along to the Northern District Conference in session at Henderson, Nebr. The main purpose of his trip is to visit and serve the churches of the Northern Dist. in the interest of Home Missions, under the auspices of the Home Mission Board.

—*Bethel College Summer School* again has a large enrollment, close to 100. Many of the students are teachers in service who need work to meet State requirements or who have to teach subjects for which they need more adequate preparation. The session provides for three terms of three weeks each and closes August 1.

—*Rev. Erland Waltner of the Second Church, Phila.* has recently had conferred upon him the Master of Theology degree by the Baptist Theological Seminary in Philadelphia. It is a fine thing for a young minister to be striving onward and upward still, and we know Rev. Waltner as an earnest and very apt student.

—*First Church, Reedley, Calif.*—The Bulletin reports: "Our quota of $125.00 for the hopeless cases of immigrants in Canada has been met." *Editor:* That is a fine record. Would that all other churches in our Conference might take a similar interest in this needful cause and help lift the burden off the shoulders of the Canadian Board!

—*A Christian Woman's Adornment:* "When the Christian woman depends upon the Lord Jesus for her adornment, the Holy Spirit will guide her in the selection of the manner of wearing her hair, in the kind and amount of ornaments she wears, and in the apparel she puts on. All will be in keeping with the simplicity and beauty of the character of her Lord.—All will be in keeping with the sanctifying work of the Holy Spirit."

—*Rev. Kenneth Wuest, in Moody Monthly*

—*The Kansas Mennonite Song Festival,* with ideal weather to assist, drew about 4,000 people to the Kidron Bowl at Bethel College. The programs, both afternoon and evening, went off as scheduled and the singing by choirs and other groups was of a high order. The afternon program was radioed over KFBI, Wichita, and is reported to have been widely heard. A new feature was a concert by a large band composed of the College group and several neighboring bands, mostly high school, directed by Prof. David Suderman. This was much enjoyed, as was also the large chorus, singing time-honored chorals, with Prof. W. H. Hohmann as leader. It has been suggested that in the future the entire audience be let in on this part of the program.

—*Rev. John Bartel,* for five years pastor of the Bethel Church, Mt. Lake, Minn. has accepted the pastorate of the Mennonite Church at Delft, Minn. This is one of the two charges known under the name Bergfelder churches. The Bethel Church gave a farewell service in honor and appreciation of the work of the Bartel family. Dr. P. R. Schroeder has accepted the Bethel pastorate.

—*REV. BERNHARD REGIER, VETERAN MINISTER OF THE FIRST MENNONITE CHURCH, NEWTON, KANSAS, HAS GONE TO HIS HEAVENLY* HOME. Brother Regier had been suffering for some time from cancer and his passing came as a relief. He reached the ripe old age of 85 years. Funeral services were held Thursday afternoon, June 6, at the home and at the church.

Professor and Mrs. A. E.Kreider left their home at North Newton, Kans. for the East, where Rev. Kreider will serve on the faculty of the Eastern District Retreat, at University Boys' Camp, Green Lane, Pa., June 14-16 and 21-23.

—*Emmaus Church, Whitewater, Kansas.*—The pastor J. C. Kaufman reports, "We had a WEDDING June 6. *John Berg,* son of Jacob Berg, with *Dorothy Richert* of Tampa, Kans. The ceremony was performed in the church by the pastor.—May 12, we had baptismal services, eleven young people were baptized.—May 19, nine infants were consecrated, and May 26, we had communion with a large attendance.—Now we expect to leave for South Dakota, for a two weeks vacation, to see our children, relatives, friends.

THE MENNONITE

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NOTICE TO SINGERS IN EASTERN DISTRICT: LANTZ CHORUS SONG FESTIVAL JULY 21, 1940

Rehearsals begin Thursday, June 13th.

Places of Rehearsals—Monday—Zionsville, Tuesday—Lansdale, Thursday—First Philadelphia, Friday —Quakertown.

FINANCIAL

Received for the Home Missions Treasury of the West. Dist. Conference in May

Kidron Menn. Ch., F. W. Koehn, $5.75; Home Mission Board Gen'l Conference, J. J. Plenert, $25.00; Johannestal Ch., H. J. Enns, $19.04; Inman Menn. Ch., Henry Friesen, $5.36; Eden Menn. Ch., Jacob A. Wedel, $227.23; Bergtal Menn. Ch., (Corn, Okla.) C. E. Nickel, $5.23; Swiss Menn. Ch., Fred Wuethrich, 57.50; Johannestal C. E., Ben Ewert, $5.00; Sychar Menn. Ch., H. S. Ratzlaff, $5.51; First Menn. Ch., Christian, Md. Ridge, Kans., John E. Goering, $39.00; Hebron Menn. Ch., Buhler, C. L. Wall, $22.66; Lorraine Ave. Menn. Ch., Gus Pankratz, $60.00; West Zion Menn. Ch., F. D. Meyer, $38.00; Zion Menn. Ch., (Elbing), H. R. Regier, $39.07; Peter C. Andres, $5.00; Kidron Menn. Ch., F. W. Koehn, $3.75; Hoffnungsau Menn. Ch., A. B. Reimer, $20.12; Bethel College Menn. Ch., Helen Penner, $23.04. Total, $607.26.

Gratefully acknowledged, G. A. Lincheid, Treas.

FOREIGN MISSION RECEIPTS FOR MAY, 1940

Bethel S. S., Enid, Okla. $6.18; Bethel S. S., Inman, Ks. $18.72; Fairplay Ch., Peabody, Ks. $53.66; Emmaus C. E., Whitewater, Ks. $20.15; Salem Ch., Freeman, S. Dak. $200.00; Menn. Ch., Fredonia, Ks. $2.50; D. K. Roth, Gibson City, Ill. $300.00; Hoffnungsau Men's S. S., Inman, Ks. $12.70; Bethany Ch., Norwich, Ks. $24.22; Bethel Ch., Mt. Lake, Minn. $195.00; First Menn. Ch., Reedley, Cal. $27.62; Menn. Brethren C. E., Hillsboro, Ks. $20.06; Friend, Newton, Kansas, $172.00; Hoffnungsau Ch., Inman, Ks. $28.18; Christian S. S., Mdge., Ks. $45.22; B. F. Welty Pt. Legacy, Tacoma, Wash. $44.63; Alexanderwohl Ch., Goessel, Ks. $26.52; Walton Comm. Ch., Walton, Ks. $8.49; New Hutterthal Ch., Bridgewater, S. Dak. $7.45; Hutterthal Ch., Freeman, S. Dak. $7.17; Menn. Ch., Richey, Mont. $34.58; Inman Menn. Ch., Inman, Kans. $7.40; Emmanuel Ch., Doland, S. Dak. $6.58; Bethel Ch., Fortuna, Mo. $9.47; First Menn. Ch., Bluffton, Ohio, $15.60; First Menn. Sr. C. E., Beatrice, Nebr. $30.00.

Eden Ch., Inola, Okla. $51.55; Johannestal Ch., Hillsboro, Ks. $8.84; Hoffnungsau C. E., Inman, Ks. $14.56; Children's S. S., Pretty Prairie, Ks. $22.15; Hoffnungsfeld Ch., Mdge., Ks. $7.57; Brudertal Ch., Hillsboro, Ks. $50.30: Hebron Ch., Buhler, Ks. $22.14; First Menn. Ch., Hillsboro, Ks. $29.70; First Menn. S. S., Bluffton, Ohio, $119.28; Immanuel Ch., Los Angeles, Cal. $62.50; Johannestal S. S., Hillsboro, Ks. $29.40; West Zion Ch., Mdge., Ks. $38.00; Menn. Miss. Soc., Pulaski, Iowa, $22.90; New Huttertal Ch., Bridgewater, S. Dak. $10.00; Menn. S. S., Wisner, Nebr. $8.79; Bergthal S. S., Corn, Okla. $26.64; Menn. Ch., Hanston, Ks. $12.86; Swiss Ch., Whitewater, Ks. $26.59; Louis A. Jantzen, Elbing, Ks. $50.00; Bethel Ch. Susie L. Friesen Legacy, Mt. Lake, Minn. $500.00; Bethel Deaconess Inst., Newton, Ks. $16.40; Zoar Ch., Goltry, Okla. $2.30; Hoffnungsau C. E., Inman, Ks. $15.00; Menn. Ch., Halstead, Ks. $34.21; Marie K. Fast, Red Wing, Minn. $60.00.

Gnadenberg Ch., Whitewater, Ks. $14.44; Menn. Ch., Newport, Wash. $11.85; Zion Ch., Souderton, Pa. $100.00; Gdn. Twp. Ch., Mdge., Ks. $30.00; First Menn; Ch., Mt. Lake, Minn. $55.66; Willie & Lena Voth, Inola, Okla. $50.00; First Menn. Ch., Aberdeen, Idaho, $117.51; Hofer Ch., Hitchcook, S. Dak. $14.60; Basement Ch., Fairfield, S. Dak. $1.20; Home Ch., West Brook, Minn. $5.00; Menn. S. S., Ringwood, Okla. $8.27; Salem S. S., Freeman, S. Dak. $75.00; First Menn. Ch., Berne, Ind. $483.76; First Menn. S. S., 53, Berne, Ind. $24.05; Friend, Newton, Ks. $25.00; Christian Ch., Mdge., Ks. $76.00; Tabor Ch., Goessel, Ks. $63.74; Bethel Ch., Inman, Ks. $30.00; Brudertal S. S., Hillsboro, Ks. $51.90; Agathe L. Claassen, Beatrice, Nebr. $30.00; Marie U. Schmidt, Hillsboro, Ks. $25.00; Menn. Ch., Lind, Wash. 32.97; Menn. Ch., Richfield, Pa. $15.00; Bethesda Ch., Henderson, Nebr. $65.90; Bergfelder Ch., Delft, Minn. $8.56.

Grace Ch., Landsdale, Pa. $5.50; Friedensberg Ch., Avon, S. Dak. $7.26; First Menn. Sr. C. E., Hillsboro, Kansas, $25.00; Mennonite church, Pulashi, Iowa, $11.50;Menn. Ch.,Monroe, Washington, $19.00; First Menn. Ch., Butterfield, Minn. $21.52; Bethel College church, North Newton, Kansas, $29.81; Emmaus Ch., Whitewater, Ks. $27.50; Refund, $107.25; Cheyenne Ch., Fonda, Okla. 75c; Friedensberg C. E., Avon, S. Dak. $25.00; Sundri Bai Soc., Beatrice, Nebr. $30.00; Member of Ch., Lind, Wash. $100.00; San Marcos Ch., Paso Robles, Cal. $27.35; First Menn. S. S.., Aberdeen, Ida, $100.00; Bergtal Ch., Pawnee Rock, Ks. $13.14; First Menn. Church., Allentown, Pa.$40.88; Menno Choir, Lind, Wash. $5.00; P. D. Dirks, Burrton, Kans. $10.00; P. A., Hillsboro, Ks. $50.00; Int. & Rent. $399.87; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas. $438.75. Total $5,476.27.

Balance on Hand, May 1, 1940,		$1,589.52
Gifts for General	$3,872.45	
Special Support,	674.58	
Int. & Rent,	399.87	
Pension,	32.50	
Sundries,	496.87	5,476.27
		$7,065.79
Paid out on Orders,		5,407.79
Balance on Hand, June 1, 1940,		$1,658.00

Respectfully submitted,
J. E. Regier, Treasurer.

REPORT OF EX. COM. OF MISSION SOCIETIES
For May, 1940

Foreign Mission General Treas.:

Coll. Union Meeting of four Mission Societies, Pandora, Ohio, $22.81; Int. Miss. Band, Berne, Ind., $15.00; Bethesda Sew. Soc., Marion, S. D., $12.40; Johannestal Sew. Soc., Hillsboro, Kans., $18.76. Total, $68.97.

Home Missions:

Int. Miss. Band, Berne, Ind., Home Miss. Gen'l Treas., $10.00; "Mission Friends" Circle, Goessel, Kans., Do., $10.00; Young Ladies Aid, First Menn. Ch., Hillsboro, Kans., Chicago Mission, $10.00. Total, $30.00.

Retired Miss. Pension Fund:

Miss. Soc., Monroe, Wash., $6.10; Sew. Soc., First Menn. Ch., Hillsboro, Kans., $5.00; Miss. Soc., Menn. Ch., Hutchinson, Kans., $9.52; King's Daughters, Aberdeen, Idaho, $41.60; Young Ladies Aid, First Menn. Ch., Hillsboro, Kans., $10.00; Int. Miss. Band, Berne, Ind., $25.00. Total, $97.22.

For India:

Zoar Sew. Soc., Goltry, Okla., Biblewoman, $25.00; "Mission Friends" Circle, Goessel, Kans., Indian Doctor's Salary, $25.00; Miss. Soc., Butterfield, Minn., Do., $10.00; Sew. Soc., First Menn. Ch., Hillsboro, Kans., Medicines for Poor, $15.00; Bergfeld Miss. Soc., Delft, Minn., Medicines, Janjgir Mauhadih and Korba Sts., $10.00; "Mission Friends" Circle, Goessel, Kans., Do., $10.00; Johannestal Sew. Soc., Hillsboro, Kans., Medicines, $5.00; Miss. and Sew. Soc., Pretty Prairie, Kans., For Bibles, $10.00; "Mission Friends" Circle, Goessel, Kans., Bibles for Korba, Mauhadih and Champa and Janjgir, $20.00; Jr. Miss. Band, Berne, Ind., Girl's School, Janjgir, for cow, $10.00; Ladies Aid Soc., First Menn. Ch., Allentown, Pa., Do., $10.00; Do., Moving Boy's School, $10.00; Young Ladies Aid, First Menn. Ch., Hillsboro, Kans., Garden Project, $10.00; Mrs. P. H. Dirks, Newton, Kans., Traveling Equipment, $0.50. Total, $170.50.

For China:

Tabor Sew. Soc. Goessel Kans. Biblewoman, $30.00; Bethesda Sew. Soc. Marion, S. D. Biblewoman, $80.00; Loyal Mother's Class, First Menn. S. School, Allentown, Pa. Bibles, $5.00; Young Ladies Aid, First Menn. church, Hillsboro, Kans. Same, $10.00; "Mission Friend's" Circle, Goessel, Kans. Same, $5.00; Miss. and Sew. Soc. Pretty Prairie, Kans. Same, $10.00; Miss. Soc. Butterfield, Minn. Same, $5.00; Mrs. P. H. Dirks, Newton, Kans. Same, .50; Emmaus Sew. Soc. Whitewater, Kans. X-Ray and Electric Light plant, $20.00; Miss. and Sew. Soc. Pretty Prairie, Kans. Same, $20.00; Int. Miss. Band, Berne, Ind. Same, $25.00; Bergfeld Miss. Soc. Delft, Minn. Same, $10.00; "Mission Friend's" Circle, Goessel, Ks. Same, $5.00; Mrs. P. H. Dirks, Newton, Ks. Same, $1.00; Total $226.50 .

Expenses of Ex. Com. and "Miss. News and Notes":

King's Daughters, Aberdeen, Idaho, $4.00; Bethesda Sew. Soc. Marion, S. D., $2.60; Miss. Soc. Butterfield, Minn. $7.90; Sichar Miss. Soc. Cordell, Okla. $3.60; Bethel Ladies Aid, Langdon, N. D. $1.00; Herald Publ. Co. Newton, Kans. (Donation), $2.15; Mrs. Gerhard Friesen, North Newton, Kans. 10c; Mrs. Elizabeth D. Stauffer, Donnellson, Iowa, 25c. Total $21.60.

Miscellaneous:

Mary Martha Circle, Lehigh, Kans. Miss. Furlo Home, $5.00 Mary Martha Circle, Brudertal Ch., Hillsboro, Kans. Same, $33.50; Int. Miss. Band, Berne, Ind. Returning Miss. to Fields, $10.00; Miss. Soc. Butterfield, Minn. Rev. J. B. Ediger, Okla. Typewriter, $10.00; Ladies Aid Soc. First Menn. Ch. Allentown, Pa. Same, for Bibles, $5.00; Emmous Sew. Soc. Whitewater, Kans. Rev. B. Toews, Okla. Bibles, $5.00; Alexanderwohl Ch. Sew. Soc. Goessel, Kans. Lame Deer, Mont. where neded, $10.00. Total $93.50.

Grand Total $708.29.

Gratefully acknowledged,
Mis. Frieda Regier Entz(Treas.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JUNE 18, 1940 NUMBER 25

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

First for God

First days for God,
Before thy life is molded,
And God is given
Second place—or none.

Give Him thy time,
And see His plan unfolded,
Find in thy years
Eternity begun.

First hours for God;
Thy day will not be wasted
If thou dost tarry
In His presence 'til
Strength from His strength
Is found for every burden,
Thou art encircled
By His Holy will.

First thoughts for God,
Who giveth power for thinking;
Humble and contrite
Be thy will to learn.

He thought of thee
In living and in dying,
For thine affection
Does thy Saviour yearn.
So shalt thou seek
Him first, and be rewarded;
So shalt thou find
Himself thy great supply;
No day, nor hour,
Nor thought, without His blessing,
With Christ to live!
And so, with Him to die!

—*Will H. Houghton,*
President Moody Bible Institute

Relief in Emergency

In these tragic times calls for the relief of suffering of those who have "fallen among thieves" or, worse, among murderers, come to us from all directions. There are the calls of the Red Cross, charitable and religious organizations urging instant relief in the embattled areas of Europe and China. Much is being done in response, but not nearly enough by the people in this country whom God has so far graceously spared from war, destruction and want. And it seems as though our own Mennonite people and churches have become rather impassive to relief calls. They responded most nobly, beyond expectation, back in the early twenties, when relief was needed among our brethren in Russia. But should we, as Christians, feel less concerned and less responsive, when others are in distress. Jesus helped all who were in need. He treated them all alike. In China thirty million people have been driven from their homes and left stranded, starving, freezing, naked, aching, sick. In Europe hundreds of thousands are experiencing a similar fate. Our Emergency Relief Board has promised to furnish $200.00 a month as our share toward the relief work that the Mennonite Central Committee is endeavoring to do in Europe. That is a very modest sum. We should treble, yes, quintuple it each month, and we could do it, if we really wanted to. The editor carefully notes our giving in the financial reports of the treasurers of our conference boards. He noticed that in the last report for foreign missions that a brother alone gave $300.00 and six different churches $100.00 or more each. *Well done! And God bless them!* But is there any good reason why similar gifts might not be made, now and then, in times like these for "emergency" relief support? How they would help succor the stricken in China, in or near our mission field there, or when handed to our Relief treasurer for relief work in Europe! Jesus in censuring the Pharisees on one occasion said, "This you ought to have done, and not to leave the other undone." Does this not give us a valuable hint regarding relief work at this time? Some churches observe a program or budget of proportionate giving to all conference activities, while with a good many others the giving is onesided. *Would that God might so move the hearts of all members of our General Conference Brotherhood that all would tithe! Would, also that a proper apportionment of the tithe dollar or the dollar laid on God's altar might be agreed upon by all churches!* An adequate division for normal times might be on a basis like this: Foreign missions, 50 cents; home missions, 20 cents; and the rest of activities, publication, education, relief, peace the balance of 30 cents, to be divided in proportion to current needs. That, under conditions just proposed would, we believe, enable all boards to do their duties more adequately. Just now the Relief Board is also greatly in need of funds for doing our duty to help pay the debt of our indigent, sick or deceased immigrant brethren in Canada, to which our Conference pledged $26,000.00. *So, let us remember the needs of our Emergency Relief work particularly at this time. All gifts should be sent to the respective treasurer:* REV. P. H. UNRUH, GOESSEL, KANSAS. —T.

Is Hitler Apt to Attack the U. S. ?

In his recent message to Congress President Roosevelt created considerable war scare by making it appear that his huge arms program was necessitated because of possible attacks by a nation or nations now at war. His address was so effective that he felt constrained to undo its possible harm in his Fireside Chat of May 26. In connection with this stir "PEACE ACTION" in its May number takes the stand that, while it is hard to get rid of this war hysteria, cold reason should convince us that there is no cause for alarm of such an attack, as Colonel Lindbergh has bravely attempted to show and as General Hugh Johnson and other columnists have explained. Then the article ennumerates reasons why the President's and our fears lack support, thus: "*In the first place* (if Hitler should win the European war, which is not at all certain at this writing—Editor) we think Hitler will be too busy with his enemies and potential enemies in Europe to undertake a war against another continent. In *the second place,* if he is looking for enemies to conquer, the chances are that he will take on Russia. Hitler has proceeded methodically so far, and the Ukraine is more inviting to Germany than Brazil or the United States. *In the third place,* the chances are that he will not look for any more wars for a long while, because his next job will be the gigantic task that he has promised himself of reorganizing Europe. As for the British surrendering their fleet to Hitler for the conquest of the United States, there are two reasons why this does not make sense. The first is that the British are not such cowards and if faced with utter defeat, they are likely to base their navy and their merchant fleet on one of the Dominions rather than surrender it to the Germans. In the second place, they will not have much of a fleet left apparently when the war is over. Surface vessels are not what our Navy Department supposed. —T.

If Christian nations were nations of Christians there would be no wars. —*Soame Jenyns*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PRIMARY SCHOOL WORK AT BASNA

Basna, India, March 20, 1940

Today I finished giving Primary Bible Examinations. It took me five days to examine all of the 120 little Primary children in our local school. This is the time of our yearly examinations and next week we will have promotions. Still we continue with our work till the latter part of April. Here in India the school year closes in April when all the reports must be made and in the hands of the Government Inspector of schools. Our local teachers give all the examinations except the fourth standard. The Inspector does these. He is due here most any day. We have a fine class of 20 fourth graders here in our local school. Too many duties have kept me from teaching the Bible classes myself as in former years. Our second class teacher, one of our own local girls had charge of all the Bible classes and she has done very well.

The little beginners grew restless after the first hour, but to do a thorough job I kept right on. It was most interesting to note the different attitudes and the response in the various classes and ages. I started with the little tots and today finished with the fourth class. It is very difficult to say who gave the best answers. We have Bible memory work, stories and songs. The majority of the Indian children memorize readily, so they scored highest in that. To do original thinking is not so common. Would our little fourth class children at home have patience to memorize Ephesians 6 verses 10 to 20, Psalm 19, I Corinthians 13, The Apostles Creed, Ten Commandments, Names of the Books of the Old and New Testament, besides other verses and songs? (Many of our fourth graders are 12 to 14 years old.)

Of course they do not understand all these passages. Neither did I when I had to learn them in Catechism class, but how I do value them now! My great fault was that I did not memorize the chapter and verse, that we stress very much here. We as Mennonites do not stress rituals. Here in India the Apostles Creed is repeated at every Sunday Service (Morning). So it is essential the children memorize it. At the little Junior Church Service the Ten Commandments are repeated every Sunday. So they too must be learned. Our little Hindu children sit and learn with the rest. Thus far we have had no objections from any of the parents. Would that through this means they might accept Him too as their Lord and Savior!

Your Coworker with Him, Hilda R. Dester.

CHRISTIAN EDUCATION

A. S. Rosenberger

THE CHRISTIAN TEACHER IN THE PUBLIC SCHOOL

John S. Congdon, Freeman College

A few years ago I was interviewing the superintendent of a small public school system concerning a position in the local high school. Besides the usual questions about education, experience, and professional fitness, I was asked, "Do you play cards?", "Do you dance?" and others of a similar nature.

This incident is illustrative of one phase of the problem which a Christian teacher faces in the public schools. The other phase might be called the professional, or "in-school" aspect of the situation.

The "social" problem confronts the prospective teacher, because he realizes that the social personality is usually the more acceptable. After he has obtained a position, there is the question of teachers' bridge clubs, of chaperoning school dances, and of theater invitations.

The situation from the professional standpoint is this: Our colleges and normal schools have long been saturated with evolutionary teaching in every field of study. The majority of all textbooks are written from the evolutionary viewpoint, not excepting even the primers the first grade children read. For many years have cave-man and tree-dweller stories been given to our children to read, with the assurance that back in the dawn of history such folk were found along the pathway of man's upward rise.

A possible remedy for the textbook situation would be to obtain texts written from the Christian viewpoint. Who would write acceptable books that would be adopted in the schools? And if they were adopted, would not non-Christian teachers destroy most of the good done.

A better solution would be to hire teachers, Christian in heart, and capable of giving reason and proof of their faith, of rightly interpreting life, history, and science to their students. Our Christian colleges have as their duty and privilege the educating of young people into a true sense of values, that they may lead our children to the truth.

—The average S. S. attendance for the first five months this year is 241, 13% better than last year. At our Bible Study hour the subject "Should God's People Partake in War?" is being discussed. We need to guard against the war hysteria which is sweeping the world. Christians should have faith for the Lord is our protector. —*Church Messenger.*

PUBLICATION

On Monday, June 10, a committee composed of the brethren Rev. C. E. Krehbiel, president of the General Conference, Rev. J. N. Smucker, Rev. J. M. Suderman, Professor Walter H. Hohmann and the undersigned met to discuss and decide on a name for the new hymn book which is now in the process of manufacture by the Methodist Book Concern, New York. Four members of the Board of Publication had previously expressed their preference for MENNONITE HYMNAL. The members of the committee expressed the same preference. But since another Mennonite body has a hymn book with that name, and since *Hymnal* is used so much, the word *Hymnary* was substituted. So the committee unanimously agreed the name should be MENNONITE HYMNARY. This name will not suit everybody, but what name would? *Hymnal* and *Hymnary* mean the same thing, "*a collection of hymns,*" only its derivation from the Latin *Hymnarium* lends the word Hymary a bit more dignity.

That the making of this hymn book is in good and reliable hands is further evidenced by the following note from the superintendent of the Methodist Book Concern in New York, dated June 7:

Dear Dr. Thierstein:

I thank you for your letter of May 3 and for the information contained therein. We are very happy that you have awarded this job to us. You can rest assured that your interest will be protected just as though it was our own job. I am sure that you will find that your confidence has not been misplaced. We have made arrangements for compositors to come to work on your music the day after your copy is received. I know that you have gone at this work of getting together your new hymn book with a great deal of prayer and sincerity, and you can rest assured the same attitude will be followed out in the manufacture of your book.

Cordially yours, S. D. Brown, Supt.

* * * * *

MAY WE MAKE ONE MORE APPEAL TO THOSE CONGREGATIONS THAT HAVE NOT YET MADE THEIR ANNUAL CONTRIBUTION FOR THE WORK OF PUBLICATION OR FOR THE HMYN BOOK, TO DO THEIR SHARE NOW IN HELPING OUR BOARD FINANCE THIS BOOK?

* * * *

Would our people and churches favor getting the hymn book bound in two colors, say dark blue and maroon, one for church use, the other for the home to keep better control of the books? Let us hear from many. *J. R. Thierstein*

My Visit in the Eastern District

Already ten years ago I had a longing to get more acquainted with the Eastern District of our General Conference. During the former furlough a visit to that District was not possible, because of the studies I carried on at that time. This March the opportunity came. The West Swamp church through Rev. A. J. Neuenschwander invited me for a weeks special services; and in connection with that Rev. Nyce, member of our Mission Board, worked out a travel program for me so that I could visit every church at least once.

In most churches I showed the lantern slides about our mission work in India. Without exception the audiences were appreciative, which came out time and again in the many questions asked during the presentation of the pictures. During the week day evenings audiences were not so large, but those who were there were in the main those church members who are warmly interested in taking part in church duties even on the foreign field. Of course, there are always some who are prevented from coming to such meetings by sickness, or night duties in factories.

My impression during this one month's visit in the Eastern District is that there is a large number of the church membership in that conference who understand that our General Conference has shouldered responsibility to bring the good news of Christ to over three million souls in India, China, and among our American Indians; and that they want to help along in sympathetically trying to understand mission problems; and in intercession; and in encouraging the workers; and in giving material aid. The Lord God loves the cheerful helper and giver; and I am sure in the Eastern District we have many such cheerful brothers and sisters, and boys and girls (Mission interest among the children is very encouraging indeed).

One more point I must mention, and that is the fraternal atmosphere among the ministers of the Eastern District which is most laudible. Not that they would find no points of disagreement; but they look for points of agreement; and the grace of God is with them so that they find an abundance of such points.

Here is a list of the churches I visited: Altoona, Smith Corner, Roaring Springs, Napier, Mechanics Grove, 1st Philadelphia, 2nd Philadelphia, West Swamp. (One week series of sermons), Souderten, Perkasie, Lansdale, Deep Run, Bally, Springfield, Saucon, Bethany, East Swamp, Flatland, Zionsville, Allentown, Schwenksville, Germantown, Bowmansville, and Richfield.

And now again to one and all the good friends in the Eastern District Conference, farewell, and God bless you all. John Thiessen

Spiritual Unity of God's People

It is true that the present insistence upon organic union of denominations by the Federal Council of the Churches of Christ in America has brought some results in the way of union of some of the larger denominations of similar teaching and organization, but that the process has reduced the number of Protestant denominations is not granted. Sometimes the union of two or more denominations fails to reduce the number, because usually a part of one or two denominations continue their separate course; besides if this does not happen, there are yet constantly new denominations springing into existence, so that there are perhaps more denominations rather than less. There is no likelihood of denominational organic unity ever being achieved; besides, if it were possible, it would not long remain so.

Much is being said about the benefits that would accrue from organizational unity. We are told that the great handicap of Protestantism today is its failure to present a solidarity or unity to the world, and because of the divided state of Protestantism people are offended and stumble in acceptance of salvation. But at best that is only a theory. It is true that when the claims of Christ are presented some unsaved people do present such an excuse. But we use the word *excuse* with ample consideration and aptness, if they did not happen upon that excuse, they would find another. If there were but one church, people would plead for liberty of thought and insist that the one church is corrupt. The sinner always has his excuses. However there would be a greater likelihood of corruptness with one church than any real hindrance to the progress of the kingdom by a division into many denominations. Furthermore organic unity would be conducive to human leadership rather than the leadership of the Spirit.

The true unity of God's people does not consist in organization, but rather upon a spiritual oneness based upon sonship to God, the spiritual element of a divine nature. For God's people are living temples of the Holy Ghost and God moves in and among them. There is among true Christian people a spiritual fellowship, a sense of oneness in the Holy Spirit. "For," says Paul, "ye are the temples of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." In this divine presence is the true unity of God's people; they are his spiritual kingdom, his spiritual church—the true church. Certainly this does not replace the organized church, established after Pentecost by the Holy Ghost, but the true church or kingdom exists in and among the organized churches. The seal of God is upon it, for God knoweth his own.

Every one in this spiritual church is saved, and this cannot be said of any organized church. There is no way of entrance into the spiritual kingdom or church except through salvation; and just as certainly a failure to abide in salvation is the way out. They that are Christ's have the spirit of Christ. There is a sincere and honest walk in the light of God's truth. For, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." This fellowship is under the guidance of the Holy Spirit, for in this true church or kingdom the Holy Spirit is the guide and leader. Human leadership is subdued by the leadership of the Holy Spirit.

True unity consists in the spiritual kingdom over which Christ reigns. We think there is no teaching in the Scriptures that is plainer than this. When people are not willing to walk in that spirit they must of course insist upon unity of organization or else that some one organized church is the true church and in it only is the way of salvation. Other than this there is no alternative. The first class insist upon the union of all organized churches while the other is exemplified in the Roman Catholic Church. But just a little careful thinking will convince one that neither idea measures up to the statement of the Scriptures. Membership in an organized church does not save one—not even the Roman Catholic, for that denomination has two cemeteries, one on consecrated soil and the other outside, for those who have not been faithful.

We have not, however, the slightest intention of attempting to disparage the organized church, for a church organization has its place and its value. In it the Christian receives nurture, care, protection, help, and guidance. He has the fellowship of those of like faith and the advantage of regular instruction. The organized church is instrumental in leading the unsaved to Christ and establishing them in faith and the Christian life. This is true of all truly Christian organized churches. We have need of the church and should with a wholehearted affection support it and show ourselves loyal to its teaching. Yet, however important the organized church may be, it is never identical with the true spiritual church. The true spiritual church or kingdom is in and among all true Christian organized churches, but the kingdom may also extend beyond all organized churches—this is of course the case in rather exceptional cases. True unity of the people of God lies in the spiritual kingdom.

—*"The Christian Conservator"*

—*Rev. Henry N. Harder* of the Mission or Grace Church at Enid, Okla. is visiting the Kansas churches from June 3 to 15. He is also taking in part of the International Institute. Brother Harder speaks fluently in both English and German.

DOCTRINAL - DEVOTIONAL

SOME OF CHRIST'S LAST WARNINGS
THE GOSPEL MUST GO ON

By John T. Neufeld, Menn. Bible Mission, Chicago

Introduction

We send James for an urgent mission. On the way he happens to come across the scene of an accident. He stops to investigate. Soon some other boys are around. After the accident is cleared away some of the boys start to play marbles. James does not join, because he has to go so soon. Soon, however, the game becomes so interesting that he is drawn into it, at least just for a few shots. And so on, and his errand is left waiting. Jesus sensed some such a situation when he left his great mission in the hands of His disciples; and so he gave them certain warnings.

Be Not Led Astray by False Christs

1. Before the destruction of Jerusalem

Matt. 24:4-5. And Jesus answered and said: "Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray."

Mark 13:5-6, same as in Matthew.Luke 21:8. "Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and the time is at hand: go ye not after them."

2. Before His coming

Matt. 24:23-26. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible even the elect.

Behold I have told you beforehand. If therefore they shall say unto you, Behold he is in the wilderness; go not forth: Behold he is in the inner chamber; believe it not. For as the lightning cometh forth from the East, and is seen even unto the West; so shall be the coming of the Son of man.

Mark 13:12-22 similar but a little shorter.

Be Not Led Astray by Wars and Rumors of Wars

Matt. 24:6. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For Nation shall rise against nation and kingdom against kingdom' and there shall be famines and earthquakes in divers places. Mark 13:7. And when ye shall hear of wars and rumours of wars, *be not troubled* these things must needs come to pass; but the end is not yet. For nation shall rise against nation and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines.

Be Not Anxious Concerning Trials

Mark 13:11. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Ghost. Luke 21:14-17. Settle it therefore in your hearts not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name sake.

Be Not Speculative Concerning Times and Seasons

Acts 1:6-7. They therefore, when they were come together, asked him saying, Lord, dost thou at this time restore the kingdom to Israel?

And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

Endure

Matt. 24:13. But he that endureth to the end the same shall be saved. Mark 13:13. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

The Gospel Must Go On

Matt. 24:14. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. Mark 13:10. And the gospel must first be preached unto all the nations.

Watch

Matt. 24:42. Watch therefore for ye know not on what day your Lord cometh. Mark 13:33-37. Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, and commanded also the porter to watch. Watch therefore for ye know not when the Lord of the house cometh, whether at even or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch. Luke 21:34-36. But take heed of yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all of them that dwell on the face of all the earth.

But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

Be My Witnesses

Luke 24:45-49. Then opened he their mind that they might understand the scriptures: and he said unto them, thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Ye are witnesses of these things. Acts 1:8. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

June 30, 1940

Jonah: the Outreach of God's Love

Jonah 3:1-10; 4:10, 11 Read chap. 4

Introduction

Jonah, a prophet of North Israel, prophesied in the days of Jereboam, II, 790 to 750 B. C. He did not rank high as compared with the other prophets. The Book of Jonah is outstanding among the Old Testament books in teaching the wideness of God's grace. Jonah had the political welfare of Israel at heart. He had the narrow spirit of nationalism which was held by the people of Israel.

Jonah, God's Messenger to Nineveh vs 1-4

God had asked Jonah to go to Nineveh (1:2), but he took ship to flee to Tarshish, rather than be God's messenger to this wicked and much-hated city. Nineveh was the capital of Assyria, a nation bitterly hated and greatly feared by both Israel and Judah. Jonah would gladly have seen the city destroyed, hence he went away from Nineveh, disobeying God's call.

Now God calls him a second time and to the same mission. God does not always give us a second chance when we refuse the first. Jonah was to deliver God's message of warning to Nineveh (v2). The God-sent minister, messenger is to bring God's message to the people. The Hebrew word translated "preach" means literally "to cry out" with intense earnestness. Jonah responded to the second call without delay. The secret of a happy and useful life is in doing at once what God bids us to do. Jonah did not spend any time sight-seeing and making arrangements with "key people" for meetings to discuss things. He did not advance arguments to persuade and convince the people of the authority of his message from God. He delivered the message (v4), a message of warning given in mercy and with time for repentance. All God's sternest warnings are so given.

Nineveh Believes, Repents vs 5-10

The people believed God—the first step in repentance. Jonah seemingly had not expected this response. His view was too narrow. They humbled themselves (v5) before God. The king himself, mighty in power, heard the message, believed in great humility (vs6-8). Three elements of repentance are seen in the royal decree: humiliation of self, intensely earnest prayer and turning away from the evil way of sin. With repentance there must be a merciless dealing with sin. The people hoped that God would accept their repentance, forgive them and not visit the threatened punishment upon them. God did see their works (v10) and accept their repentance. He was convinced of their sincerity.

Jonah was exceedingly displeased when the city was not destroyed. His selfish spirit prevented him from understanding God's love and mercy. Jonah grieved over the loss of the gourd which gave to him protecting shade, but he had no concern for the welfare of the people of the large city. He stands for the narrow view which cares naught for the welfare of others. God led Jonah to see that He cares for all people. The chief teaching of the Book of Jonah is that God is interested in people everywhere. The outreach of His love is revealed in sending His Son to be the Saviour of all who believe in Him.

Our regard for the welfare of all peoples and nations should be as wide reaching as God's. All people are His creatures with needs and longings very much the same. Christians can not hold the spirit of ill-will toward others and disregard their welfare and still be children of God.

THE SCRIPTURES

"What is truth?" A question of the ages. When Pilate asked it, *the* Truth answered and replied: "Every one that is of the truth heareth My voice." Pilate shrugged his shoulders in disbelief. Children of God hearing and believing Christ's voice are positively certain that their faith does not rest upon "cunningly devised fables" but upon the truth. Others may insist upon visions and dreams as being necessary to substantiate the "truth." Not so the Christian. He has the "more sure Word," written by inspiration of God. He has the Scriptures, the Word of God. It is the final criterion of truth, the infallible rule of faith. It is the only light that has no shadow. Here alone man finds a true picture of God in the face of Jesus Christ. Here alone is a true picture of man as sinner and saint. What a glorious treasure!

Amid the uncertainties of life, the changing opinions of men concerning truth, the child of God stands firmly rooted in the Bible. It is his daily companion. He reads and ponders its words and treasures them in a trusting heart. Here he hears his Father's voice and feels the love beats of His heart. The gracious power of that voice, the Gospel, made him a child of God, and it alone keeps him in this blessed estate. Daily he quenches the thirst of his soul with this Water of Life, not drawn from cisterns dug by men. Here in sad days the Father sets a rainbow of hope in the tears of his eyes. It assures him of a Father's forgiveness and the peace which passes all understandnig.

Today and tomorrow, in life and in death, in childhood and old age, it is *the* Book of Truth, the power of God unto salvation to every one that believeth. It never changes. Are we using it daily?

—J. H. Deckman in *"Daily Devotional Reading"*

SERMON SKETCH

PROVING THE SPIRITS

1 John 4:1-21

By P. P. Tschetter, Pretty Prairie, Kansas

A counterfeiter makes his counterfeit money as near the true coin as he possibly can. The devil himself comes as an angel of light. False prophets come in sheeps clothing. Our Lord forewarns us to beware of them. They come to destroy, John admonishes us to prove the spirits.

In the above passage we have three earmarks by which we are to prove them. They are confession, hearing, loving.

1. Every spirit that *confesseth* that Jesus Christ is come in the flesh is of God. The opinions of Jesus, among those who are not his own, are many. There is a division among them because of him, John 7:43. His own are agreed that He is Christ, the Son of the living God, Matth. 16:16; 1 John 5:1. This knowledge comes by revelation from the Father, Matth. 16:17. It is eternal life, John 17:3. It means spiritual understanding, 1 John 5:20. The Word, which is God, became flesh, John 1:14. Or as the Apostle Paul puts it, God was manifest in the flesh. 1 Tim. 3:16. Isaiah 7:14 told us this fact prophetically. The angel told it to the virgin Mary as an explanation, Luke 1:35. And Matthew reports it to us historically Matthew 18:25.

It means that The Eternal One laid aside His glory that He had with the Father, was born as a human being by supernatural conception; increased in wisdom and stature, and in favor with God and man; was tempted in all points as we are, yet without sin; died for us on the accursed tree; took that same body in which He bore our sins on the tree, incorruptibly out of the grave; appeared unto His own; spoke to them about the mystery of the events that had just transpired; gave them the great commission; and again, in that same body, He ascended visibly into heaven. There, with that same body in resurrection power, He sat down at the right hand of the Father. There, as the God-man, He was glorified by the Father with the glory that He had with the Father before the foundation of the world. And there He "ever liveth" to make intercession for us until He will come again. The Apostle John saw Him in his glory in the Patmos vision.

2. *Heareth us*—the Apostles, 1 John 4:6. What did the Apostles teach? Did they tell us of the social injustice that is in this world? Did they offer plans and suggestions how these conditions could be improved? Or does this program belong to them who are of this world and speak of this world? 1 John 4:5. Is the following a synopsis of their doctrine? The world lieth in the wicked one. It runs its anti-Christian course. It has its prince. It and its prince are doomed. The Christian is one whom the Father has delivered from the power of darkness and translated into the kingdom of His dear Son, Col. 1:13. Therefore he is hated by the world in which he is a stranger and a pilgrim. He lives amidst a crooked and perverse generation where he is to shew forth the praises of the One who hath called him out of darkness into His marvelous light. He is sent, like his Lord and Saviour was sent, to seek and to save that which is lost.

When the fulness of the gentiles will have come in, the Lord will take His church out of this world. Then the man of sin will be revealed, run his course with the false prophet, and both will be cast into the lake of fire. Thereafter the Lord will establish a new order where righteousness and peace will kiss each other. And finally the prince of this world, at his last revolt, will be cast into the lake of fire, and all things will be made new.

3. *Love* 1 John 4:7-10. This is what we all cherish. We all know what it is to love, but none can define it properly. It may center in self. That reveals the ravenous wolf. It may center in the world. That reveals the one who speaks of the world. It may center in the Lord Jesus. That reveals the one who gives our Lord the preeminence in all things.

The first one will seek honor, social prestige, financial gain, selfexaltation. The second one has a spirit of selfsacrifice. He has an eye to see the evils that undermine society. He will concentrate on social service, world-improvement. His methods will be worldly. The third one sees the lost condition of all who are not in Christ Jesus our Lord. He will resort to prayer. He will seek the lost to bring them to Jesus. With him the Lord Jesus is the only hope. He is determined not to know anything save Jesus Christ and Him crucified. He keeps His commandments and does that which is pleasing in His sight. His is a faith that worketh by love because the constraining love of God is shed abroad in his heart.

In conclusion, whether it be *confessing, hearing,* or *loving* it centers in and around Jesus, our Lord and Saviour, by him who is a true spirit. And whether it be cofessing, hearing, or loving it does *not* center in and around Jesus, our Lord and Saviour, by him who is a false spirit.

"PROPAGANDA

WITH SPECIAL REFERENCE TO PROPAGANDA FOR WAR"

This is a 40-page pamphlet prepared by Dr. E. L. Harshbarger, Professor of History at Bethel College, and recently published by the Peace Committee of the General Conference. It is one of a series of Peace pamphlets featured by our Peace Committee. The following are the chapter headings:

I. Why do we hear so much about propaganda today?

II. What do we mean by propaganda?

III. Is propaganda bad?

IV. What are the basic urges of man to which the propagandist appeals?

V. What are the purposes of national propaganda in times of crisis and war?

VI. What general principles are followed to achieve the preceding purposes?

VII. What are the specific devices or methods of the propagandist?

VIII. What are the agencies through which the propagandist reaches the people?

IX. How can one detrmine the nature and extent of any particular propaganda?

X. How shall we prevent ourselves from falling victims to wartime propaganda?

APPENDIX: 1. How shall we read newspapers intelligently. — 2. Judging a News Story? — 3. Supplementing News Reports.

This booklet is so valuable, so interesting and full of pertinent facts that in these days when the world is full of war propaganda it should be universally read, both for the information and the timely warning it contains. For us Mennonites it is a duty to read it.

The pamphlet sells for only 10 cents. Send orders to: MENNONITE BOOK CONCERN, BERNE, INDIANA.

—*The Brethren P. H. Richert, J. J. Ratzlaff, P. H. Unruh, Gerhard Friesen, John H. Epp and B. H. Janzen,* all of near Newton, Kansas, have gone to North Dakota to look over a land complex in the Red River Valley of that state with the possible view of the establishment of a Mennonite settlement there. Much of this land is owned by large corporations whom a state law forces to sell the land to some nine hundred persons or families for private ownership by January 1942.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Western District Y. P. Notes

CORRECTION: At the coming retreat Prof. Bernhard Bargen will have charge of the Boys' Problems class and Mrs. A. M. Lohrentz, McPherson, Kansas, will be instructor of the girls' class.

F. O. R. BANQUET, June 19th. A special F. O. R. banquet will be held in Newton on June 19th in connection with Fellowship Day at the Institute. Don Smucker, formerly executive secretary of the Kansas Institute of International Relations and now Youth Secretary of the Fellowship of Reconciliation, and Muriel Lester, a renowned pacifist writer and lecturer, will be the speakers. All F. O. R. members and all other pacifists who are not members are invited to attend. All C. E. societies have received an invitation. The young people of the Western District should by no means miss this opportunity to be strengthened in their Pacifist stand.

THE C. E. CONVENTION DATE has been changed from July 28th to August 18th. It will be held at Bethel. The committee is trying to secure Rev. Albert Gaeddert as speaker for the evening. "Alternative Service" will very likely be used as the main theme.

ORATION RESULTS: At the Y. P. Oratorical Contest held in connection with the annual Music Festival, John Juhnke, younger brother of William Juhnke took first in the mission section of the contest with the oration, "Oil for Mission." The winning peace oration, "A New Discovery: Men Wanted," was given by Carl Stucky from Moundridge. Both boys are members of the Hopefield C. E. Such work deepens our understanding and strengthens our aspirations. All the Y. P. societies should participate in it. Both of these boys get free tickets to the Retreat. That's something to work for in addition to the main purpose of the contest.

LAST-MINUTE CHANCE: In order to be eligible for the free retreat which goes to the C. E. sending in the largest per member contribution, your society must send in its contribution before June 20th. All contributions should be sent to Florene Krehbiel. Her summer address is, 1018 North Elm, Hutchinson, Kansas. Our district projects are: 1. Return of missionaries to foreign fields, 2. Swift Current Bible Dormitory project (each C. E. to contribute a minimum of $2.00), 3. Student help for Ernest Harder, 4. Three-cent per member contribution for installation of follow-up system, 5. Retreat at Elmdale, July 23-28, 6. Mission and Peace Oratory contest. Ear-marked receipts will count as well as other receipts. When sending in contributions make mention of the C. E. which is to receive credit. *REV. P. H. UNRUH, GOESSEL, KANSAS, —T.*

Into the Regions Beyond

By Andrew Shelly

(Continued from last issue)

Jesus ministered to the *neglected.* An example is the incident recorded in John 5. In verses six and seven we have the following words: "*When Jesus saw him* . . . he saith unto him, *wilt thou be made* whole?" The impotent man answered him, *Sir, I have no man,* when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me." We don't know much about this man. We don't know much about his daily life; nor do we know his racial classification. But we do know that the crowd passed him by: "sir, I have no man," was his answer.

Many people must have seen the condition of this man and as the Levite and Priest "passed by on the other side." But *when Jesus saw him* He saw an opportunity of service and asked him that startling question, "wilt thou be made whole?" Then we have the pathetic reply of utter despair. That man was hopelessly helpless.

This impotent man is typical of a host in America who answer with him, "Sir, I have no man." Yes, in Christian America we have literally millions who are living totally outside of the influence of the gospel of Jesus Christ and its transforming power. Some of these are so living because of their choice while others must answer with the impotent man "Sir, I have no man."

In America—Christian America—it is estimated that there are 36,000,000 children and young people who are growing up without religious training of any kind. They have never experienced the power of the gospel! Jesus stands out as a mere great leader of history. The revitalizing power of His love is lacking. How the heart of the Master must burn with compassion as He would again turn our attention to the words of the text, "Lift up your eyes . . . look on the fields . . . they are white already to harvest." Although the grain in this portion of the Lord's great harvest field is harder to get, it *must* be gleaned.

One fact finding group has said that there are 10,000 communities in America with no church. The same group has said that there are 30,000 more communities without a resident minister. In spite of these facts we are closing churches at the rate of 1,000 a year. To be sure, many of these should be closed for they are located in clusters of small struggling churches where one or two can do much more effective work. But, many others are closed for the sheer lack of funds and workers—churches which are located in needy communities where souls which Christ considers precious are groping for the satisfying portion of life.

What kind of men are we going to send to areas of this kind? Are we going to send our weakest workers to these important fields? The attitude of many Christians is typified by the bishop of a certain large denomination. It so happens that he disagreed with the theological views of a young Minister. He therefore threatened him with these words, "If you don't get rid of your foolish notions I will send you out to the sticks where no one will ever hear of you again." Too often we have been thinking of those places where financial returns are small as mere stepping stones "for something better." But the clarion call of the Master rings clear, "Follow me, ...Be my witnesses . . . Go ye into all the world." The corners of the great harvest field are precious in His sight. The words of our hymn come to us—

To the hardest of places he bids me to go;
Not thinking of comfort or ease.
The world may pronounce me a dreamer, a fool
Enough if the Master I please.

Many examples could be given of the remarkable successes of well-trained, spiritually-minded workers who have gone into hard places of this kind. Among the Mennonites we might mention the remarkable work that was—and is—done among the Indians and other posts from coast to coast. Another example is that of the Rev. Hiram Frakes who went to Bell and Harlan counties, Kentucky, in 1925. In this community, according to Judge Gilbert, "people were lawing against each other, crime was rampant, Sundays were not observed and schools and churches hardly existed." Through patient, consecrated efforts this community has been transformed into one where Christ is known and honored. In summarizing this remarkable work and looking to other needy fields Bishop Smith said, "Marvelous possibilities of heart and mind are lost and waste for want of help which we can give." (To be continued)

Senior Department

Senior C. E. Topic for July 7

Lessons for Today from the Early Church

Main Topic: Spiritual Power for Today Acts 2:1-14

I. Worship Service

1. Songs: "My faith looks up to Thee," "Guide me, O Thou great Jehovah," "Holy Spirit, faithful guide," "Far away in the depths of my spirit tonight."
2. Reading of main topic, and prayer.
3. Special music.
4. Offering for missions, while a missionary hymn is sung.

II. Leader's Introduction

Power from on high came into the lives of the disciples when **they were obedient** to their Lord and Master and stayed as he asked them in Jerusalem. It came when **they waited** for what the Father promised, when **they prayed,** when **they were of one mind.**

Power from on high today likewise comes into the lives of those who do these things, who are prepared by the exercise of patience, of diligence in prayer, by self-surrender to God's will. To such God grants the power of the Holy Spirit that they may translate their devotion into deeds, as Peter did on Pentecost.

Christians of our own day who by word and deed speak a language that men can understand have the "gift of tongues" and become channels of God's power.

III. Suggested Topics for short Talks

1. Power in the early church. Acts 5:12-16
2. Promise of the Spirit John 16:7-13
3. Presence of Christ Always Matt. 28:18-20
4. Prayer, a medium of power Mk. 11:24; John 14:13, 14
5. Pattern of the Macedonians 2 Cor. 8:1-6

IV. For Discussion

1. What are the fruits of the Spirit, acc. to Paul?
2. What must we do to obtain the gift of the Holy Spirit? Is there a need for it?
3. What evidence is there that the Holy Spirit is at work in the church of today?

V. Facts for Study

What associations have we which we have gathered around the word "spirit?" We speak of some one as having no spirit; we say that some one sang with spirit; we report that our friends entered into the spirit of the thing: What do we mean by such expressions?

Clearly it is something that cannot be measured by our usual measures. It is clearly a power for which there is no substitute; and it is that very power which makes all the difference between the achievements of men. If a thing is "spiritless" it fails.

The Bible speaks of the Spirit of the Lord coming upon one and another of its characters so that they were enabled to carry out God's purpose for them. What they could not do alone, they could do when God gave them His Spirit. The prophet Joel speaks of God as declaring, "It shall come to pass afterward, I will pour out my Spirit upon all flesh." "Ye shall receive power, when the Holy Spirit is come upon you," Jesus promised, and the promise was fulfilled.

VI. Illustrations.

1. **My Favorite Missionary Text.**—It is this: "So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus." It is my favorite for these, among other, reasons: 1. It is the precise moment at which the foreign missionary enterprise actually began. The fact that we are Christians ourselves dates back to that obedience of those men in that little ship. 2.It shows the young Church—itself in a heathen city sorrounded by foes—sending as its foreign missionaries its absolute best. 3. It is an apparently tiny act which, in simple fact, when looked at down the prespective of the centuries, is seen to have changed the history of the world. 4. It gets back to the ultimate and eternal power of missions—the Holy Spirit of God urgent in man and backed by the Church.—Basil Matthews.

VII. Food for Thought.

"I will pray the Father, and He shall give you another Comforter. He shall teach you all things."

INTERMEDIATE DEPARTMENT

Making Others Happy

July 7, 1940.

(Planned Project for Children, Aged, Invalids, or the poor.)

For Daily Reading:

July 1. Job's kindness. Job 29: 11-17.
July 2. Hezekiah's passover celebration. 2 Chron. 30:21-27.
July 3. The joy of the Lord. Neh. 8:1-1, 9-12.
July 4. Love for the stranger. Lev. 19:34-36.
July 5. Christ's choice for a dinner. Luke 14:12-14.
July 6. Joy in Heaven. Luke 15:3-10.
July 7. Topic. Luke 10:25-37; Jas. 2:14-17.

Opening Challenge by Leader:

"The best of our lives. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." And so, in giving His life upon Calvary, Jesus gave us the very best He had to offer.

In giving Jesus to the world God gave His best, for it was His only Son and He knew the suffering that would come to Christ while on earth.

It isn't fair to Jesus to use the strength of our youth for worldly pleasures and frivolities, and then, when our energies are used up, come to Jesus with nothing but an outworn life to offer Him. It is the young who can do the most work. Older people are so weary with care that they do not feel like doing extra work. Then, too, it is the young who have fresh ideas, which are in keeping with the times. Most people do not read and keep up with the latest methods of church work, and so they know only that which they learned when they were young. If we are to give of our best to the Master, we must work while we are young and strong and unburdened with the cares of life."

Song: "Give of the Best to Your Master"
Scripture Reading: Luke 10:25-37; Jas. 2:14-17
Prayer by Members
Have these references read:

Neh. 8:1-3, 9-12; Lev. 19:34-36; Luke 14:12-14; Luke 15:3-10.

Vocal Duet "Follow the Gleam"
Discussion:

If you had a Red Cross or Social Service Worker speak to you last week, you are most likely aware of specific needs in your community. We would suggest that you have your pastor speak to you this week and bring to you needs that he has observed in your community. Naturally there will be many things you would like to do, but you must decide which is the most needy and which you will be able to serve best of all. We offer some suggestions here and think it advisable that you assign these to members at least a week before the meetings and ask them to investigate whether your society might do any work along these lines.

JUNIOR DEPARTMENT

Junior Corner

Program Plans for July 1940.

Places Christ Visited While on Earth

July 7. **Capernaum** — His own city.
July 14. **Samaria** — The city "He must needs go through."
July 21. **Bethany** — The place of friendship.
July 28. **Jerusalem** —The city Jesus loved.

Song of the month — "More About Jesus Would I Know."

Verse of the month — Hebrews 13:13-14 "Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come."

Prayer of the month — 1.Chronicles 29:11-13.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Now threfore, our God, we thank Thee, and praise Thy glorious name."

To the leader — Vacation days have come again. Many of our Juniors will be studying travel routes, they are now "place conscious." May we use this mind set to develop Christian attitudes and ideals through the study of several of the places visited by Jesus while on earth, using the events that occured there as a basis of our study. Make this month's work as concrete as possible by the use of pictures, maps and sand-boxes. You will find it very helpful to read about the places to be studied in some good Bible geography—Dr. Hartzler's "Voices from Bible Lands" will also be helpful.

Program Suggestions for July 7, 1940.

Capernaum.—His own city.

Setting. A large map of Palestine, hung where all can see it and the speaker point to the places to be studied.

I. Worship Period

1. Prelude: "Largo" Handel
2. Call to worship: Ps.34:3, 8 "O magnify the Lord with me, and let us exalt His name to-

gether. O taste and see that the Lord is good: Blessed is the man that trusteth in Him."
3. All stand to sing: "I Think when I Read That Sweet Storw of Old."
4. Scripture reading: Psalm 24, by a Junior boy.
5. Prayer by the leader.
6. Song in unison: "Tell Me the Story of Jesus."
7. Verse of the month: Hebrews 13:13, 14, read and interpreted by the leader.
8. Solo: "A Pilgrim and a Stranger." Mennonite Hymn Book No. 338. v. 1-4.

II. Study Period

Aim, To make the events that happened, at and near Capernaum more familiar to our Juniors. To help them to see Jesus as the Son of God, healing, teaching and calling disciples.

1. A study of the place, by an older boy.

"Capernaum, which means city of consolation, has been called **His** city. It is not only the place where Jesus lived much of the time but the place where he made manifest His power over sin, sickness and demons. At the time of Christ it was an important city, being a Roman military post, havin a customs house, the seat of a tax collector, and a large synagogue. The site of ancient capernaum is on the north shore of the beautiful Sea of Gallilee, not far from the place where the Jordon river, its waters melted snow from the Lebanon, cold and fresh, flows into the lake. The lake is harp-shaped, in fact one of its names, Gennessareth, means harp, "The lake is blue to the eye, sweet to the taste, one of the beauty spots of the world." It is not large, only from 6-8 miles wide and 13 miles long. Yet no other place has so many memories connected with it. Capernaum was a busy place, a vast center of traffic, the great highways from Egypt to Damascus and from Phoenicia to the Euphrates passed here. In Capernaum Jesus began his Galilean work, and from this center he made tours in all directions.

2. Find the scripture passages that tell us that Capernaum was Jesus' home. The first one to find the passages stands quietly, when all have found them, he may read them. Matt. 4:13, Matt 9:1; John 2:12.
3. Three Juniors each read a parable that Jesus told here.
   a. Matthew 13:1-23.
   b. Matthew 13:24-30.
   c. Matthew 13:44-57.
4. Find the passages that tell that Jesus preached here: Mark 1:21,22; Luke 4:31,32,43.
5. Four Juniors each tell a miracle that hppened here.
   a. Matt. 8:5-13; Luke 7:1-10.
   b. Matt 17:24-27; Mark 12:13.
   c. Matt 9:1-8; Luke 5:18-26.
   d. John 6:15-21; Mark 6:45-56.
6. Give the names of the men that lived here whom Jesus chose as His disciples. Give their occupation also.
7. Song, "O Master, Let Me Walk With Thee."

III. Mission Minutes.

1. Each Junior tell in a sentence, "How I can be a missionary."
2. Silent prayer for our American Indian Missions.

IV. Closing Moments.

1. Memorize the prayer of the month.
2. Sing the song of the month.
3. Give the verse of the month in unison.
4. Pray the prayer of the month.
5. Pionist plays softly as Juniors leave, "More About Jesus Would I know."

IN MEMORIAM

MAGDALENA (MATTIE) BRENNEMAN BLOSSER was born at Elida, Ohio, June 30th, 1857. She passed on to her reward at the home of her son Christian at Goshen, Indiana, June 8th, 1940, having attained to the ripe age of 82 years, 11 months, and 8 days. She was the daughter of John M. and Sophia Brenneman, one of a family of twelve children, and the last of the family group to pass on.

At the age of twenty years she and John Blosser were united in holy matrimony. Immediately following their marriage they came to the New Stark vicinity where they abode together until the death of her husband a number of years ago. It was here that their family grew to manhood and womanhood. Three sons and three daughters remain.

Brother John, her husband, was a devout minister of the gospel, and served in the Mennonite Chapel Church near New Stark for forty-four years. Mother Blosser was converted at the age of fourteen, and assumed the responsibilities of church membership at that time, always serving her God to the extent of her ability. She held her membership in the Chapel Church, (Mennonite), in the community where she wrought with her husband for the promotion of the kingdom of God.

There was a blessed atmosphere in the home over which she presided as Mother and Helper to the one who had been called of God to preach the Word. This was helpful to all who came under the shadow of their hospitable roof. And every one of the children was lead to accept Christ in early youth. She filled her place in the home as the Mother that is described in Proverbs 13:10-31. Today, June 11th, we laid her body beside that of her husband in the Hassan Cemetery, there to await the coming of the Lord and the resurrection of the just. Her children have arisen up, Proverbs 31:28, to call her a blessed Mother.

She passed on as she had lived, a devout mother, confident of the things promised in the Word which make special application to the children of God. She had many favorite scripture passages. One of these passages was Revelation 22:14,—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." It was her request that this text be used on her funeral occasion. The services were conducted in the New Stark Community Church, the message being brought by the writer,

who for thirty odd years has known her to have been one of God's faithful handmaidens. He was assisted by Brother Soldner of Bluffton, Ohio. Truly a Godly Mother has passed on, but her works do follow after her. Yes, hundreds have been blessed by her unpretentious, sincere, mild and sweet Christian life. *Jesse J. Anglemyer,*
Pastor Eagle Creek Church of the Brethren

CORRESPONDENCE

MENNONITE CHURCH, BUTTERFIELD, MINN.

"Thanks be to God for His unspeakable gift. 2 Cor. 9-15." This wonderful gift is Jesus Christ our Saviour.

Our Easter Sunrise service was very well attended. Rev. C. Wall, Bible School instructor of Mt. Lake, gave the message. Many people gathered around the Lord's table to partake of Communion. This is to remind us of the suffering and death of our Lord and Saviour, Jesus Christ. Our church sponsored a young peoples' rally in April. It was a day of rejoicing, since we are still living in the day of Grace. Two young men, one from Ireland and one from Rome, Italy, were the guest speakers. These men came from the North Western Bible School at Minneapolis. Two young girls (twins) from the state of Pa. furnished splendid music. Our Uncle Daniel Hubin, one of the oldest members of our church, who has been a shut-in all winter suffering from shingles is now able to be outside again, to enjoy the nice sunshine.

God sent us a wonderful rain just when we needed it. To Him be all praise, honor and glory. Crops look very fine.

Rev. Thiessen of India showed his pictures. It makes us feel sad to see how people there will torture their bodies, hoping to gain salvation by doing so. *—Mrs. Ted Lincheid*

* * * *

MENNONITE CHURCH, MEDFORD, OKLA.

On June the 2nd our church had a very important day. In the morning the Lord's Supper was observed with a good attendance. Rev. J. M. Regier conducted the service. In the afternoon our Pastor, Rev. A. G. Schmidt, was ordained as Elder by Elder John Lichti assisted by Elder J. M. Regier, Hillsboro, Elder H. Miller, Deercreek, Okla., Elder H. Harder, Enid, Okla., and Rev. Menno Kliewer, Cordell, Okla. We hope and pray that through this event our congregation and community may be still more richly blest and that we all may have been drawn closer to Him who is the Head of the Church—namely, Jesus Christ our dear Lord and Saviour.

—Corr.

Findings of the Interfaith Conference on Unemployment

Washington, D. C., June 4-6, 1940

Unemployment is a dreadful scourge and a social sin. It is a major cause of war, and poverty and an indictment of our society. Yet most of us have been indifferent and irresponsible in our attitude toward this most critical problem.

The moral effects of the continued unemployment of nine million or more workers are evident. Enforced idleness demoralizes personality, makes it impossible for families to live normal, healthy lives and prevents their participation in community life. These conditions must now become the common concern of the nation. The religious bodies must supply the moral dynamic for changing them.

Unemployment must not be continually relieved—it must be abolished. It is the plain duty of the religious bodies to demand a thousand times more loudly than ever before that the necessary steps be taken to use our great resources and to work out procedures in accord with democratic principles.

Solutions cannot be found without individual and social sacrifice. The employed, the fortunate, must identify themselves with the unemployed, and be willing to make sacrifices in order to bring about the abolition of unemployment. Only high spiritual attitudes will bring justice. The moral will should be expressed effectively in terms of right social relations.

It is imperative that just social relations be attained, because economic desperation will lead many well-meaning citizens of all classes into great temptation. When people are confused and embittered, not knowing where to turn, they seek scapegoats, thus arousing race hatreds. People haunted by insecurity are most likely to become the easy prey of ruthless leaders, including would-be dictators who make large promises but take away liberties. In these times of emotional stress it is doubly necessary to emphasize democratic procedures and rights.

Whatever may be the needs of national defense, stimulation of industrial activity through the production of arms will not provide a permanent method of abolishing unemployment. This has been declared by the many speakers mentioning the subject at this Conference. Indeed, some have warned that long and increasing production of armaments threatens the production of consumers' goods, and thereby lowers the general standard of living. It is clear that we must all search for sound methods that promise more constructive economic results. The religious bodies have a vital interest in what is socially constructive; in reconciliation and healing; in the arts of peace. Elimination of unemployment requires social thinking of a high order, and social collaboration to work out the plans and put them into effect.

To that end, there should be a continuing com-

mission, composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, religion. We hereby call upon the national organizations in these various fields to come together to form such a commission. For enforceable and coordinated action by the organized social forces of the country, governmental leadership is necessary. Government, we strongly recommend, should call these organizations together for devising cooperative, democratic measures to solve the unemployment problem.

Religious bodies dare not escape their responsibility to educate, with the aid of informed laymen, in regard to the moral and social aspects of such questions as have been here discussed, including: the kind and degree of taxation; the relative emphasis upon voluntary and upon governmental leadership; the role of cooperatives for purchasing, credit, marketing; the possibility of setting up democratic economic planning; the importance of preserving religious and civil liberties; the need for new social inventions to deal with new conditions.

These questions should be taken up in religious assemblies, should be considered by the religious press and study courses. They all have religious aspects and implications, and require study in an atmosphere which religious bodies are peculiarly prepared to supply.

Exit Bertrand Russell

The whole Christian world owes a debt of gratitude to Bishop William Manning, head of the Episcopal Diocese of New York, for his vigorous and successful protest against the appointment of Bertrand Russell, the learned college professor and philosopher and advocate of promiscuity in the marital relation, with pre-cohabitation of college youth, and other moral laxities, as professor of philosophy of City College, by the Board of Higher Education of New York City.

The appointment, defended in the name of "academic freedom," was a shocking affront to the moral sense of the entire community, if not the entire country. Bishop Manning dragged the appointment out into the light and brought to his support many other Christian agencies, Protestant and Catholic, civic, educational and political, in opposition to the action of the Board of "Higher" Education. It was an example of "the higher they climb the harder they fall."

This 68-year-old eminent philosopher, twice divorced and three times married, an advocate of free love and a derider of the moral code, was finally dispatched by Mayor LaGuardia by striking the item of his salary from the budget appropriation. But the annulment of the appointment, subject to appeal, by Supreme Court Justice, John E. McGeehan, is worthy of acclaim and should establish a precedent for similar appointments in the future.

The Justice lays down a principle which has long been applied by reformers to all social evils, that the more "respectable" they are made by legality, location, environment, adornment and operation, the more dangerous they become to susceptible youth and subversive to society.

Justice McGeehan states, "The personality (eminence, respectability, cultured, high placed), of teachers has more to do with forming a student's opinion than many syllogisms. A person we despise and who is lacking in ability cannot argue us into imitating him. A person whom we like and who is of outstanding ability does not have to try. It is contended that Bertrand Russell is extraordinary. THAT MAKES HIM THE MORE DANGEROUS."

This goes for institutions as well as for men, no matter by what name they are called. A store, tavern, inn, lounge, as a place where intoxicating liquors are sold, is worse than a saloon, and the more "respectable" such an "emporium" is, the more dangerous to youth and subversive to society. You cannot disguise, disinfect or deodorize the devil by sprinkling him with holy water or dressing him in white. "For Satan himself is transformed into an angel of light." So it is of men, measures and institutions which scatter evil—the better the worse, the whiter the blacker, the more decent the more dangerous, the more decorous the more damnable.

Imagine American youth getting the philosophy of life from a foreign professor whose book on "Marriage and Morals" advocates companionate marriage for college youth of both sexes. To quote: "For my part, while I am quite convinced that companionate marriage would be a step in the right direction, I do not think it goes far enough.

"I think that all sex relations which do not involve children should be regarded as a purely private affair . . . Relations involving children should be permanent, if possible, but should not necessarily on that account BE EXCLUSIVE . . . I am sure that university life would be better if MOST university students held TEMPORARY childless marriages."

This "philosophy" would consign our delicate and virtuous daughters to temporary marriages to students while in college, in order that "the sex urge would not interfere with the student's work, "to be disregarded as "damaged goods" after graduation.

No wonder after reading one of Bertrand Russell's books, the Judge that rendered the decision said, "I had to take a bath."

The New York Times editorially suggested that in the interest of harmony and to avoid further controversy Professor Russell should have withdrawn his name. The defender of Academic Freedom writes to the Times to say, "This to me (his resignation) would appear immoral!" —PROGRESS

« « JOTTINGS » »

SWIFT CURRENT, SASK., JUNE 11, 1940

—*EDITOR—THE MENNONITE:* Churches in the U.S.A. are reporting about Summer Bible Schools being in progress. Our public schools in Canada do not close until the end of June, consequently we cannot have the children before that time. A great amount of preparatory work, however, is under way for a real time of blessing to be scattered among the many children of our community. This is the third year this kind of work is being done here, and results have proven beyond doubt that this is a very valuable phase of the Lord's work in the Swift Current district. We already have 24 prospects for teachers, who will let the Lord use their gifts in 16 different schools, bringing the Word of God into the holidays of some 300 children. Who can say where such blessing may end? We solicit your prayers for this work. —*Isaac Epp.*

—*Second Church, Philadelphia.* — *PASTORAL* MESSAGE: Imagine what Philadelphia would be like without any children. That would certainly be a "black out" for our city. Children are little rays of sunshine who help to make this dark world a little brighter. Jesus, who is the Great Friend of children, wants each child to come to Him to receive the light which the child is to cary out into the world. —*Bulletin.*

NOTES FROM EASTERN DISTRICT

The 45th Annual Convention of the Young Peoples Union is history. The Officers for 1940-41 are as follows: President, James Gerhard; Vice President, LeRoy Weidner; Rec. Sec., Thelma Spaeth; Treas. John Boser; Mission Secretary, Ruth Boorse; Jr. Supt. Miss Catherine Niswander of Phila.; Int. Supt. Norman Geissinger, and Pastor Counsellor, Rev. A. J. Neuenschwander. The Mission Project for the year: $75.00 toward the education of Ernest Harder of Fernheim, Paraguay, a student at Freeman Junior College; $125.00 for the support of a Spanish War Orphan; $100.00 for the Retreat Ground. It was also suggested that each Society buy at least one Bible in a foreign language to be sent to a Missionary. —*Bulletin, First Ch., Allentown, Pa.*

—*Mountain Lake, Minnesota.*—A four-day Young Peoples' Retreat was held at the local Bible School, starting Sunday the 9th. About 125 were in attendance. Rev. Walter H. Dyck of Beatrice, Nebr., an outstanding young peoples' leader in his territory; Prof. Gerhard J. Toews of the Freeman J. College music department, Rev. William Schobert of Jeffers, and Mrs. H. M. Fast of Clarissa made up the teaching staff. Rev. A. E. Patterson of Mankato gave a special lecture on "How to Reach the Unevangelized through the Sunday School."—*Mt. Lake Observer.*

—INSTITUTE OF INTERNATIONAL RELATIONS, now in session at Bethel College and Newton, Ks. is well attended. The day sessions and round tables are held in the college buildings, the larger evening session at the Newton City Auditorium. The speakers are masters of their subjects and seem to succeed better than ever to present them in a practical intelligent manner. So far Messrs. Gerig, Inman, Mullin, Streit and Anna Seesholtz have spoken. More next week.

—*BLUFFTON COLLEGE.*—The commencement exercises are over. President in his baccalaureate sermon addressed the former graduates as well as the class of 1940. He emphasized the need of a thoroughly Christian life, pointing out three phases: (1) belief and trust; (2) clean personal living; (3) correct social relationships. Service should be prime aim. His final exhortation was "Have faith."—At the commencement 24 graduates received their A. B. and 4 the B. S. M. (Bachelor of School Music) degrees. Four others will receive their diplomas at the close of the summer school, making the splendid total of 32 graduates.—Miss Carol Cookson had the distinction to reign as queen at the May Day festival, Miss Helen Stonehall as maid of honor, and Mr. William Snyder as the queen's escort.—The rendition of Shakespeare's "A Midsummer Night's Dream" was another feature of the closing days.

—*First Mennonite Church, Newton, Kansas.* —Upon invitation of their genial elder and wife, *Rev. and Mrs. J. E. Entz,* about 175 young people of the church assembled at their quiet rural home Monday evening, June 10, for a social get-together. Games were played on the green lawn, songs with orchestral accompanyment were enjoyed, and a couple of short addresses were given. Remembering that this was the wedding day of the host couple, the group sang the favorite German hymn of praise, "Lobe den Herren, den Maechtigen Koenig der Ehren," and Rev. Entz gave the closing prayer.

—*Rev. Ervin Albrecht writes:* We have established our temporary address at Cleveland, Kansas.

—In a large part of the eastern two thirds of the State of Kansas prospects for a good small grain harvest are as promising as they have ever been. The comparatively few barley fields are already being harvested. The wheat which in many, many fields stands around four feet or higher is filling up well and will be ready for harvest in a week or ten days. May God grant that other sections of our country with Mennonite settlements and others that have had scanty crops for some time may also be blessed with better ones.

—*First Church, Reedly, Calif.*—Prof.Luke Horsch was guest speaker Sunday, June 16. His visit was in the interest of Peace and Bethel College.

— *Freeman, South Dakota.*—The hot wind for a few days last week discouraged the people. Grain began to suffer and a few more hot days would have meant another crop failure but Monday clouds covered the sky and we had a wonderful rain of about 2½ inches or more, it varied in different localities. Had another rain yesterday. Now the people have new courage and a fair crop is the big hope of the farmer. —*Freeman Courier, June 6.*

— *Brother Ted Claassen* who is our representative in the relief work in Europe reports that he is still in London where he finds much to do, and that he is well.

— *Bethany Church, Freeman, So. Dak.*—Missionary and Mrs. P. W. Penner are expected to be in our church Thursday, June 20. On the previous Monday and Tuesday the pastor took them up north into Spink and Beadle counties.—On Thursday and Friday all candidates for baptism are to call at the parsonage for examination.—The work of our Daily Vacation Bible School was most heartening. 81 children were enrolled. Of these 63 had perfect attendance.

— *Johannestal Church, near Hillsboro, Kansas.*—On June 10 *Rev. and Mrs. John A. Ewert* entertained a group of relatives and friends at a supper in their home to help them celebrate their silver wedding. Then at eight on the same evening the congregation assembled with them in a service at the church, to give thanks to God for his blessings. Rev. J. M. Regier, the pastor spoke. — On the Sunday preceding the church observed Communion service.

— *The Kansas S. S. Convention* held at the Eden Church near Moundridge, Kansas, was attended by a large crowd. Rev. D. C. Wedel, president, opened the meeting and presided at the afternoon session. Mr. J. J. Siemens, Newton; Mrs. Gerhard Friesen, North Newton, and Miss Elizabeth Nickel, Hillsboro, each discussed some phase of the theme, "How to Attain Greater Bible Knowledge." At the evening session Walter Flickinger, vice president, had charge. The Lorraine Ave. Church, Wichita, presented a drama, and Rev. C. H. Dirks, Hutchinson, spoke on, "Deeper Bible Knowledge—Jesus, Savior and Lord."

— *Second Church, Beatrice, Nebr.*—Sunday, June 9, Rev. C. H. A. van der Smissen spoke to the Sunday School. In the afternoon a S. S. picnic was enjoyed in Chautauqua Park. The care taker's wife once said, "We never have to worry after the Mennonite group has been here." Let us again try to be worthy of such praise. —*Bulletin.*

— *Grace Church, Landsdale, Pa.*—Pentecost Sunday eight young people and two young married couples gave expression of their faith in the Lord Jesus as their personal savior from sin and were baptized.

Treasurer's Report of the Home Mission Board of the General Conference for May, 1940

Bethany, Henderson, Nebr., $45.51; Eden, Inola, Okla., $10.30; First Altoona, Pa., $13.50; Hopefield C. E. (for Rev. D. B. Hess), Elyria, Kans., $10.00; Pacific Conf. (Princ. and Int.) $20.00; Bethel College Church, North Newton, Kans., $24.32; Salem, Freeman, So. Dak., $100.00; S. S. Wisner, Nebr., $8.80; Bethel Church, Mt. Lake, (Susie L. Friesen Estate) 500.00; Johannesthal S. S., Hillsboro, Kans., $14.69; Immanuel, Los Angeles, Calif., $22.50; New Hopedale, Meno, Okla., $22.15; Bethel Deaconess Institution, Newton, Kans., $8.20; First, Deer Creek, Okla., $13.72; First, Chicago, Ill., (for Elsa Grantland) $8.00; Salem, Freeman, So. Dak., $50.00; First, Aberdeen, Idaho, $5.00; First, Berne, Ind., $161.25; Bethel, Fortuna, Mo., $10.06; Mennonite Church, Helena, Okla., $6.41; First, Geary, Okla., $7.68; Pacific Conf. (Princ. and Int.) $20.00; Mrs. Frieda Regier Entz, (From Ladies Organizations), Newton, Kans., $42.50; Bethany, Norwick, Kans., $26.51; First, Mt. Lake, Minn., 32.36; First, Allentown, Pa., $20.44; San Marcos, Paso Robles, Calif., $11.84; Fairfield Bethel, Hitchock, S. Dak., $3.00; Mennonite, Pulaski, Io., $11.50; First, Monrow Wash., $9.49; First, Phila,, Pa., $16.63; Zion, Elbing, Kans., $55.30. Total—$1311.66.

SPECIALS: Middle Dist., Y. P.s Union, for Swift Current project, $36.01; Eastern Dist., Int. C. E. Union, for Boys Home in B. C., $55.89.

Grand Total:—$1403.56

DISBURSEMENTS:

Vouchers drawn for salaries, taxes, relief, loan etc., $1803.81. All receipts gratefully acknowledged.

Respectfully, J. J. Plenert, Treas.
429 Knorr Street, Philadelphia, Pa.

PACIFIC DISTRICT CONFERENCE

Dear Brethren: Following is my treasurer's report for the period Feb. 17th up to June 1, 1940:

For Pacific Conference: First Menn. Ch., Upland, Calif., $26.75; First Menn. Ch., Reedley, Calif., $55.20; First Menn. Ch., Aberdeen, Idaho, $44.96; S. S. First Menn. Ch., Aberdeen, Idaho, $100.00; Menno Church, Lind, Wash., $31.50; Grace Menn. Ch., Dallas, Ore., $13.20; First Menn. Ch., Pratum, Ore., $60.28; Gen. Conf. Home M. Treas. Philadelphia, $320.00; San Marcos Menn. Ch., Paso Robles, Calif., $14.08; First Menn. Ch., Los Angeles, Calif., $24.17; Rev. Harley King, Colfax, Wash., $5.00.

For Portland Mission: First Menn. Ch., Deer Park, Wash., $18.52; Intermediate S. S. Aberdeen, Idaho, $2.31; Menno Choir, Lind, Wash., $10.00; First Menn. Ch., Pratum, Ore., $57.88.

The Lord bless these gifts for the purpose they are given.

Respectfully submitted by
Jno. C. Jantz, Treas.

THE MENNONITE

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Rev. J. H. Linscheid Ja 41
Canton, Oklahoma

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE TO SUBSCRIBERS:
Next week is Fourth-of-July Week. According to tradition this paper is not published that week.

Music in the Church and Church School

By Walter H. Hohmann

I assume that the chief function of the congregation is *worship.* God is the supreme factor, and all acts of worship take character from their relation to Him. The three chief features of worship according to D. R. Breed are the following:

First. *God speaks to us through the Scriptures.* The Scriptures held first place in the days of the Jewish synagogue and they ought to hold first place in present day worship. Furthermore the Scriptures demand for themselves first place, in repeated passages. For example; 2 Timothy 2:15, St. John 5:39, Deuteronomy 6:49.

Second. *We speak to God in prayer and praise.* Next to the reading of the Scriptures is praise or sacred song. The Scriptures themselves give praise second place. They indicate very plainly that we are to praise before we pray, that we should always praise, even if prayer be intermittent. The book of Psalms contains much prayer but more praise. The expression "Praise ye the Lord" is oft repeated. The book of Revelation presents the redeemed of God as praising Him in lofty and mighty strains.

Third. *One speaks to us in the name of God.* The minister speaks to us in God's name. Much more time may be given to the sermon than to either of the other two features. I am not trying to indicate the amount of attention but the kind of attention that shall be given to the sermon. Until we establish a proper order of precedence we cannot hope to achieve the best results in our worship services. Praise and worship by the congregation are one characteristic feature which sets the Christian apart from all other religions.

Let us examine some of the great hymn-tunes of the Church since the time of the Reformation, to understand, if possible, what tunes have been found helpful in worship. The matter of usage will necessarily need to be our chief standard of judgment.

Thomas Tallis's *Evening Hymn,* All praise to Thee, my God, this night, and *Old Hundred,* Praise God, from Whom all blessings flow, by Claude Goudimel are, respectively, the oldest representatives of two different styles of hymnody. Notice the flowing freedom and contrapuntal variety of the first tune, as compared to the simple chords and massive dignity of the second tune.

We turn to the Metrical Psalm Tunes and what a wealth of material awaits us. Robert Burns refers to the Psalm Tunes in his *Cotter's Saturday Night* mentioning *Dundee, Martyrs* and *Elgin. Dundee* is found in many of our modern as well as other of the Psalm Tunes. The New Scottish Psalter still contains the three tunes mentioned by Robert Burns. The three oldest Psalm tunes are: *St. Michial* 1543, *Dundee* 1553, and *Windsor* 1553. These tunes are characteristic of their age all being written in common time, in radical chords without melodic embellishment of any kind, one note to each syllable. These *syllabic* tunes continued for more than 250 years. Some of the better known Psalm Tunes today are; *Dunfermline,* with these words, God moves in a mysterious way; *Martydom,* The Lord's my Shepherd, I'll not want; *St. Anne,* O God, our help in ages past, and others.

The German Chorales present still another most interesting group of material. Philip Schaff estimates their number at one hundred thousand. Of this number about ten thousand became classical and about one thousand are of practical and permanent value. Perhaps the most famous of the chorale tunes is *Ein' Feste Burg ist unser Gott.* Philipp Nicolai gave us the tune *Nicolai,* which today is spoken of as the *King of Chorales.* We sing it to the words, O Holy Spirit enter in. *The Queen of Chorales, Herrnhut,* with the words, Wake, awake for night is flying, is also his composition. Another very singable tune is *Lobe den Herren.* Still others are; *Nun Danket alle Gott,* by Johann (Crueger); *Liebster Jesus,* by Johann Ahle; Gott ist gegen*waertig,* by Joachim Neander; *Passion Chorale,* O sacred Head, now wounded, Hans Leo Hassler and harmonized by J. S. Bach; *Innsbruck,* The duteous day now closes, Heinrich Isaac and harmonized by J. S. Bach; *St. Theodulph,* All glory, laud, and honor to Thee, by Melchior Teschner. Many other chorales come down to us which are all of a stately and dignified character, possessing vigorous strength and far removed from a weak or sentimental melody. The chorales are well suited to unison singing.

In the eighteenth century we find the beginnings of English hymnody and also a new departure in hymn-tune music away from the psalm tune. The modification of the old syllabic tune commenced soon after the time of Watts. In Charles Wesley's time this style of hymn-tune was used quite extensively. Methodism helped promote these newer tunes by creating a demand for congregational singing as the Luthern Reformation had done in Germany. The new tunes are more flowing and melodious and not so rugged. Practically all tunes introduce the passing note. The passing note is indicative of both advance and decline. The old fashioned fuge tpye of tune which was used prior to the Reformation makes its reappearance. *Antioch*, Joy to the world! the Lord is come, and *Lenox*, Blow ye the trumphet, blow! found in many modern hymnals, represent the better fuge type of tune. The change in form from the old syllabic style appears in such tunes as *Wareham*, 1738 by William Knapp, to the hymn, Great God, we sing that mighty hand; *Arlington*, 1762 by Thomas Arne, to the hymn, Am I a soldier of the cross?; *Rockingham Old*, 1790 by Edward Miller, to the hymn, When I survey the wondrous Cross; and *Duke Street*, 1793 by John Hatton, to the hymn, Jesus shall reign where'er the sun.

The hymn-tune still needed more perfection. An American, Lowell Mason (1792-1872) was very influential in bringing still more perfection into the hymn-tune. The harmony of the hymn-tune is now more varied, and while it is sometimes more difficult than in the old psalm-tunes, it is within reach of the members of any congregation whose leaders are willing to make a little effort in their instruction. The melodies are flowing and singable. Breadth is reinstated and warmth is added. All of this, however, with the most worshipful intent. Some of Mason's best tunes are; *Missionary Hymn*, 1823, From Greenland's icy mountains; *Hamburg*, 1824, When I survey the wondrous Cross, and *Bethany*, 1859, Nearer my God to Thee. More than seventy of his tunes are used today in modern hymnals. Lowell Mason's influence in English Hymnody depends not upon any goal he reached, but rather upon the general direction in which he is moving. Others soon followed his lead. Five composers whose names are perhaps greatest in hymn-tune music in the nineteenth century followed his lead. They are: John Goss (1800-1880); Henry Smart (1813-1879); John B. Dykes (1823-1876(; William Henry Monk (1823-1889); and Joseph Barnaby (1838-1896). Two tunes by Goss found frequently in hymnals are: *Arthur's Seat*, Rejoice the Lord is King; *Armageddon*, Who is on the Lord's side?; *Crucifer*, Mighty God while angels bless Thee, and Regent Square, Look ye saints the sight is glorious, are excellent tunes by Smart. Dykes of course is remembered for his tune *Nicea* which is associated with words *Holy, holy, holy, Lord God Almighty* by Reginald Heber and is the greatest adoration hymn in the English language. There are few tunes that are greater favorites than *Eventide*, by Monk, to the words *Abide with me*, by Henry Lyte. Barnby is perhaps best remembered by the tunes "Merrial" to the words "Now the day is over" and "Laudes Domini," to the words "When morning gilds the skies."

As was stated at the beginning of this article, in the Christian religion *prayer* and *praise* by the congregation are characteristic features which set it apart from other religions. These men were instrumental in establishing a form of the hymn-tune in which all that is best in sacred song is reverently cherished and employed in order that it may aid the congregation in the *praise* portion of any worship service.

Other hymn-tune composers of the later nineteenth and early twentieth centuries followed the lead of these men in the style of hymn-tune composition.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

East Freedom, Pa., April 8, 1940

Members of the Home Mission Board, and Friends:

As I write this report it is very dark and dreary here at Smith Corner, the snow is about all gone but in its place we have mud, and more mud. We are having April showers, and for a while our meadow below the church was a lake, snow melting up in the mountains along with heavy rains made so much water that the creek beds could not hold it.

During this quarter one could see the hand of GOD working, and I think it has been one of the outstanding quarters since our coming to Smith Corner, which will be five years the first of May. Now I would not have you ignorant, brothers, concerning the work here. God works and so does satan, and I guess I ought to be glad because when He is busy, satan is losing, and that means God is winning.

I have had many experiences this past quarter in personnel work contacting many of those who were indifferent and it was worth the effort. Our two deacons and myself visited those that were not connected with any church, as well as our own members that have not been attendant. This was never done here before, and the people seem to like it.

The first month of this quarter the weather was very bad, some of the lanes had as much as eight feet of snow in them, the weather being around zero to eighteen below. This does not serve to better the attendance in the church service. However, in February and March it was a little better and the attendance came up.

For the first time since our coming here death struck, taking one of our young men very suddenly. His home was about one mile from the main highway, and the road conditions were so bad that the undertaker had to have the body taken to the main road the next day in a sled.

This is really a peculiar people in some ways, there are any number of folks who never go to Church at all, but on the day of the funeral for the above mentioned young man, they came from far and near, you see there was no funeral here for years so they came, ninty-three cars, and over four hundred and fifty people.

While death and sorrow strikes one place, happiness is at another, and as most of you know the preacher must laugh and cry to suit the occasion. Two of our young people were united in marriage just about the same time.

It has been the custom here for years to hold services twice a year before communion, for one or two weeks, but last fall we decided to wait till spring after the roads were in good shape and the weather was warm, however, the nearer Easter came the more I felt that we should put forth some extra effort to win souls for the Master, so I took the matter up with our deacons and they felt the same way, as a result we held services during the week before Easter, and now we are all glad we did because we were well paid for our efforts, there were about fifteen confessions, some in tears; we were I believe on the highest spiritual plain since our coming here, we praise GOD for this, and pray that He will keep all of us ever on the right road. Rev. Willard Claassen spoke for us one night during our services. I filled the pulpit myself all the other nights. (Tonight there are a number of us going to Altoona for the service, Brother George Gregor is preaching)

Sunday School attendance average 48, offering $2.43. Morning worship about same. Y. P. Meeting every Sunday evening, interest is good, evening worship attendance also good. Mid-week attendance about thirty-five, studying from Matthew; Brotherhood and ladies aid, monthly interest and attendance good, 45 at last meeting.

Thanking you for all your interest and the support given here I am,

Sincerely Yours,
John S. Raugh

FOREIGN MISSIONS

P. H. RICHERT, Secretary

LAST DECADE 1930 - 1939

Last decade for us was memorable. The Basna Church began experiencing God's glory afresh. He laid His hand upon us in a mighty fashion in Prayer, in the Holy Spirit, in Ingathering. The church became rooted in worship, in teaching, in discipline, in organization, in tithes and offerings, in the Word of God, in Ingathering. Church leaders were developed through growth in service. In 1930 the church numbered less than 400 adults. When 1939 came to a close it numbered about 1200. The church was awakened, and the heather of men's souls was on fire. God was working through several missionaries there stationed.

WHAT OF THIS DECADE?

The beginning of this decade finds us in Janjgir. I am convinced that if God's power desends upon us in a similar way, even more marvelous results will be accomplished here. I am also convinced that it was the prayers of friends in the homeland which helped to precipitate the dews of grace and holiness so that the showers of blessings were rained down. WILL YOU PRAY, you who read this?

WHITE HARVEST FIELDS

I was leaving Janjgir on a 150 mile bicycle trip. Three days before I left a worker 12 miles from the North came saying he had a family desiring baptism. On the night preceding my departure came another worker 12 miles from the North West telling of a family wishing baptism. They had questions—could the 18 year old daughter, if baptised, find a suitable husband? Could the children enter Mission Schools?

While absent, there came a young Brahmin from a village to the West, stating his firm determination to receive baptism. My wife sent two workers to his village at his insistence. They were met by a band of Brahmins carrying sticks, demanding, "Why are you stealing away our lad?" The workers replied, "He came to us. He is 22 years old, is married, and begs us to become a Christian." Returning home, a fourth case came to my office. He was from a village 12 miles to the South West. He had wandered into one of our Bible Teaching Camps, had come under conviction, and came to the bungalow insisting that he wanted baptism.

On all points of the compass the fields seem ready for harvest. What holds these back? Among many reasons is this: Christians themselves when confronted with seeking non-Christian relatives and acquaintances say, "I'd advise you not to come." Why?

FEARFUL OF COSTS

When they accepted Christ, they lost their entire inheritance of fields, and houses. They went pennyless. They had to live on starvation diet. They suffered scorn and scoffing. They were despised. Their wives ran off unbaptised with the children. They lost their jobs, and chances to earn. They were denied the privilege of using water from the village tanks, and of bathing in them as previously. So these "our" Christians hesitate to see their relatives with some means of livelihood leave a bankrupt hopeless Hinduism to accept the riches that are in Jesus Christ, passing through the dark valleys of suffering in order to gain these riches.

YOUR FELLOWSHIP IN PRAYER

When the Early Church prayed without ceasing, Peter was released from prison. I plead with the Church in America to pray for Christians here in the prison house of fear, indifference, lack of deep faith, selfishness. Pray for me. Pray for all missionaries in Janjgir. Pray without ceasing through the months and years of this decade,—and watch the great work of our Lord and Saviour, as He answers these prayers in the years ahead.

CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN SERVICE

J. H. Graber, Freeman College

Choosing a vocation is a problem that taxes the minds of youth, and yet is often done in a haphazard manner.

Willis A. Sutton, superintendent of schools, Atlanta, Georgia, relates his experience in making his choice, which is typical of the conflict that goes on in the minds of youth, but not so typical in the manner in which it was solved. He says, "When I saw my father picking blades of corn, I would say, 'I must be a farmer.' When I rode to town and saw the bridges we passed over, I would say, 'I have to be an architect or builder.' When I saw how much the congregation liked my uncle who was a Baptist preacher, I said, 'I just got to be a preacher.' When I would ride around with another uncle, who was a country doctor, and saw how he was adored, I would say, 'I must be a doctor.' Then I wanted above everything else to write a book. I had thousands of things I wanted to do. I couldn't decide.

"Before graduating in June, Father wrote me in April, 'You must decide before June. 'He wrote me a long letter, stating arguments for and against certain choices. I took these arguments, added some of my own and placed them in two parallel columns.

"Then being religious, I knelt down, with the shades drawn, and tried to decide what I was going to be. I wanted to be a lawyer; I wanted to be a doctor; I wanted to be a preacher; I wanted to be an architect; I wanted to write my book.

"About that time the shade fluttered and light came in, and there seemed to be a voice that said, 'Would you like to do them all?' I said, 'I would.' 'I can tell you how to do every one of them.' I said, 'How?' 'Just be a teacher. Some boy will write your book. It will be better than any book you ever thought of. Some girl will paint your picture, and another will give it veracity. Somebody else will be a doctor, and somebody else will be the lawyer. Just be a teacher'."

This was a call to Christian service, perhaps as much as the call that came to Joshua,when God called him to lead the Children of Israel into the Promised Land, after Moses had completed his Life's Work. A choice where God's Will is dominant, is the proper choice; whether it be to teach, preach, or follow the plow.

A great many factors enter in to make a choice as above described possible. The most prominent perhaps are the influence of the home, the church, and the school. It is a tragedy however that the home often fails to shoulder its share of responsibility and tries to delegate it to the school; that the influence of the church only reaches a small percentage of the youth, and that the schools are often taught by teachers who only have an intellectual preparation.

Are we as homes, churchs, and especially christian schools meeting our responsibility properly?

A LETTER

Dear Editor:

The Ohio Committee of the F. O. R. is planning a Regional Christian Pacifists Conference to be held at Bluffton College, Bluffton, Ohio, July 15-21.

Muriel Lester, Secretary of the International Fellowship of Reconciliation (the Jane Addams of London), has accepted our invitation to be present for the entire week. We have also invited Harold Fey, formerly Executive Secretary of the National Fellowship of Reconciliation, and Harold Gray, author of *Character Bad,* and a number of lesser lights. We are very anxious to have as many of our Mennonite people be at that conference as possible. The cost is seven dollars for the week which includes meals, lodging, use of buildings and registration. Delegates will bring their own linen and blanket.

Will you please insert a note in *The Menonite*, giving publicity to this conference. Any of our young people who are interested can receive further information by writing to Carl J. Landes, Mid-West Secretary of the Fellowship of Reconciliation, 720 West 26th Street, Chicago, Illinois.

Thanking you for your cooperation in this, I am,

Sincerely, Carl J. Landes

The Institute of International Relations

This Institute which was carried on in a ten-day session at Bethel College and Newton, Kans., closed last Friday night. It was generally adjudged to be the best held so far, in attendance, in the interest evinced by those attending, and the worthwhile information that was disseminated. More than 150 were regularly enrolled, teachers, ministers, representatives of organizations, business men and others. Six to eight hundred attended the evening sessions in the Newton auditorium. Fifteen different religious affiliations were represented. The series of night lectures was brought to a fitting close and climax by Miss Muriel Lester in her stirring address entitled "Religion and War." We quote a portion of it as published in the "Evening Kansan":

The audience listened spell bound as she told them that war and living religion are incompatible, that to try to join them is a thing impossible of accomplishment. "Christ has told us," she said, "that one cannot overcome evil with evil. No more can we overcome war with war. If war is cancerous, are we going to cure it by having a cancer ourselves? If Europe is in a fever, are we going to cure her by taking the fever, too? Even though in Hitler we may see our own sins dramatized and shudder at the terrifying sight, we should stop to realize that that same evil, greed, fear, cruelty, is after all within ourselves and the body politic.

"We no longer pray or read our Bibles as we did fifty years ago, we think we no longer need those things in our lives. Are we then, wiser than Jesus, for he needed to pray. Do you suppose that has anything to do with the fact that 1 out of every 22 persons in New York State either has been or will be confined to an asylum for the mentally ill? When we allow ourselves to be enticed into the torture of debt by alluring advertisements, such as the one, "Travel on credit" that I recently saw on a train in your country, we endure the further torture of knowing that we are thus depriving other human beings of the bare necessities. Why did a taxi-driver in New York City decry the men standing in a bread line by saying, 'They're just lazy, they could find work if they'd look for it'!? It was because he was ashamed that he and other men have let such things happen. That was why he lied. We lie when we are ashamed. I have seen young men in East London where I live willing to commit suicide because they couldn't find work and felt they were keeping food from the other members of their families. We must recognize our failings and discipline ourselves to correct them.

Just talking religion, just singing beautiful old hymns is blasphemous until we put our sentiments into practice. It's blasphemous to rush from church services to the making of poisonous gas. I am told there is a gang in New York City, known to the police, which is willing to commit murder, any murder, for $25.00. We are willing to take $25.00 for our scrap iron and oil, to be used in mass murder; while the hate of the world is foccussed on Japan, we gain the profit. You see why I am so deeply disgusted with the war system, and our bondage to big business?

Investigation of Red River Valley Land Project

As reported recently in *The Mennonite* several Brethren from near Newton and vicinity then made a trip to the Red River Valley of North Dakota. A Mr. W. F. Kreiselmaier, farm management agent in North Dakota, had called the attention of Mr. F. H. Reeves, agricultureal development agent of the Great Northren Railway, to a tract of good land in that section that could be bought at a reasonable price. From here on we quote from a report of the investigation group:

"Mr. Reeves lost no time in bringing this information to our General Conference Colonization committee. Since they were not in a position to act and the matter was urgent due to the fact that North Dakota has a law that corporations can keep land only a limited number of years and this time is about up, and also that these values are rapidly being picked up, the undersigned group went to investigate the proposition. Mr. Reeves and Mr. Kreiselmaier assisted us very generously in this undertaking.

The land lies in the Red River Valley, "the bread-basket of America" as it is rightly called. The land is good, well adapted to diversified farming with a favorable and healthful climate, and not as cold as most people think. Even last year, which we were told was the worst in 50 years, crops were quite good. Besides the common grain crops, corn, flax, alfalfa, sweetclover, potatoes and sugar beets are raised extensively. No one who buys this land at present prices makes a mistake.

The opportunity may not last long, urgency is necessary. If any of our Mennonite folks are interested we refer them to their pastor for more detailed information or to G. Friesen, who acts as the reporter for our group.

J. J. Ratzlaff, Newton, Kansas; P. H. Richert, R. R., Newton, Kansas; P. H. Unruh, Goessel, Kansas; B. H. Epp, Hillsboro, Kansas; G. Friesen, N. Newton, Kansas."

Comment by the Editor: The interest manifested by these brethren in the possibilities of a new Mennonite settlement on good land is commendable and their report is duly appreciated. They did this service voluntarily and were not accompanied by any members of the Colonization Committee appointed by the General Conference.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 7, 1940

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Job 2:1-13 Read 1 and 2

Topic: Integrity Put to the Test

Introduction

The Book of Job is a general debate written in the form of dramatic poetry. Many have wondered how it should be interpreted. Its place is far back in human history (cf 8:8; 15:18; 21:29). Job lived about the time of Abraham. There is no reference in the Book to the deliverance from Egypt, or to the passover. Uz, the place where Job lived, was east of Palestine and in the northern part of the Arabian desert. Job had a reputation for great piety, shown by two references to him in Ezekiel (14:14, 20). The writer of Job, inspired by the Spirit of God, discusses some of the deepest problems connected with God's government of the world. God gave him a message that suffering saints need to hear. He clarifies the imperfect notions as to the relation between sin and suffering, as to why the righteous suffer affliction.

God Permits Satan to Test Job vs 1-8

Chapter 1 reveals the real reason for Job's sufferings in these verses. Satan, a very real person, intimated (1:9-11) that Job served God because he was well paid for it. He boldly asserted that if God would remove the "hedge" about Job, he would renounce Him to His face. God permitted the calamities to come upon Job to prove that he would maintain his integrity even amid all his calamities and suffering. Instead of renouncing God, he fell down and worshipped Him (1:21).

God was greatly pleased with Job (v3) and pictures him as a perfect and upright man. Satan, beaten in his attempts on Job's integrity, sneeringly implies that he feared God only to save his life (v4), and that he would give up his religion in order to save his life. Satan declares that Job has not been afflicted deeply enough yet (v5). With God's permission, Satan goes forth to do his worst in testing Job (vs 6, 7) but he stood the test of the integrity of his faith in God, and his submission to His will.

Job's Wife and three Friends Test Him vs 9-13

Job's wife becomes a source of trial and advises just the course that Satan desires (v9). She may have meant well enough, but surely Satan used her as his medium to further test Job. We need to be watchful lest we unwittingly allow ourselves to become his instruments. Job reveals the loftiness of his religious devotion by meekly accepting suffering as well as prosperity from God's hand (v10). The climax of Job's troubles comes in the debate of his three friends who try to convince him that all his afflictions are the punishment for his wrong doing. Poor comforters they were.

God puts a premium upon tested character. Testings, afflictions, if patiently endured, contribute to our spiritual enrichment of character. These are not a direct mark of God's disfavor. Through them we may learn that there are higher values than financial and physical welfare. God's children often suffer severely and will have trouble, but faith in God's goodness and wisdom brings heavenly cheer.

Job kept his religion in prosperity, a rather difficult thing to do. His integrity amid great affliction, reveals its genuineness. We need a philosophy of life which does not lose sight of God's goodness when sorrow and suffering come. Our conception of the meaning of suffering is an important matter and may have a great influence upon our life. A wrong understanding of this may easily leave one hopeless or in despair and even bitter against God. The message of the Book of Job is needed still.

KILL FEAR

Of course fear is at the very bottom of our present worries. And what an old fork-tail he is! But the worst fear of all is the fear of the unknown. To be aware of a fear and yet not know what it is—that is the very worst terror in the world.

When you feel worried, or fearful, or tense, stop and ask yourself: "Let's get to the bottom of this. What am I worried about? Just exactly what am I afraid of?"

Try to find the right answer. If it is "I am afraid I'll lose my job," then say to yourself, "Well, that isn't so bad. I still have my health. There are jobs to be had. I'll get another." The very act of resolving a question to its rock bottom and finding an answer reduces your fears to an astonishing extent.

Here are eight ways by which you can be a little braver during these troublous days:

(1) Analyze your fears. Ask yourself, "Just what am I afraid of?" When you realize the basis of your fear, you will be on the way to conquering it.

(2) Determine what your next step will be. A soldier who knows where his second line of trenches is, is not defeated.

(3) When your friends talk discouragement, talk encouragement. And you will begin to feel it, too.

(4) Determine how much of your thinking is directed toward solving your problem, and how much of it is going over and over the same thing.

(5) Act as if you were not afraid. Basil King, who wrote "The Conquest of Fear," said "Go at

it boldly and you will find a myriad of unexpected forces coming to your aid."

(6) Don't think about your troubles at night. The Chinese have a saying which goes "If you take your troubles to bed with you, they will multiply like leaves in the wind."

(7) Keep physically fit. The more discouraged you are the more golf you should play.

(8) Remember the present difficulty will pass. Others always have. Follow these and I guarantee instead of being tortured and wrecked you will meet it boldly and courageously—and triumphantly.

—*Dale Carnegie in Christian Evangel*

Report of the Annual Mennonite Sunday School Convention, June 9, 1940

Eden Church, Moundridge, Kansas

Afternoon Session 2:30 P. M.

The convention theme, "Greater and Deeper Bible Knowledge," was closely adhered to throughout both sessions. Mr. Goering, the local song director, sounded the theme by selecting the opening hymn, "Cling to the Bible." By reading portions of Psalm 119 and prayer, the chairman, Rev. David C. Wedel, completed the introduction and opened the convention.

Mr. J. J. Siemens of North Newton presented the discussion of the first topic, "Greater Bible Knowledge through an Adequate Discussion of the Lesson by the Teacher." Quoting the speaker, "The teacher occupies position No. I in the Sunday school. He is the main pillar. If that pillar is cracked the whole structure must of necessity fall. Since the teacher's position is so important, he must draw richly from the Master Teacher. We cannot teach persuasively unless we have experienced Christ."

Mr. Erwin Goering of Moundridge carried on the discussion of securing "Greater Bible Knowledge through an Adequate Discussion of the Lesson by the Pupil." Introducing the subject he stated that if all the training the European youth had received the last years had been directed toward securing greater Bible knowledge, what a different picture Europe would present today. In this discussion the final emphasis was laid on the parents' duty in encouraging Bible study at home and the teacher's in motivating class discussions.

Following a double number of music by the male quartet from the Pretty Prairie Church, Mrs. Gerhard Friesen of North Newton presented a discussion on "Greater Bible Knowledge through the use of Understandable Material." Quoting her introductory words, "We read that part of the Bible most that we understand best. Let us use nature to bring home the eternal truths, as Jesus used nature." Necessity of knowing the geographic setting, the historical background of the lesson, the lack in our Sunday schools of suitable material for the junior and intermediate groups, and lessons on a chronological story of Jesus and also Old Testament stories for this age were emphasized. This topic was very fittingly summarized by saying, "No one should be a Sunday school teacher who does not care to go deeper than skin deep. Love your pupils, visit with them, and learn to understand them. If Christ lives in us, we will draw all men to Him."

The music by the Eden Church Choir afforded an excellent relaxation period for the audience whereupon Miss Elizabeth Nickel of Hillsboro concluded the topical discussions on "What Contributions Can Adequate Quarters Make toward Greater Bible Knowledge?" With greater Bible knowledge as the aim she pictured ideal quarters for a Sunday school: the necessity of separate rooms, adequate warmth in winter, rubber tipped chairs, circular seating, and the assembly room close by; in other words, a separate Sunday school building. Since, so far, there is only one Mennonite church with such a building in prospect, improvements within our reach in the way of moveable screens, burlap mats on cement floors, and minimum noise in passing and conducting will help.

Opportunity was given for an open discussion after each topic. At the business meeting A. J. Regier of the Western District Conference Education Committee introduced the Memory Work Chart for Sunday schools and Christian Endeavors. Rev. A. E. Funk of the Retreat Committee extended a challenging invitation to the Young People's Retreat at Camp Wood. By motion the following officers were declared elected: Pres. Menno Schrag, Newton; V. Pres., Waldo Flickinger, Pretty Prairie; Retreat Committee Member, Rev. A. E. Funk, Hillsboro; Sec. Treas., Mrs. D. P. Ewert, Hillsboro.

One of the resolutions adopted by the Convention deserves special mention. It follows:

Be it Resolved, That the Convention desires to bring to the attention of the General Conference the need for a complete series of graded lessons for primary, junior, and intermediate classes based on the principle of giving the pupil a comprehensive and chronological study of the Bible itself, thereby presenting God's plan of salvation. Be it further Resolved, That a copy of this resolution be sent to the proper General Conference officials.

Evening Session 7:00 P. M.

The evening session, V. Pres. Waldo Flickinger of Pretty Prairie presiding, was purely inspirational. With the reading of I Cor. 3, 11 the way was well prepared for "The Living Christ," a drama presented by the Lorraine Ave. Church of Wichita. The address of the evening was given by Rev. Clyde H.

Dirks of Hutchinson. He spoke on "The Bible Reaching the Depths of Human Experiences." The speaker's own words, "a new heart, a new spirit, a new walk for deeper Bible knowledge" summarized the message very well. With the benediction ended the 56th Annual Mennonite S. S. Convention.

Pres., Rev. D. C. Wedel
Sec., Mrs. D. P. Ewert

Northern District Conference Report

The 48th session of the Northern District Conference has become history. It was held in the spacious and beautiful Bethesda Church at Henderson, Nebr., June 1st to 5th inclusive. Twenty-four churches from five different states, Nebraska, S. Dakota, N. Dakota, Minnesota and Montana were represented by 88 delegates. The reception committee reported over 200 visitors and delegates registered. The Henderson people were most cordial in their reception and the guests were well taken care of in the different homes.

The Conference opened Saturday evening, with a meeting for ministers and deacons, where the high calling and the tremendous responsibility of the ministry was called to mind, but likewise the serious duties of laymen which demand our loyalty and faithfulness to the Church and Kingdom.

On Sunday morning, after a word of welcome by the local minister, Rev. A. W. Friesen, the services were directed especially to Missions. The Home Mission work was ably presented by Dr. H. A. Fast of North Newton, Kansas. He was followed by a sermon on Foreign Missions by Missionary P. W. Penner. We were also privileged to hear Rev. J. J. Thiessen of Saskatoon, Canada, tell us briefly of the progress and the problems of the immigrant brethren in Canada; also expressing appreciation of the work that the conference churches have done and are still doing for them. On Sunday afternoon Rev. J. A. Thiessen, the Conference chairman, delivered the Conference sermon, based on Heb. 8:5. Then followed a brief message by Missionary P. W. Penner on observations from the mission field. They were saturated with a sense of good, clean humor which was well taken. Sunday evening was given over to the Sunday School. Various problems were presented and discussed, bringing up questions, some of which at the conclusion of the period had to be left unanswered.

The Conference Communion service Monday morning was fraught with spiritual blessings, as we were reminded of the sacrificial death of our Lord and Saviour. After this service the Conference turned to the Conference business. The reports of the different committees were quite encouraging and indicated spiritual as well as numerical growth. The work of the Evangelization Committee, especially, merits our material help and prayerful support. They have endeavored to reach and provide spiritual food for isolated groups as well as those formerly established. The groups which have been thus served give expression to a feeling of thankfulness and appreciation for such service. On Monday evening the Y. P. Christian Endeavor program was rendered, besides some fine musical selections. A topic, "Young Peoples' Work in Our District Conference and how it Compares with the Work in Other Districts", was very ably presented by Miss Elma Fast of Mountain Lake, Minn. Then, after a brief message, Rev. Walter H. Dyck of Beatrice, Nebr. proceded to show Retreat pictures. Both the message and pictures were helpful and interesting.

Tuesday forenoon was devoted to Unfinished business and the afternoon to the Women's Missionary program, with Miss Elizabeth Epp presiding. The women constantly manifest a keen interest in the missionary enterprise. Miss Mary Bargen of Mt. Lake very ably discussed the topic, "Was ist meine Aufgabe als Glied des Naehvereins?" Then Mrs. P. W. Penner spoke of her work and experiences in India and Miss Marie Buller related some of her experiences among the American Indians in Montana. Mrs. H. Albert Classen of Freeman in an appealing manner discussed the topic, "How can we awaken more interest for Mission Societies?" In these messages it was vividly brought to mind, how much God's grace and love can do for those who take it as their own. Tuesday evening we were favored with a half hour musical program by the Freeman College Men's Quartet which was followed by an evangelistic sermon by Rev. J. A. Friesen of Doland, S. D., and an illustrated Bible Study sermon on "The Seven Feasts of the Old Testament" by Rev. P. R. Schroeder.

Wednesday was "Young Peoples' Day." The problems pertaining to the youth of our Conference were considered and discussed, with special reference to the problem of peace and our attitude toward war. After a period of games and recreation following the noon luncheon, a Peace talk was given by Rev. Walter H. Dyck and, in conclusion, the showing of pictures from South America by Dr. H. A. Fast in the evening.

The music furnished by the local musical organization and visiting groups was inspiring and an appreciated feature at each session. The weather was hot and extremely dry during the Conference, with a few days of strong winds and much dust. Crops around Henderson were sorely in need of rain. The attendance was good. At the evening meetings the large church was filled.

May the inspiration and blessings that have come to us during this Conference linger with us in the days to come! —*Adolph Preheim, Conf. Sec'y*

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Northern District Young People Plan to Organize

The Northern District Conference is the only district in the General Conference that has no young people's organization. However, plans are now being made to organize.

Out of a growing desire of the yung people to unite, a "Young People's Day" was added to the session of the Northern District Conference, held at Henderson, Nebraska, this spring. The large number of young people attending, and their unanimous vote to have a similar day at next year's conference proved that is was successful.

As yet no definite plans have been made as to organizing. A committee was elected which is to make further plans and present them at the conference next spring, when it is hoped that a definite union will be organized. The personel of the committee is, Carl Friesen, Henderson, Nebraska, Chairman; Stella Waltner, Freeman, South Dakota, Secretary; and Jacob Friesen, Jr., Mountain Lake, Minnesota.

The possibilities of a district young people's retreat will also be considered. Several communities of this district have local retreats, and it has been suggested that they unite into one district retreat. Some missionary project could probably be started, and suggestions have been made as to starting a youth paper.

The churches of the Northern District are widely scattered, and work will be difficult, but "through Christ all things are possible", and it is hoped and prayed that the efforts of these young Christians will be successful. The prayers and suggestions of all who are interested in Mennonite youth will be appreciated.

Stella Waltner

* * * *

Mr. William Juhnke wishes it announced that the date for the Western District C. E. Convention, announced last week as August 18, should be August 11.

* * * *

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Each maid a heroine, and each man a friend!

Trip for Doctor's Thesis

J. Winfield Fretz, a graduate of Bluffton College, who has earned his Master's degree and the degree of Bachelor of Divinity, is now visiting the Mennonite communities throughout the West, (Nebr., Kans., Okla., Calif., Oregon, Wash., Idaho, and South Dakota.)

Brother Fretz is interested in discovering what mutual aid and cooperative activity has been developed in the Mennonite communities. He is also interested in finding out what the attitude of the people is toward the further development of such enterprises.

This material is being used for a Ph.D. thesis at the University of Chicago. Brother Fretz wrote his Master's thesis on "Mutual Aid Among Mennonites." This was published in the *Mennonite Quarterly Review*. The present study is somewhat of a continuation.

To date a great interest has been discovered among the young people, especially, and also among some older folks. Young people, and older people as well, will find it very worthwhile to meet Brother Fretz as he makes this tour of Mennonite communities.

This mutual aid work has been built on the instruction of the Bible, "Bear ye one another's burdens."

Into the Regions Beyond

By Andrew R. Shelly

(Continued from last issue)

Jesus went to the *regions beyond* — the neglected. The fields *are* white unto harvest! People *are* eager for the refreshing waters! There *is* a great work to be done! We *must* send some of our very best men into these areas so that they too might "have life and have it more abundantly."

Jesus was looking to one more *region beyond* — the uttermost part of the earth. His last great concern was to make it clear to His disciples that His love knew no boundary lines: "Go ye into all the world and preach the gospel to every creature."

The question is still asked by some: "Why should the church engage in Christian Missions?" Many pious Christians seem to feel that since we have much work to accomplish right in our own communities all our efforts should be used in that direction. Very briefly I would like to suggest four reasons why I believe in the worldwide mission of the church.

The first reason is because of *the great commission.* Jesus Christ the head of the church, gave the marching orders. Some one has said that this fact should be sufficient to win support for mission work. And so it should! He said, “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” The “harvest field” in our text does not refer to America, or Europe, or Asia, but rather we are to conceive that as meaning the entire human race.

The second reason for believing in the worldwide mission of the church is because it is this conviction which provides the *stimulation of the local church* to higher spiritual levels. While this reason may be less important than the others it is nevertheless a fact that the local situation is better where the people have a burning passion for missions. It is this which stimulates prayer, giving, service, etc.

The third reason is because of the *great need.* According to the best available figures 34% of the world is nominally Christian. If we actually believe that in the message of the redeeming love of Jesus we have the solution for individual and group problems can we deprive others of the spiritual blessings we have received? No, but rather out of a heart overflowing with thanksgiving we should say with the hymn writer—

Were the whole realm of nature mine
That were a present far too small.
Love so amazing; so divine
Demands my life, my soul, my all.

The fourth reason is because of the *great success* of missionary efforts. Naturally here we could relate tale after tale of transformed lives and communities; of men, women, and children who have seen the Christ, of hospitals which have alleviated the sufferings of thousands, of schools which have fitted many for places of leadership, of better living conditions through better methods of farming and the carrying on of the daily tasks of living, and a host of other ways in which missions have enriched the lives of millions.

One need but read the accounts in the *Mennonite* of our own mission activities to be completely convinced of the great results of our efforts in the lands where our stations are located. No one can see the slides and hear the talk of Brother John Thiessen without sitting back and in a spirit of amazement and gratitude say, *“What hath God Wrought”!* And blessing! We *must* go to the *regions beyond* — the uttermost part of the earth.

In closing, I wish to express the result all of this should have upon our lives in the words of a Christian leader: by “Praying—praying—Saying.” It should stimulate us to *prayer.* The request of Missionary Moyer should be made the concern of every Christian. We should “pray the Lord of the harvest, that he will send forth laborers into his harvest.” It should also stimulate us to giving. We must increasingly realize that we are but stewards of what we have and that the Lord *does* have a right to that which really is His own. Finally it should stimulate us to *service.* First this must express itself in our local churches: then as the Lord calls, we should willingly respond with the prophet “Here am I, send me!”

Let us go to the regions beyond — the social outcast, the racial outcast, the neglected, and unto the uttermost part of the earth.

To the regions beyond
I must go, I must go:
Till the world; all the world
His salvation shall know.

“Lift up your eyes . . . look on the fields . . . they are white already to harvest.”

Senior Department

Senior C. E Topic for July 14, 1940

Main Topic: All One Family Acts 2:41-47

I. Worship Service

1. Songs: “The Churches' one Foundation,” “We've a Story to Tell to the Nations,” “Send the Light”
2. Reading of main topic, and prayer
3. Several short readings in line with main topic
4. Offering for missions

II. Leaders Introduction

Jesus prayer “that they all may be one” was realized to a large extent in the early church. The members prayed together, served one another with their spiritual and material gifts.

There is need today for this unity of spirit, for praying and waiting on the Lord, for open eyes to see the needs and willing hands and feet to work at common tasks. We are all one family. Children of our heavenly Father. We need to learn to live as one family where one has the interests of the others at heart, where we mutually love and forgive and serve each other, whether we are black or white, young or old, Mennonites or Methodists, English, American or German. There is no barrier between the members of the family of the Heavenly Father.

III. Suggested Topics for Short Talks

1. “Joint-heirs with Christ” Rom. 8:14-17
2. Gentiles accepted Acts 10:44-48
3. All one body in Christ 1 Cor. 12:12, 13
4. Rules of conduct Eph. 4:20-32
5. The new intimacy John 15:9-17

IV. For Discussion

1. How can we work for the feeling of unity among I. our own church? II. Our own denomination? III. All Christians? IV. Between Christians of different nations?

V. Facts for Study

The amazing thing and yet the natural thing is that Christians who are Japanese have love for those who are Chinese, though the two countries are at war. Sometimes it seems as if they get ahead of us who have a Christian heritage of many years in proving that we are all brothers. We need to think today most seriously on the question, "Am I my brother's keeper." God's love for his children in other lands, China, France, Japan, Russia, Poland, Germany, Spain, England, Italy should bid us his children to prove to them that we are all brothers, who try to understand and help each other. Jesus says, "Other sheep have I, — them also will I bring."

VI. Illustration

Can We Keep the U. S. Out of War?

One of the Speakers at the Kansas Institute of International Relations was asked if it would be of any help if each member of the churches of the Friends, the Brethren and the Mennonites would write to the President, their Senators and Congressmen to work to keep the U. S. out of war. He answered, "It would have a tremendous influence."

Let us act as brothers would act, and use our influence to keep our brothers in the U. S. from killing our brothers across the sea.

The names of our Senators are: Hon. Arthur Capper and Clyde M. Reed. Their address, Senate Office Bldg., Washington, D. C. — If you prefer to write a post card that is alright.

VII. Food for Thought

"O son of man, I have set thee for a watchman".
"Seek peace, and pursue it."

INTERMEDIATE DEPARTMENT

INTERMEDIATE DEPARTMENT

Can Movies Aid Better Living?

July 14, 1940

For Daily Reading:

July 8. Guard the heart. Prov. 4:20-27.
July 9. Imitate not the evil. 3 John 11.
July 10. The mind of the flesh. Rom. 8:5-10.
July 11. Prove all things. 1 Thess. 5:21-24.
July 12. Not the seen, but the unseen. 2 Cor. 10:31.
July 13. Do all to the glory of God. 1 Cor. 10:31.
July 14. Topic. 1 John 2:15-17; Phil. 4:8.

Call to Worship: Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

Prayer Hymn "Purer in Heart, O God"

Scripture Reading 1 John 2:15-7; Phil. 4:8.

Debate "Can Movies be an aid to better living?"

Informal Discussion

Specific questions:

1. Why do hobbies provide better ways of using time than do movies and other shows?
2. Make a list of the factors that determine a happy time for you.
3. Why can one person have a perfectly good time during the same evening while the other seemed to be very miserable?
4. Does a good time depend upon the activity or the person?
5. What makes a Christian good time?
6. Is it proper for a Christian to attend good movies?
7. How can we determine whether a movie is going to be good or bad?
   a. Consult the columns of the movie critic in the local newspaper.
   b. Take notice of the movies endorsed by the Christian Century, the International Journal of Religious Education, and other such journals.
8. Do you think young people could have an affect on the type of movies shown if they would refuse to attend the poor or questionable ones?

Song "Serve the Lord in Youth"

Reading of references (We feel these should be read at the close of your meeting and close attention be given to see if your discussions have followed the Christian line of reasoning.)

Offering

Sentence Prayers, asking God to help us choose the kind of good time which will draw us closer to Him.

Junior Department

Owing to eye trouble the editor could not prepare a lesson this week, but it is hoped that two can be brought next week.

IN MEMORIAM

ANOTHER MENNONITE VETERAN GONE HOME

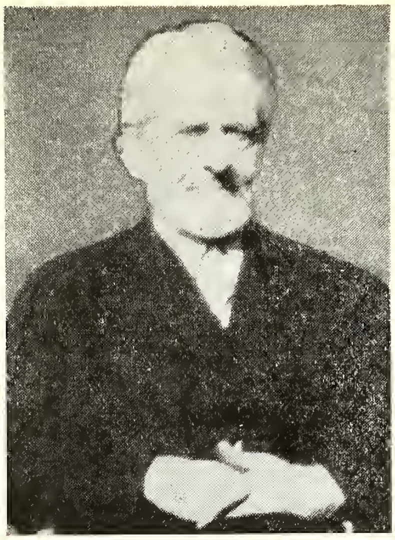
—*REVEREND JOHN ROTH,* former pastor of the Swiss Mennonite Church near Whitewater, Kansas, for 37 years, died at his recent home at Salem, Oregon, Friday, June 7, aged 77 years. Coming to Kansas from the Jura Mountains of Switzerland with his young wife and two children, he finally settled on a farm near Whitewater and worked day and night to provide for their growing family and to make the farm fully their own. God's blessing was with them until they finally had one of the nicest farmsteads in the neighborhood. The departed is a fine example of what thrift and industry can do, and when in a family "bete und arbeite" go hand in hand. — A memorial service was arranged for by his children and relatives in the church he served so long, where Rev. G. N. Harms and H. J. Dyck spoke appreciatively in memory of their neighbor and fellow pastor.

* * * *

KATIE E. FRANKENFIELD passed away at her home, at Perkasie, Pa. June 8th 1940, aged 91 years and 13 days. Funeral services were held the 12th at Coopersburg, conducted by her pastor, Rev. A. M. Fretz. She was a member of the Springfield Church.

* * * *

WILLIS M. HUNSBARGER passed away May 12, 1940, in the Abington Hospital, result of an accident with a tractor while plowing on his farm near Plumsteadville, aged 43 years, 10 months,12 days. Funeral services and internment on the 16th at Deep Run. Rev. Harper of the Plymouth Brethren assisted the pastor, Rev. A. M. Fretz.



REV. BERNHARD REGIER, THE SON OF BERNHARD REGIER, SR., AND ANNA REGIER, was born at Sandhof, Marienburg, Germany on Jan. 1, 1855 and departed this life Monday, June 3, 1940 at the age of 85 years, 5 months and 2 days. On May 20, 1872 he was baptized upon confession of his faith and received into the Heubuden Mennonite Church. April 27, 1880 he was married to Louise Busenitz. To this union eight children were born, four of whom died in infancy. Several weeks after their marriage they migrated with his parents, his brother C. H. Regier, and a few others to America. He deeply loved his new country and often expressed his gratitude to God that He had led him into this blessed land. Arriving at Peabody, Kansas, they were welcomed at the hospitable home of his cousin, Jacob W. Regier. After a few weeks they moved to Newton living in the house back of the present city library until June, 1881. They then moved to their newly built commodious farm home three miles east on 12th Street, where they resided for forty-eight years. Soon after coming to Newton they joined the then but two years old Newton Mennonite Church, of which he was a devoted and active member. He was elected into the first board of trustees. He also served for almost twenty years as song leader, and several years as S. S. superintendent. In the year 1903 he was elected into the ministry. He faithfully served the church, proclaiming Christ the one sure cornerstone of our faith. Rev. Regier has also served in several committees of the Western District Conference. It was a special joy to him that two of his grandsons were called into the Gospel ministry.

To him had been given a special gift of bringing comfort and strength to the sick and aged. For this he drew upon the rich treasure of spiritual hymns and Bible passages stored in his memory. There was much singing in his home, especially at the time of the morning and evening devotions.

In the year 1929 he retired from his farm and moved to Newton. Here he and his beloved companion were privileged to celebrate their golden wedding anniversary on April 27, 1930. Soon after this happy occasion his beloved wife preceded him to the eternal home. His years now became more lonely. Although the devoted loving thoughtfulness of his children did all that was possible to make the fathers' eventide a happy one, he sorely missed the one who had shared life's joys and sorrows with him for so many years. His special comfort was that his oldest son Cornelius lived with him.

About six years ago Rev. Regier found it necessary to submit to an operation, which proved so successful that for a number of years he enjoyed comparatively good health, but some time ago it became apparent that his sojourn here would not be for much longer. Since December of last year he has been bedfast. In all his sufferings he was patient, being fully resigned to the will of his Heavenly Father but deeply desiring to depart this life to be with the Lord. Now he sees Him, on Whom he believed and Whom he served. He has fought a good fight, he has finished his course, he has kept the faith: henceforth is laid up for him a crown of righteousness.

His memory is cherished by his children, Cornelius of the home, Mr. and Mrs. J. J. Regier of Whitewater, Mrs. B. E. Regier, and Mr. and Mrs. G. Entz of Newton, a sister-in-law, Mrs. John Regier, Sr., of Newton, thirteen grandchildren, many relatives, a host of friends and the church he has faithfully served.

At the funeral Rev. J. B. Epp served at the home and the ministers J. E. Entz and A. Warkentin at the church.

* * * *

MRS. ELISABETH KOEHN, daughter of PETER and HELENE KOEHN UNRUH, was born near Moundridge, Kansas, Junly 7, 1878. December 7, 1897 she was married to Gustav D. Koehn, with whom she lived over 42 years. On January 21, 1940, her husband preceded her in death, a little over four months.

In 1898 the family moved to Meno, Oklahoma, and made their home 6 miles from there, where they both spent the remainder of their lives. She transferred her membership from the Garden Township to the New Hopedale Church on coming to Okla. For several years she was threatened with a cancer ailment which she bore in silence until recently when it began to trouble her so that she had to seek relief. A stay at the hospital brought no hopes. After intense suffering, she passed away to be with her Master whom she had trusted in her life. During her illness she would generally ask her visitors to read from God's word and pray with her. She passed away

June 3, 1940, at the age of 61 years, 10 months and 26 days.

She leaves to mourn her departure, her aged mother-in-law and stepmother, who had made her home with them for a number of years, and the following children: Julius and Paul, Meno; Martha (Mrs. Albert Janzen) Billings, Okla.; Hulda (Mrs. Albert Smith) and Wilma (Mrs. Leonard Unruh) both of Meno, Okla., also 10 grandchildren; Rev. Fred. Koehn, Perryton, Texas, is a brother-in-law; D. A. Unruh, Jacob P. Unruh and Rev. John P. Unruh are brothers, and Mrs. David A. Wedel is a sister of hers. Besides there are many other relatives and friends.

* * * *

MRS. ELIZABETH ENSZ, THE DAUGHTER OF JACOB J. AND ANNA GOOSSEN, was born April 20, 1879 at Marion, S. Dak.

Her father was drowned in a flood in the attempt to save some of the relatives who were in danger, before the daughter was born, so she never got to know her earthly father. Her mother then married Mr. William Harms, who became her father and provider. She had the blessing to have her dear mother, who attained the age of 83 years with her till just nine months before her death.

She was married to Abraham D. Ensz April 17, 1898 and thus shared with him joy and sorrow for over 42 years. January 7, 1904, they moved to Okla., east of Meno, where she spent the rest of her days. June 14, 1914 she was baptized upon her faith in Jesus Christ by Rev. J. B. Epp, joined the New Hopedale Mennonite church and remained a true and faithful member.

Wednesday morning, May the 15th, she took seriously ill from which she did not recover. Before and during her sickness she felt that she would not live long and prepared to go to her heavenly home. She breathed her last Sunday morning June 2, 1940, and attained the age of 61 years 1 month and 12 days.

She leaves to mourn her loss, her husband, and the following children: Hulda (Mrs. Peter Wiens) Lahoma; John, Enid, Anna, Mary, Daniel, Henry, Mathilda and Josephine all at home; Elisabeth (Mrs. Abe Koehn) Meno; Helen (Mrs. Edd Pankratz) Hydro; William, Meno and Louise (Mrs. Alvin Frey) Flagstaff, Arizona.

Besides the husband and children she leaves 5 grandchildren, one brother, Jacob Goosen, Marion, So. Dak., one half brother, Frank Harms, Enid, and one half sister, Dallas, Oregon, and many friends and relatives.

Funeral was held Wesdnesday, June 5, conducted by the pastor Rev. H. U. Schmidt assisted by Rev. Seibel, Enid, and evangelist Albert J. Unruh.

The funeral, held June 6, was conducted by the pastor, H. U. Schmidt, assisted by Rev. J. W. Bargen, Rev. H. T. Neufeld, and evangelist Albert J. Unruh.

CORRESPONDENCE

WEST ZION CHURCH, MOUNDRIDGE, KAN.

Our congregation was permitted to participate in a beautiful worship service this morning, June 16. John L. Huxman presented an Everett Orgatron to the West Zion Church in loving memory of his parents, Mr. and Mrs. J. P. Huxman, his sister, Miss Louise Huxman and his brother, Daniel E. Huxman. This gift was gratefully accepted by the congregation and dedicated to the worship of God. This electric organ includes a major organ, an echo organ and chimes. Mrs. Weldon Rupp presided at the organ during the dedication services. Special solos rendered were: "O Salutaris Hostia" by Guilmont, "Hymn of Glory" by Pietre Yon, "Largo" from "New World Symphony" and a number of familiar and beloved hymns. Two anthems "Calvary" and "Hark, Hark My Soul" by the mixed choir, under the direction of Waldo Pankratz, added to the inspiration of the morning services. We pray that as this Memorial Organ peals forth its tones from Sabbath to Sabbath that we may be led to surrender our hearts and lives to Christ and that this gift may be a perpetual challenge to our church to go steadily forward in the service of our Master. Our pastor, Rev. P. K. Regier, brought us an inspiring message on "Music as an Aid to Worship."

During the spring months our congregation enjoyed many spiritual treats. We are very grateful to God that we are free to worship as we may choose. One Sunday Bro. and Sister P. W. Penner were with us and brought a beautiful and challenging testimony from our fellow Christians in India. Their visit was indeed a blessing. Brother H. N. Harder of the Enid Church was in our midst one Sunday morning with a Home Mission message. We are grateful to him for this glimpse of our work in Enid, Okla.

On a Sunday evening in April the Men's Chorus of Hesston College, in our neighboring village, gave our congregation a musical treat. This service in song was greatly enjoyed by everyone. We were not merely entertained but drawn closer to God as well. At another time we enjoyed a visit from the Men's Chorus of the Mennonite Church in Hillsboro. This was an exchange program with our Men's Chorus.

On Mother's Day a number of small children were consecrated to the Lord in a solemn service.—Early in May our Junior Endeavor gave a program at the Bruderthal Church near Hillsboro. We trust that this exchange of programs was mutually helpful.—On Memorial Day the Sunday School greatly enjoyed a picnic in the Dester Grove, southeast of Moundridge. *—Mrs. August Ewy, Corr.*

FIRST MENN. CHURCH, NEWTON, KANSAS

Much of both joy and sorrow has happened in our church this year, but throughout both, there can be seen the power of God's moving hand. There have been deaths, births, and marriages, and the other usual happenings, but with that there has been a progressive movement onward. God has certainly been manifest here.

One of the most inspirational features of the year has been messages given us by different ministers and leaders. Dr. M. A. Stone, Bible teacher and evangelist, Dr. Henry S. Gehman, Professor of Princeton Theological Seminary, Dr. W. A. Elliot who led in Bible Week at Bethel College, Rev. P. K. Regier, pastor of the West Zion Mennonite Church at Moundridge, Rev. W. C. Voth, missionary from China, Dr. Herbert Lockyer, of England, and Dr. A. H. Unruh of Manitoba, Canada, both of whom led in the Third Annual Christian Bible Conference week services, some of which were held in our church, from April 14 to 19.

Passion week and Easter were observed in a number of programs which rendered the soul a real service in bringing it to higher realms. On March 17 the Bethel College A Cappella Choir, directed by Prof. W. H. Hohmann, gave Dubois' "Seven Last Words." On March 22 the Senior Choir presented "The Crucifixion" and a special program by the Young People's Choir and orchestra combined was also given during this time.

Ted E. Claassen, who was appointed by the Mennonite Central Committee as relief commissioner to aid the needy in war-torn Europe, left Newton in April. The last that has been heard from him, came from London. He had also been on the Continent. The prayers of all should be directed toward him and his service.

Among the new and very welcome members of the church are Rev. and Mrs. G. A. Lincheid, who for forty years served as missionaries among our American Indians.—The Mission Study Circle has been active in many ways. Mrs. W. C. Voth, missionary from China, and Mrs. P. W. Penner, missionary from India, were interesting speakers for some of their meetings. They also had a food sale the proceeds of which were solely used for missions.

On May 19 a service was held for all the graduates from our church. The group included 15 high school graduates, three from Hesston Academy, and seven from Bethel College. One who was graduated from Wheaton College this spring, was not present.—On Pentecost Sunday, twenty-two young people confessed their Lord as their personal Savior in baptism. Truly this number of young persons who are dedicating their lives to service in the kingdom, is worthy of special consideration and prayer.

On the evening of June 10, a young people's outing was held at Rev. and Mrs. J. E. Entz' home. As usual, the annual outing proved a blessed time for everyone, providing fellowship and spiritual retreat as well as a good time.

As a closing note, we may pay a silent tribute to the senior minister of our church, Rev. B. Regier, whose final repose was granted him on June 3. He was eighty-five years old. He will long be remembered not only for the services he rendered from the pulpit, but for the personal interest in and sympathy with people. His ministrations to the sick and needy will be especially remembered.

* * * *

BETHANY MENN. CHURCH, KINGMAN, KS.

The weather is at present very nice and cool, with enough moisture for a while. We had a heavy rain last week which did some damage to the crops. Harvest is approaching and we hope for a nice yield.

Last Sunday, June 9, our Church celebrated the Annual Home Day with a number of friends and relatives present. Lunch was served at noon in the church basement. All enjoyed visiting until time for afternoon services.

Sunday School started as usual at 9:30. Rev. Erwin Allbright who was ordained to the Ministry a year ago on the same occasion, and now is serving a congregation in Connecticut, was the first speaker. Missionary Sam J. Goering of Newton gave two very interesting sermons, both morning and afternoon. Rev. Barkman of the Kingman Zion Church was another good speaker in the afternoon. All these sermons were very good. The Choir of the local church gave a special song service in the morning, and the Kingman Zion Men's chorus sang in the afternoon.

The cantata "Zion" was given in the evening by the Bethany church under the direction of Rev. E. J. Neuenschwander, pastor of the church. Rev. Neuenschwander is holding revival meetings in Oregon this week. We wish him the Lord's blessing and expect to have him at home by next Sunday.

—*Dave Schrag, Corr.*

* * * *

THE PEACE COMMITTEE OF THE GENERAL CONFERENCE

This Committee is sorely in need of support in order to do the work assigned to it. I am therefore making this appeal to churches and individuals to send contributions to the treasurer of this Committee, ble. Churches that have not taken offerings for this Bro. Luke J. Horsch, Upland, Calif. as soon as possi- important work, are requested and urged to do so now. —*C. C. Krehbiel, Conference president.*

Newton, Kansas, June 21, 1940

« « JOTTINGS » »

— *Bergfelder Church, Delft, Minn., 6-17-40.*—Sunday, June 9, was an important day in the Delft Bergfelder Church. In the morning service Rev. John Bartel, formerly of Mt. Lake Bethel Church, gave his opening sermon. In the evening we had a welcome service for our new pastor and at the same time a farewell service for Lando Hiebert who served our church the past year.

Rev. H. H. Quiring presided at the meeting and also turned over the leadership of the Delft Bergfelder Church to the new pastor. Rev. Bartel gave the farewell address and Lando Hiebert a welcome address. It was an impressive service and we were very grateful to our Heavenly Father that we could welcome a new pastor at the same time that we said good-by to our former pastor. Lando Hiebert left to conduct evangelistic meetings in Canada.

— *Bethel College Church, North Newton, Kans.*— Summarizing the news from this church for the month of June, we began by joining with many other churches in the Mennonite Song festival. June 9, our children presented the annual Children's day program. The Men's Brotherhood, now actively sponsoring the local Boy Scout group, specially organized recently by the church, had another of its splendid outdoor meetings of all the men of the church with the boys — an evening of fun, frolic, and fellowship. June 16, as our guest speaker in the pulpit, Dr. Arthur E. Holt, of the Chicago Theological Seminary, brought a message of hope, of good will, and of inspiration, urging upon all the necessity of aggressive initiative on the part of all in love, forgiveness, and goodwill as the only type of Christianity which can save the world in this dificult day. —*Mrs. B. Bargen.*

—*Dr. D. J. Unruh, President of Freeman Jr. College,* was elected president of the Northern District Conference during its recent session at Henderson, Nebr. Adolph Preheim whose report of the Conference appears in this issue of *The Mennonite* was re-elected secretary.

—*Grace Church, Lansdale, Pa.*—A Jotting concerning this church intended for last weeks' *Mennonite* appeared in two parts and places. We substitute the following for this week: SUMMER BIBLE SCHOOL—Plans are being drawn up to hold a Vacation Bible School from June 17 to July 15. We are always looking for ways to improve the work and so far this year we expect to change materials used. Clarence Benson of the Moody Bible Institute is putting out a new course called "The Superior School Series" which is the best thing we have seen in this field. —*Bulletin*

— *Mennonite Collegiate Institute* at Gretna, Manitoba, had its closing exercises Saturday, June 1. As this event signalized the completion of fifty years of valuable service by the school for the Mennonite Churches of Canada, one thousand former students and friends of the school attended the festivities. A former Kansan, Prof. H. H. Ewert, who started the school that finally became Bethel College, served the Gretna institution for over forty years and did more than any other person to build up the school and a school constituency.

— *Bethesda Church, Marion, S. Dak.*—The forty children who are enrolled in our Daily Bible School have studied hard and are planning to end the course with a program. Misses Amanda Ewert of Dolton, S. D. and Helena Hiebert of Henderson, Nebr. are the teachers. — Rev. Edward Duerksen, Rev. Helmuth Ortman, Rev. J. J. Thiessen, Rev. and Mrs. P. W. Penner, missionaries, have visited our church recently.

— *First Mennonite church, Upland, Calif.* observes Family Night once a month. The following is a fair sample of programs carried out such nights:

"Please come early and sit in family groups. Each family will be asked to respond with a number for the program — Scripture verse, music, instrumental or vocal, 2-minute talks. Special honors for those couples who have passed their fiftieth wedding anniversaries. Let us all plan to be present and make it a memorable occasion." — On Sunday, June 23, the Parsonage Dedication service was held on a lawn near the church, at 6:30 p.m.

— *Second Menn. Church, Beatrice, Nebr.*—From Bulletin of June 10: "Monday: Bethel College fellowship Drive. Let us remember the hardships which others have gone through in founding and maintaining this Mennonite Institution. Let us recognize the service which it renders in the upbuilding of the Kingdom of God. It is our school. We need it. It needs us. Pray for it. Be interested in it. Give for it. Bethel means "House of God." Young people should have a "House of God" where they can learn about their Father's business." —*Mrs. Abram P. Baerg, Corr.*

—*St. John Menn. Church, Pandora, Ohio.*—Fourteen young people were baptized Sunday, June 9, on confession of their faith in the Lord Jesus Christ as their personal Savior. They should be remembered in ourf prayers and remind us of the vows we made when baptized.—On Sunday evening June 23, the choirs of the four Mennonite churches near Pandora and Bluffton, Ohio, presented the oratorio, "The Holy City" by Gaul. —*St. John Bulletin*

— *Friedensberg Church, Avon, So. Dak.*—P. W. Penners helped to make June 9 a day of blessing and mission enthusiasm in our church by giving talks throughout the day. — Rev. J. J. Thiessen of Saskatoon, Canada, could not give his message at the appointed time because of rain. —*J. E. Unruh, Corr.*

Minute Message on the Christian Home

An unbiased scientific study of married couples, made by Burgess and Cottrell in 1939, indicates four things as favorable to family happiness:—

A friendly disposition, common interests and friendships.

Frequent use of words and ways of affection.

Agreement as to the use of money.

ATTANDANCE AT CHURCH AND SUNDAY SCHOOL.

To this should be added the maintenance of a *Family Altar—Editor*

—*Bethel Hospital Association, Mountain Lake, Minn.* recently held its Annual Meeting. The superintendent's report showed that the hospital cared for 525 patients during the past year, 192 operations were performed, 84 received medical care, 120 babies were born. Patients were cared for in 4,116 nursing days, an average of a little more than 11 per day. The patients numbered 112 Mennonites, 117 Lutherans, 12 Methodists, 10 were of other denominations, and 16 belonged to no church. Marie Toews is the superintendent and H. T. Nickel, D. D. Schultz, D. H. Fast, D. G. Hiebert, F. F. Loewen, Frank Rempel compose the Board of Directors.

—*Freeman Junior College.*—Nineteen of the 1940 graduates have already been placed in elementary teaching positions, at salaries ranging from $45 to $65, as Mr. Congdon of the Placement Bureau reports.—Professors Edwin P. Graber and Gerhard Toews are again out to carry on student solicitation work. While this work is very essential, it is becoming more apparent that the most effective campaigners for new students are the students who have attended the school.—Miss Caroline A. Waltner who has given the college many years of faithful service, more recently as instructor in teacher training, retired from her work at the close of the past school year.

—Rev. C. H. van der Smissen of the Bethel Home for Aged and his sister, Sister Hillegonda, both of whom are retired, took a "vacation" from their retirement about two weeks ago by making a trip to Crete, Nebr., to visit his daughter, Mrs. J. F. Balzer and family. Mr. van der Smissen is 89 years of age, and his sister a few years older, yet this seemed to be no hindrance and both thoroughly enjoyed themselves. While on their way home Mrs. Balzer, who was driving the car, struck a ridge of heavy sand, tearing the battery out of its place. In spite of this they continued their trip in a heavy rain for about 15 miles before the damage could be repaired. Wondering how the car could run with the battery dislocated as it was, the repairman said, "I believe in miracles now." —*Menn. Weekly Review*

SALEM MENN. CHURCH, FREEMAN, SO. DAK.

Our four weeks' Summer Bible School with 65 pupils enrolled and four teachers, closes this week.

It seems to me that the following MARRIAGES have not been reported to the Mennonite:

Max Waltner, member of Salem Church, Freeman, S. Dak., and *Tillie Boese*, member of Bethel Church, Dolton, S. Dak., married September 7th, 1939 at Salem Church by Rev. Jacob A. Tieszen.

Harold Graber, member of Salem Church, Freeman, S. Dak., and *Mary Gering*, member of Salem-Zion Church, Marion, S. Dak., married October 12, 1939 at Salem-Zion Church by Rev. H. Albert Claassen.

Elmer Schrag, member of Salem-Zion Church, and *Clarice Waltner*, member of Salem Church, Freeman, S. Dak., married November 28, 1939 at Salem Church, by Rev. Alfred P. Waltner.

This was during my illness last fall, and so I failed to report them. —*P. R. Schroeder*

—*First Church, Philadelphia, Pa.*—This congregation is making preparations to celebrate its Diamond Jubilee Anniversary from October 20 to November 1st next. A Diamond Jubilee Year Book is also in prospect.—Vacation Bible School starts July 1.—Steps are being taken to install a new heating plant for the church.

—*Mennonites given B. D. degree.*—On May 29th, at the commencement exercises of the Hartford Seminary Foundation, Hartford, Conn. 56 men and women had degrees conferred upon them. Among these were four Mennonites, Erwin Albright, Hiram H. Hilty, Harold C. Ratzlaff and Russell L. Mast, who received the Bachelor of Divinity degree. Mr. Mast was awarded the Hartranft prize of $75.00. This young man goes to Deep Run, Pa. where he will serve as associate of the veteran pastor Rev. Allen M. Fretz.

—*The Treasurer of the Board of Foreign Missions* recently made it out that the total receipts of the first four months of this year were $2133.23 less than in 1939, the contributions then totalling $27,859.54 as against $25,726.31 this year.

THE MENNONITE

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Rev. G. A. Linscheid Ja 41
Canton, Oklahoma

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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New Portland Workers

by A. J. Neuenschwander, Sec. Home Mission Board

Mr. and Mrs. Arnold Regier
5215 N. E. 23rd Avenue, Portland, Oregon

The Home Mission Board and all friends will rejoice in the fact that Alberta Community Church, Portland, Oregon has again pastoral leadership.

Rev. and Mrs. Regier began their work in Portland Sunday, June 16th. Rev. Regier was graduated from Bethel College four weeks ago, where he majored in Bible. During their college careers Rev. and Mrs. Regier were active in the Student Volunteer Organization, going out to churches frequently to do deputation work. Both have been active in various musical lines. During the summer time, Rev. Regier has served several small churches under the direction of the Western District Home Mission Committee.

On Sunday, May 19th, Rev. Regier was ordained in Zion Mennonite Church, Elbing, Kansas, where he was an active member ever since his conversion and baptism.

The members of Alberta Community Church have carried on nobly since the leaving of Rev. and Mrs. Miller, in the early part of the year. The average attendance for the first quarter in Sunday School was 75. There are 37 members.

May the Lord richly bless the efforts of the new workers who are now located in the new parsonage at the address above.

Thoughts Gleaned from a Sermon

Theme: Adequate Defense. "Some trust in chariots, and some in horses; but we will remember the name of the Lord." Psalm 20:7.—The first part of this text describes our country. Our government places its trust for defense in bombing planes, war tanks, various fighting craft, and other machines of destruction, with little thought of faith in God. We have lost sight of God, we have gone into a far land, like the prodigal son. We need to repent and come back to the Father. The present war shows that man-made defenses crumble and anti-fighting engines are inadequate in the face of the terrible modern impliments of destruction. The Allies thought they were quite safe with material defenses, the Maginot line, forts, and up-to-date war fleets. But the German "Blitzkrieg" methods have shown that they were not. No, material force and weapons do not give adequate protection, though our Government thinks 200 more battleships, tens of thousands of bombing planes and war tanks will give it. But, they won't. God alone can protect for a surity. The people of God knew that. Yet, they, too, relied on chariots and horses.

The psalmist knew the futility of reliance on human and mechanical force. *We will remember the NAME of the Lord.* Why the *name* of the Lord and not just the Lord? Among the Israelites names had significant meanings. They often revealed the characteristics of a person. That was particularly true of the name of God. First, *God's name stood for Justice,* absolute justice. What a wonderful quality! Do we exercise justice, with other races, the unemployed, the down and out that cannot help themselves. No, justice has largely gone from our land. It is found with God alone. And it is for us to build it and other God-like qualities into the lives and characters of young men and women, that it may thus be disseminated throughout the land. Second, *God was known for His Integrity, Honesty and Truth.* Are the people of our land known for these qualities? Do we not rather find deception, dishonesty and lying growing rank all about us? Third, *God was noted for His Holiness*. What an incentive, what a challenge to a people to know a God that is holy, in encouraging them to live pure, upright, clean lives! How we as a people are lacking in these qualities, while crimes of all sorts are abounding, impure living and wrecked lives only too common! But there is God, the pure God, the just God, the truthful God to be immitated as our ideal. Fourth, *God is a God of Love*. Yes, a God of fathomless love, undying love, all-embracing love who planned our salvation and reconciliation with Him through the sacrifice of His son as our redeemer. A nation of people honestly trying to live lives of such characteristics as we find them in God would be its own and only adequate defense. —T.

* * * *

WHERE IS GOD NOW?

People who ordinarily pay little attention to God are today anxiously looking around for Him and asking, "Where is He?" If He is the good and just God as He is pictured to us, if He is the director of man's destinies, how can He look unconcerned on what has been and is now going on in Europe? How can he bear the sight of men created in His own image killing each other by the hundreds of thousands, and the aged, women and children made homeless and driven to despair in almost countless numbers? In trying to find an answer to this question and others that puzzle men and women in these perilous times, we might lose ourselves in musing upon the transcendence and immanence of God without getting anywhere. A very simple way to answer the question is to go by God's Word and say that we are approaching the end of the present world, that war, famine, destruction are signs that portend the return of Christ on earth, to establish His kingdom, a new world under his rule. But, as no human being knows how near or how far we are from the consummation of that event, we must try to be content by answering, God has His plans even in the events of today, though they may be slow of fulfillment. He promised a savior in the Garden of Eden. Yet, he postponed his coming for four thousand long years. He allowed the children of Israel to suffer in bondage four hundred weary years. And, after all, is it not man that retards God's dealings with the human race? "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. But they are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." Ps. 14:2-3. The age old question of a world living in evil though ruled by a good God still remains. Man whose "imagination (striving) is evil from his youth" is given free sway to do as he pleases, even to the destruction of what God and he have created. Though we blame the Germans and the Russians for bringing upon the world the horrid spectacle now before us, must we not penitently smite our breast and confess, we too are guilty of bringing about this situation? And that means us Christians particularly. God is still here, even though the world appears to be bent on commiting suicide. He is ready to help us remedy things, if only we seek and ask. We have this assurance from his own son, our Savior. And in His own time He will bring about a regime of peace. —T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ANOTHER DAY'S WORK

Basna, India, March, 1940

It was Easter Week. The bell for the sunrise prayer meeting rang at 5:30. By six o'clock the church was filled. After conducting the service I spent some time directing the various workers and then went to the hospital where services for the patients were in progress. (Last year 250 services were held at the hospital with an average attendance of 28 at each service.) Ward rounds and writing the orders for 45 patients took some time as well as energy. Since there were a number of operations the dispensary hour was cut short. After three minor operations a bladder stone was removed from a young man and an ablation operation performed on a young girl with an ugly protruding eye. (Staphyloma). Even in India many operations are performed for the sake of looks, on men as well as women.

In the afternoon there were two cataract operations and two operations to correct eye lashes turned in on the eye ball. "The saddest story of word or pen is this, 'It might have been'." The many hopelessly blind who come to us might, in most cases, have been helped had they had treatment in time. Besides syphilis, the eye diseases, glaucoma, trachoma, and ulcers take a terrible toll of eyes in India.

Another minor operation ended the busy day at sundown.

Yours in a small one doctor hospital, H. E. Dester.

* * * *

SCHOOL WORK AT MAUHADIH

By Mrs. Anna Isaac

Our school boys have been a great inspiration as well as a challenge to us. When we stop to think of the potentialities for good or evil in these young boys on the very threshold of life, we tremble at the responsibility that is ours.

In the Bible class which I teach, I have met with a gratifying response in a number of the boys. There are thirty-five on the roll. While the subject of our study is "The Life of St. Paul" our prime objective is to build character in these young lives. On one day a week I give opportunity for questions outside our subject, and here are a few that have been asked: "Is it true that we are what we think?" "Will Hindus that lead good lives according to their knowledge who have never heard of Jesus be saved?" "Can one be saved without being baptised?" "What is the difference between us and the Catholics?" and many others.

One boy who was brought to us as a babe is now a true child of God, and is concerned about his own relatives. Occasionally he goes to his native village about twenty-five miles from here, and to the best of his limited ability witnesses for Christ. He is only about sixteen years old. Recently he has come to me several times after school hours with another boy to get suitable Scripture passages for his unsaved relatives. We have emphasized the fact that God's own Word is "living and active and sharper than any twoedged sword" and His special promises rest upon it. Therefore we seek to give His Own Word to the people. When our Christians will become burdened for their unsaved relatives and will testify to them of God's redeeming power, then we will have large ingatherings.

The health of our boys this year has been very good. We believe the fact that they all have to work is a great contributing factor to their health and happiness. Weaving, sewing, carpentering, farming and animal husbandry are among the occupations from which they may choose.

We had a splendid orange and peanut crop this year. Sugar cane is also among our farm products. We have recently finished making bricks of delicious brown sugar called "gur" from the juice. Vegetables for the boys have also been plentiful. They cannot do all the work, but help certain hours of every day for which they receive five pies (approximately one cent) an hour. If they are conscientious and industrious they can earn enough to buy their clothing, some school supplies and an occasional blanket.

For the next school year the school will be transferred to Basna. The fifth and sixth classes are already there. We shall miss the boys.

Happy To Acknowledge

WHAT! Just very recently we have returned from an extended trip. First, it was our outstanding privilege to attend the Oklahoma Convention of churches, held in the spacious High School Auditorium at Clinton, May 26th and 27th. Upon this followed the Northern District Conference at Henderson, Nebr., June 2nd to 5th. From both gatherings columns could be filled, describing the uplifting impressions obtained and carried away. To the credit of both program committees it may be said that the spiritual aspect was duly taken into consideration, most uplifting insertions were thought of, so as to offset the monotonous and machine-like business deliberations. The display of the musical talent manifested what systematic training accomplishes. Singing and music always draws our innermost to the living God. These renditions showed that the persons sharing the rendering entered into them with a devoted and prayerful heart, wishing to glorify the Savior. This attitude will certainly add infinitely to the significance to reach the objective of song. The articulation proved so masterful that one could understand the text clearly in the pews almost throughout the vast auditorium. What a blessing rendered by those selections!

A very commendable and hopeful feature was the presence of the large host of young people who helped along expressively throughout the sessions in various manner. They revealed a vital interest. One can rest assured that the church of to-morrow will be well bolstered up to carry on the program of activities successfully. *GOD'S GRACE REST UPON THEM, THE YOUTH SUBMIT TO THE MASTER'S GUIDANCE, ALL SHALL MOVE TOWARD HIGHER ASPIRATIONS IN HIS KINGDOM!*

In the early days of Oklahoma, when our father, Rev. Jacob W. Penner with other committee members helped to organize the churches almost throughout the state of Oklahoma, the beginnings, as gathered from his reports, were exceedingly meagre. Oh, how a person wished him to behold with us the posterity of those days fill the vast auditorium with such an ardent host up in arms for the Master's use! The recollections of yore days then filled with depressive feelings, but now the present day display filled the innermost with unspeakable joy, verifying that the work done for the Lord's vineyard must ultimately yield rich fruit. "WHATSOEVER IS WROUGHT IN *HIS NAME* SHALL NOT RETURN VOID!"

Immediately after the conference at Henderson, the Madrid, Nebraska, church was visited. From there for the first time in our itinerary the churches of S. Dakota were canvassed. The ministers drew up a full plan how to visit the General Conference churches, including also a half dozen churches that have not yet joined. Everywhere we enjoyed the heartiest welcome, while noticing the undivided attention that was given to what was reported from the mission field in India and elsewhere. A very good sign of interest harbored within them for the cause of spreading the Gospel. The busy time among the farmers somewhat curtailed the attendance.

With a feeling of deepest appreciation and gratitude toward our heavenly Father, and to those who helped make the entire itinerary with their hospitality and prayers, etc., a success, we praise God. The Master will certainly reward.

Yours in His blessed service,
P. W. and Mathilde Penner, Hillsboro, Kans.

"There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week."—*Holmes*

Special Meeting of Western District Ministers

Recommendation by W. D. Peace Committee

At a special meeting of the ministers of the Western District Conference held at Goessel, Kansas, June 26, the following recommendation from the Western District Peace Committee was presented, carefully considered, and adopted:

"In view of the fact that there is a manifest desire throughout our churches for more definite Peace instruction and education; and inasmuch as the present crisis demands careful and competent guidance on the problems of Peace by some trained Peace Secretary; and since we believe that such a Peace Secretary is at present available:

"Therefore: the Western District Peace Committee recomends to the Ministers' Conference and to the Western District Conference, that they support the Western District Peace Committee in employing Bro. H. A. Fast as a full-time Peace Secretary until the General Conference Peace Committee takes over the work.

Be it further recommended that the funds necessary for this work be raised by the Churches of the Western District Conference, with such assistance as may be given by other churches of the General Conference; the Relief Board; and the Western District Peace Committee."

"Brother Fast is already at work on his new task. Now it is necessary for churches and individuals to give this important work their generous and prompt support that it may function at its best. The work of our Peace Secretary is urgent and vital, and we dare not hinder it by lack of financial support.

Will not the various churches take steps at once to send contributions for the cause of Peace to the treasurer of the Western District Peace Committee, Rev. Walter H. Dyck, 1408 North Ninth Street, Beatrice, Nebraska. Let us remember this work in our prayers and labor and sacrifice together for the great cause of Peace so dear to us all.

Western District Peace Committee,
P. H. Richert, President
J. N. Smucker, Secretary

"Lord, on Thee our souls depend,
In compassion now descend;
Fill our hearts with Thy rich grace,
Tune our lips to sing Thy praise."

WANTED

In August a young woman who can cook under supervision. Wages according to ability and experience. None less than 21 years old need apply. Applicants write to Sister Frieda, Bethel Deaconess Hospital, Newton, Kansas.

Gospel Team Work of the O.B.A.

As reported at Oklahoma Convention, Clinton, Okla.

The Oklahoma Bible Academy Gospel Team is a group of about fifty young people, who are serving their Lord and Master. This group was organized under the direction of Rev. Sol Mouttet and Rev. J. B. Frey, on January 19, 1937. The purpose was to bring the Gospel wherever opportunities come. The first program was given by some of the members at the Helena Orphanage, the first Sunday after the group was organized. The group meets every Wednesday night for the study of God's word, the Sunday School lesson, and prayer meeting. And what a great help and inspiration these meetings are, when we as Christians can fellowship together!

The two places that we serve regularly are the Helena Orphanage, 17 miles from Meno, which is served every Sunday evening, and the Oak Dale School, which is served every other Sunday. The attendance at the Orphanage is about forty, at the School about thirty. Besides, there are street meetings which are held at the various nearby towns on every Saturday night, during the summer months. The O. B. A. Girls' quartet and the Gospel quartet also have given a large number of programs at the different churches. A number of gospel tracts and scripture stamps have been handed out by the different members at convenient times. One of the girls at the Orphanage gave this testimony: I was corresponding with a girl who was not a Christian. But, since I began to put scripture stamps on the envelopes, this girl, too, began writing about Heaven.

A number of conversions have taken place during our service in the places visited, for which we praise the Lord, not for what we did, but what He has done. Two members are at present teaching Vacation Bible School, two have already completed four weeks of teaching and are going to another place to serve.

The money from the different churches which amounts to about $42.00, and for which we are very grateful, has helped very much in paying expenses especially for paying the tuition of Bertha Craig, a girl from the Orphanage.

A number of the group have gone to their various homes, since the close of school, and I am sure their testimony will ring out there in the different communities. We covet your prayers, dear Christians, daily. For it is only through prayer that things are accomplished. Prayer changes things and prayer changes me. "We are His workmanship created in Christ Jesus unto good works, which he hath before ordained, that we should walk in them." Eph. 2:10. "Having ordained us unto the adoption of children by Christ Jesus to Himself, according to the good pleasure of His will. To the praise of the glory of His grace, wherein He has made us accepted in the beloved." Eph. 1:5, 6.

Ruby Unruh, Sec.

SERMON SKETCH

by J. E. Kaufman, Inman, Kansas

GOD CAN BE DEPENDED ON

"God is faithful". 1 Cor. 1:9.

Read the text in Moffat's translation and instead of the familiar words, "God is faithful", you get the fresh rendering, "God can be depended on".

Paul was writing to a little group of Christians in a very wicked city. We sometimes think there is no hope in the situation where we are, but Paul in greater difficulty did not lose hope. Why? He believed God can be depended upon. His whole life was permeated with this thought which accounted for its usefulness.

Science believes in law. Chemistry is the same in America and Australia. Astronomy is the same in England and Japan. Electricity acts the same in North and South America.

Even so for the religious man God can be depended on. Will the sun rise? Can you calculate an eclipse? Then God can be depended on. He is the same from age to age. He is as faithful now as He was in Paul's day.

Let us consider briefly:

I. What the text does not mean.

1. It does not mean we are living in a sin-proof world. God allows people to go right or wrong. He has given us the power of choice.

2. Neither are we in a fool-proof world. People make mistakes, they and the rest of us have to suffer. We are urged to believe "might makes right", to trust in force. "Not by might nor by power but by my Spirit, saith the Lord."

3. Neither is this a lazy man's world. God is not going to do for us what we can do for ourselves. We are not here to drift.

II. What does the text mean?

1. It means that when a person gives his heart to God, when he uses his best thought, when he works hard, when he does his part, then God cooperates to make all things work out for the best, for He is faithful.

2. It means that in spite of human sin and foolishness, God is ever working for humanity and he never fails any one.

III. How can we know God can be depended on?

1. Testimony of Paul. In analizing Paul's experiences of life, he concludes, "God is faithful".

2. Testimony of Jesus. The secret of the strength and power of His life was his complete reliance on God, the Father, who can be depended on.

3. If it is not true that God can be depended on, then we live in an unbalanced world. Even the regularity and faithfulness of nature teaches us that God is dependable.

4. Make the venture and find that faith works. No one can force us to depend on God, but no one can prevent our believing.

IV. Then let us think of the results of trusting God, the Father, who can be depended on.

1. Courage. No real harm can get at us.

2. Peace. When things are disturbing, we need not get disturbed.

3. Hope. The best is yet to be in this world and the next.

4. Joy. He who has courage, peace, and hope will have joy. The joy of the Lord will be his strength.

Have you learned to depend on God in every situation of life? "God is faithful". Trust Him completely and all will be well. In these days of uncertainty, be reminded that God can be depended on.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 21, 1940

JOB'S REPENTANCE AND RESTORATION

Job 42:1-13

Introduction

After all the arguments between Job and his three friends had been ended, God himself spoke to him out of a whirlwind (chs. 38-41). Job had wished that he might come before God and state his case to Him. God's words drew Job into His immediate presence. He came face to face with Job and his friends. He drew Job's attention to all the perfections in the universe which reveal Him as God. He asks Job two fundamental questions: Shall mortal man contend with the Almighty? and Shall man charge God with being unrighteous in His rule of the world? He shows Job how insignificant he is when compared with the Creator of all things in nature, both inanimate and animate. Job is truly humbled. God revealed to him that man's true attitude is that of reverential humility (41:34).

Repentance of Job vs. 1-6

His confession is complete. He recognizes God's omnipotence in His creation (v2). He also testifies that God is supremely just and that His motives are always holy. Job had harbored the feeling that God had unjustly permitted him to be afflicted. Our motives are mixed and we may at times question God's dealings with us. Job came to see that no evil could come from Jehovah. He confesses his ignorance and that his arguments had been "without knowledge" (v3). He had made some rash statements concerning God's work in the world. These he much regretted. He had never renounced God. He spoke from lack of full understanding. Job is now willing that God should speak to him (v4). His previous knowledge of God had been hearsay—quite inadequate—but now it is direct, face to face (v5). His spiritual eyes were opened to see Jehovah and he saw himself as he really was. He was penitently sorry for his error which was of the judgment and not of the heart (v6).

God Vindicates Job vs 7-13

God severely rebukes the three friends of Job because their words were essentially false. Their fundamental theory of God's providence was wrong, whereas Job's theory was right (v7). They had grievously wronged Job. They maintained that God had punished Job because of his sins. God made provision for repentance for Job's friends (v8). Their obedience and sacrifice brought them into right relation with God again. God put His stamp of approval upon Job in asking his three friends to come to him that he might pray for them.

God showed His approval of Job also in doubly restoring the material possessions he had lost (v10). He also had the same number of children again as he had before (v13). God blessed him more largely toward the end of his life than in the earlier part of it. Job came out of his trials wiser, more prosperous and richer in character than before. He gained a truer relationship toward God, which meant his eternal salvation. Christ's work on our behalf delivers us from the power of Satan. God prospered Job when he prayed for his friends. God knows us altogether and will judge us aright, whether men do or not.

CORRESPONDENCE

RANSOM MENN. CHURCH, JUNE 23, 1940

Our church has enjoyed great blessings recently. On June 23rd we were privileged to add fourteen new members to our fellowship, eight through baptism upon confession of faith and six through the right hand of fellowship. We hope and pray that the church may prove to be a source of great spiritual blessing to them and we are convinced that they will be a great blessing to the church.

On June 16th we observed Children's Day. The children rendered a short program consisting of several selections of music, poems, readings and other numbers. On that Sunday the children were also in charge of the devotional part of the Sunday school which was done very well by leaders and pupils. On June 11th the annual S. S. picnic was held in a grove several miles north of Ransom. A big dinner and a number of games were enjoyed by all after a short program had been rendered.

On June 30th the church plans to observe Holy Communion. May His Name be glorified!—

Crops look better at this time than has been the case for some years, but rain would be appreciated again. *Abraham Albrecht*

RELIEF NOTES

Marseille, France, June 14 letter, Ernest Bennett: "This marks receipt of your letter No. 4 with the attached list of shipment of clothing. I am very glad you forwarded this clothing. There is great need of clothing here now, and this need is going to increase steadily. All kinds of clothing can be used at present, although further shipments should center on winter clothing.

"Last week I was in Perpignan and found work there operating in good order, feeding 60 daily in canteen. Just now there are quite a few Belgian refugees moving into this section, and have made arrangements to extend our work to help the new refugees coming into these four towns.

"The children's colony here at Marseille is moving along fine. I am living here now."

* * *

Minute from meeting of Ontario Non-Resistant Relief Organization, Kitchener, June 18th:

"The Treasurer was instructed by the organization to forward $1000 to England for July."

The Treasurer reported cash contributions to date $4952.14, clothing, $1965.24.

* * *

In connection with the English situation, where Ted Claassen now represents the Committee, we quote as follows from letter written by Captain Gracey, London W.C. 1, Chairman of the "Save the Children Fund":

"Since that cable was sent on the 15th, thousands of Dutch and Belgian refugees, with a large contingent of children, have arrived in this country, and we shall have to meet their needs in some way. We are not complaining. The opportunity for service is given, but it is difficult, as you will readily realize, when one lives from hand to mouth, from day to day, on the meagre funds which we receive, and it almost seems like trying to stop the rapids with a pitchfork. Never had the Christian world been given such an opportunity for service, and I fully and wholeheartedly believe that your Mennonite Central Committee will seize this opportunity and will act up to its responsibility and make that sacrifice which we all must make if the world is to be a better, and a safer, and a saner place to live in. What better way can we help to accomplish this than by following the example of One of old who put a little child in the midst of them? Today, we put the little child of stricken Europe in the midst of you, and we would add a word with much meaning—"Inasmuch".

* * *

American Friends' Service Committee, June 20th: "On May 24th our Refugee Section approved a contribution to the Mennonite Relief Committee to be used in connection with their work among Polish prisoners of war in Germany. I take pleasure in enclosing our check for $500."

This sum was regularly re-forwarded through the Committee's usual channels to Brother Lehman in Berlin.

* * *

O. B. Ulery, General Conference Secretary, Brethren in Christ Church, June 15th:

"At our Conference in Olkahoma last week it was decided to raise a budget of at least $1 per member this year for relief work among war refugees, which we will distribute through your Committee. You should begin receiving remittances from same in about a month."

Relief Work in France

"A Happy Refugee"

A picture of health and contentment as expressed by Carlos Gamarra Rios is almost proof enough that the refugee colony supported by the Mennonites of America is worthwhile. Carlos is a Spanish Refugee of four years of age. During the month of February 1939, Carlos with his father, mother, and sisters fled from Malaga, Spain, with thousands of other Spanish refugees, to Southern France. They carried nothing with them except a blanket, some food and a few articles of clothing. Upon their arrival in France they were fortunately placed in a small town named Signe, with a French family who were intensely interested in children and in the Spanish people as a group. They were treated as one of the family. A month after their arrival in France the mother became critically ill and within a brief time died. The father found work in a factory. This work, however, did not give sufficient money or time to properly care for the three motherless children.

It was at this time that the colony D'enfants, 'La Rouviere', Marseille, France, was to be opened, and the International Commission suggested that the Rios children be the first to be admitted. On February 24 the Rios children, who spoke only Spanish, were accompanied to the colony by an American Mennonite who spoke only a little French. This was the beginning of a colony that is now supported by the Mennonite Central Committee. After three months the colony of which Carlos was the charter member has increased to forty members and we believe the children are all happily situated. The house proper is surrounded by lovely, tall sycamore and pine trees, and there is an abundance of pure air, good sunlight and plenty of space for play. With the fifteen Francs per person per day, which is equivalent to about thirty cents per person, we are able to give the proper kind of food, buy the most of the necessary equipment and some of the medical supplies. Soon we will have the pleasure of distributing to the children some clothing which you Mennonites of America have sent.

Perhaps you have thought many times as we have too, is the work really worthwhile? Is there something else which would be much more valuable? We believe that the value of the work has been proven many times by the smiles of gratitude when the children receive new or different clothing, the increase in weight of almost everyone, a change of complexion, a favorable change of attitude and a realization that *love, kindness* and *peace* has a part to play after all.

We wish that many of our American Mennonite friends could spend some time in this work. An experience such as this gives one a great appreciation of one's own home, church and community, as well as a view of the present world situation. Few can come, but all can help at home by giving of your money, clothing and food. A gift even greater will be your earnest prayers. These children need your help. It is up to you. It is not a question of can you but will you continue to help. —*Edna Ramseyer*

Note:—The author of this article is a member of the Oak Grove Mennonite Church of Smithville, Ohio. She was appointed for relief work in France by the American Friends, and is now assisting in the operation of the Children's colony supported by the Mennonite Church.—E. B.

CORRESPONDENCE

HEBRON CHURCH, BUHLER, KANSAS

Sunday, June 9, the Hebron congregation observed Communion services. Junior Services for the children were conducted by Mrs. v. d. Smissen.—Sunday afternoon, June 9, Mr. and Mrs. A. P. Froese celebrated their Golden Wedding anniversary at our church. The children and grandchildren gave a nice program, mostly music. The pastor, Rev. van der Smissen gave an address. The guests enjoyed a delicious lunch in the church basement.—On June 16, Mr. and Mrs. D. D. Balzer celebrated their Silver Wedding anniversary at the Hebron Church. Rev. van der Smissen gave a short address after which I. H. Balzer made a few remarks. Pascal Davis played a cornet solo and a ladies' duet gave several selections. Immediately after the program the guests enjoyed a lunch in the church basement.

June 16, Mrs. B. P. Froese departed this life at the age of 58 years. Funeral services were held in the Hebron Church June 19. She was laid to rest in the Hebron cemetery. She left her husband, a daughter, a son-in-law, two grandchildren, and many friends to mourn her departure.

Mrs. J. J. Buhler, our correspondent to the Mennonite, has been seriously ill for several months. But we are glad to report that she is getting stronger now and we hope she will soon be entirely well again.—A number of people from the Buhler community have been attending the Institute of International Relations at Newton which was held June 11 to 21.—Mr. and Mrs. A. P. Brauel left June 12 for an extended vacation trip to the west coast.

Correspondent

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1ST. MENN. CH., SUMMERFIELD, ILL. 6-25-40

We have had a rather cool and dry spring. Have been getting occasional showers, but we could use many more as the soil is quite dry. The farmers have been busy harvesting their grain the past week and some have started combining. The harvest seems to be fair.

Many different activities and events have occurred in our congregation since our last report. The young people of Summerfield and Trenton organized themselves into a Youth Council which has been active in promoting various youth activities. They have had charge of the Union services during the summer months, they have sponsored programs in various churches. On May 11 and 12, they held a Youth Conference at Trenton at which the problems of youth were considered. At the early Sunday morning service our pastor gave a helpful and inspiring Meditation on Prayer.

On Friday evening, May 17, a Mothers' and Daughters' Banquet was held, at which the young men of the church did the serving. A program was given in connection with the supper and all had a profitable and enjoyable time. On Wednesday, May22, Rev. and Mrs. P. W. Penner, missionaries from India, paid us a visit. Mrs. Penner spoke to the Ladies' Missionary Society in the afternoon and in the evening both Brother and Sister Penner spoke of the missionary work in India. It is always encouraging to hear of the results of the efforts we are making as a denomination to bring hte glorious Gospel to others.

On Sunday, June 9, our Sunday School observed Children's Day. After the program, an outing and basket dinner was held at Sam Baer's Grove, about 5 miles from Summerfield. All Sunday School pupils were treated with ice cream and soft drinks. The day was ideal and everybody had a fine time. The Sunday following, the Bible Club with their families held a picnic dinner at the home of Stanley Baer.

During the past year, the pastor has been giving religious instruction to a class of 2 girls and 5 boys who were all born in the same year. On Sunday, June 16, a public examination was held for the candidates and last Sunday they were baptized and received into the fellowship of the church. We hope that they remain faithful to the vows of consecration and service which they have taken.

Mrs. E. Basinger, Corr.

* * * *

ALBERTA COMMUNITY CH. PORTLAND, ORE.

Sunday, June 16, was a very happy and busy day for the Alberta Community Church. During the morning services three persons—Rev. and Mrs. Arnold Regier and Ralph Penner—were accepted as members of the church by Rev. S. S. Baumgartner. By coincidence Rev. and Mrs. Ed. Miller, our former workers here in Portland, stopped over on their way home from the Pacific District Conference. Rev. Miller took part in the service, introduced and welcomed our new pastor, Rev. Arnold Regier. Rev. Regier then delivered his first sermon.

At 5:30 o'clock a packed house took part in the Vesper Services, at which the Girls' Gospel Chorus and the Adult Choir, both under the leadership of Miss Rose Alice Hanson, rendered several selections. A duet by Miss Hanson and her fiance, Abe Dick, two quartet numbers and two numbers by the orchestra completed the program. Following the Vesper Service there was an informal reception in the basement of the church, at which the ladies served refreshments. There was also an informal program in honor of our new workers, Rev. and Mrs. Regier. We are very happy to again have a regular pastor and we urge friends to pray for this work here in Portland. The parsonage is located at 5215 N. E. 23rd Avenue, and friends who wish to visit the Regiers or write to them should contact them at the above address.

On June 30th there was a wedding in our church, Miss Rose Alice Hanson and Mr. Abe Dick, both fine young people who met each other while attending Cascade College here in Portland. Miss Hanson has worked faithfully in our church during the past year and Mr. Dick has preached for us on two occasions. We wish both of them God's blessing in their married life.

On July 4th the four Oregon churches of our denomination will hold a joint picnic at a beautiful spot near Dallas. We are looking forward to a time of good fellowship. —*F. J. Wiens, Corr.*

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

WHAT CAN YOUTH DO?

One answer to this question is support our War Relief work. Here is a chance to give a testimony for Christ and the cause of peace, which the Red Cross or other groups cannot give. Lets give a cup of water, *in the name of Jesus.*

Another answer is tell your congressman that you as one of draft age are opposed to conscription.

Still another is substitute service, beginning right at home. Why not set aside so much time a day to demonstrate the love of Christ to the people of your community.

Olin A. Krehbiel, Y. P. U. pres.

Being a Deaconess

(The following article, written by a staff member of the Mennonite Deaconess Hospital, Beatrice, Neb., was solicited and is here printed for the purpose of giving our young people a better understanding and appreciation of the work done in our Mennonite hospitals.—*Ed.*)

To many young readers the meaning of Deaconess Work is unknown. This is not surprising, when we consider that at this time there is only one School for the training of Mennonite Deaconesses. It is the Bethel Hospital at Newton, Kansas.

Deaconesses are an organization, sponsored by the General Conference of Mennonites, who have as their objective the consecration of their services to the Lord. Nursing is not the only service which is pleasing to God—but our Mennonite Deaconesses have chosen the care of the sick as their field of endeavor.

How does a nurse Deaconess differ from other registered nurses?

A registered nurse is primarily working for financial gain whereas the Deaconess is interested chiefly in spreading the gospel through the medium of her daily work with the sick.

Who may become a Deaconess?

Any young woman between the ages of 18 and 35 who is interested in living a useful life.

An Experiment

On April 1st, 1940, the Mennonite Deaconess Hospital at Beatrice, Nebr. introduced a 2 year community nurse training school to provide bedside nurses for its own Hospital and for the community. The entrance requirements are not as rigid as for the 3 year School of Nursing and yet the training will provide an opportunity for those young women who are eager to become skilled in bedside nursing.

The atmosphere of a Christian Hospital can provide the finest background for this type of work. It is not improbable to believe that the future may find these young women organized on a modified Deaconess plan—not to supplant our old order of Deaconesses but rather to perpetuate the principles of the movement.

A successive article will describe A Day in a Mennonite Hospital.

Christian Pacifist Conference

Mennonite young people should be very interested in this conference which will be held at Bluffton College, July 15-20. We need deepened understanding and appreciation of the Pacifist position in order to be stable and effective in this time of crisis.

The churches of the Western District have become so keenly aware of this need that on June 26 they voted that the Western District Peace Committee engage Dr. H. A. Fast as Peace Secretary for the District. These churches have pledged their financial support for this undertaking.

Thus the Bluffton conference constitutes a very valuable and timely opportunity for the young people of the Middle District Conference and for those living in adjoining conferences.

Resource leaders will be: Muriel Lester, goodwill ambassador of the International Fellowship of Reconciliation; Devere Allen, Director of the No-Frontier News Service, who has just returned from the war front of Europe; Harold Fey, formerly Executive Secretary of the F. O. R., who has just returned from four months in China and Japan; Prof. Douglas Steere of Haverford College; Harold Gray, World War C. O. and author of "Character Bad", and Dr. Chas. F. Boss of the Methodist Peace Commission, besides others.

For more information write to Carl J. Landes, 720 West 26th Street, Chicago, Illinois.

You may assuredly find perfect peace if you do what the Lord has required of thee—to do justice, to love mercy, and to walk humbly with Him.

AN INTERESTING RESOLUTION

Among the resolutions adopted by the Eastern District Young people at their recent convention were these: "That the Y. P. Union begin making plans for the Y. P. Exhibition Room at the General Conference next year and that each society pledge their support in gathering and preparing materials." "That we endorse and participate in the relief work the Mennonite Central Committee is doing for war victims, as a constructive Peace Testimony." "In view of the fact that the Union is decreasing its financial support of Menno-lan (Retreat Grounds), let us seriously pledge ourselves to an ever increasing amount of physical and spiritual support of this work." —Grace Moyer, Y. P. U. Corr.

NOTICE: Rev. Arnold Funk, Chairman of the Western Dist. Y. P. Retreat announces that anyone who wishes to register for the Y. P. Retreat to be held at Camp Wood, July 23 to 28, may still do so. In this time of crisis anyone who finds it at all possible to attend should do so.

SENIOR DEPARTMENT

Senior C. E. Topic for July 21, 1940

Main Topic: Zeal pays Dividends Acts 5:24-32; 6:7

I. Worship Service

1. Songs: "More love to Thee, O Christ," "All hail the power of Jesus name," "A charge to keep I have"
2. Reading of main topic, and prayer
3. Pantomime, or suitable dialogue
4. Offering for missions—while lights are out, except several tall candles between which are placed collection plates. Members file by to put in their offering while a quartet sings softly: "Send the light"

II. Leaders Introduction

In this topic, the last of a series of topics incorporating lessons from the early church, we are concerned with the amazing zeal and devotion of the first-century Christians. They lived and taught and preached their Christianity in the face of tremendous obstacles. The whole world was against them. It was often worth a man's life to affirm his faith in Christ. Tens of thousands of them died martyrs' deaths. But their zeal for Christ was such that they carried on in a spirit of victory in spite of all that was done against them. They knew that the future belonged to their cause, and that it was worth living and dying for.

III. Suggested Topics for Short Talks

1. A zealous king 2 Kings 23:1-3
2. Zeal for the temple Jn. 2:13-17
3. God's Zeal for Israel Ezek. 18:26-32
4. Paul's Zeal for Israel Rom. 10:1-4
5. Zealous in good works Tit. 2:11-14

IV. For Discussion

1. What does it mean to be zealous?
2. What should we today be zealous about?
3. Name some people who are outstandingly zealous today in the work of missions, either home or foreign, in the cause of peace, in the work of your own denomination.

V. Facts for Study

Zeal for a cause means believing in it, devotion to it, working for it, giving for it, suffering for it, if need be dying for it. Such zeal pays dividends. It brings results. It is a force that breaks down obstacles. We need to recover some of the zeal of the early Christians, some of their wholehearted devotion to Christ, some of their gladness of heart in giving of their material resources, some of their joy in suffering, some of their faithfulness in living for Christ.

The work of missions calls for our zealous support; the halt, the maimed, the blind, the suffering of which there are so many today need our help; and above all—the need to work for peace by word and deed and prayer calls for men and women of unfailing, untiring zealousy. Write and speak and pray for it, have your own heart filled with it, and radiate the spirit of good will and love toward all men.

VI. Illustration

All for Christ

How unlike the spirit of the hour is the story of Chinese Gordon. For his services in China the Government sought to reward him, but he declined all honors. Money and titles he scorned, but he accepted a medal inscribed with his name and his thirty-three engagements because it could not well be refused. After his tragic death the medal could nowhere be traced. What a revelation of the great soldier's unselfishness unfolds when we learn that the medal was sent to the poor of Manchester during the famine, with an anonymous letter requesting the ore be melted down and used for the hungry children of the city. Then in his diary he wrote these words: "The last and only thing I have in this world that I value I have given over to the Lord Jesus Christ."

VII. Food for Thought

Benediction—

Lord, take my lips and speak through them,
Take my mind and think through it.
Take my heart and set it on fire. Amen.

INTERMEDIATE DEPARTMENT

July 21, 1940

Knowledge Quiz

(New Testament)

Song "Wonderful Words of Life"
Leader's Talk
Song "How Firm a Foundation"
Scripture Reading 2 Pet. 3:14-18
Prayer Song "Take Time To be Holy"
Sentence Prayers
Response "Into My Heart"
Song "The Word of God Shall Stand Forever"
Bible Drill
Song "Holy Bible, Book Divine"
Benediction

Advertisement. Cut out pictures of radios. Paste these on plain paper and write about the meeting on the back of the "radio."

Make this a radio meeting. If possible, borrow a small radio to place in the front of the room. A screen should be in back of the radio to conceal the performers. The Bible Drill comes in over the radio.

Bible Drill:

1. Who is called the "forerunner of Christ"?
2. Who was called the "beloved disciple"?
3. What disciple tried to walk to Jesus on the sea?
4. Which of the apostles was Peter's brother?
5. Who was stoned to death because he preached about Jesus?
6. Who baptized Jesus?
7. What disciple did Jesus ask to care for his mother?
8. What woman anointed Jesus' head with a precious ointment?
9. How many books are there in the New Testament?
10. Who called the wise men and told them about the star?
11. Of what race were the parents of Jesus?
12. In what town was Jesus born?
13. Where was Jesus baptized?
14. Who preached the sermon on the day of Pentecost?
15. Who was the treasurer of the twelve disciples?
16. Who climbed into a sycamore tree to see Jesus pass by?
17. Give three of the Beatitudes.
18. What is the Golden Rule?
19. What day celebrates the triumphal entry into Jerusalem?
20. What day celebrates the resurrection?
21. What city was the religious center of the Jews?
22. Who was the first Christian martyr?
23. Who wrote the Acts of the Apostles?
24. What is the world's best seller?
25. What is the Lord's supper?

"That they may have life, and have it abundantly"

1. Enlisting boys and girls in the Sunday School.
2. Enlisting boys and girls in the C. E.
3. Enlisting adults in the church.
4. Enlisting those who are not able to attend public worship in the Home Department of the Sunday School.
6. Distributing Garden seed, perhaps keeping this in mind for next spring.
7. Helping to provide clothes for poor children so that they may attend Sunday School.
8. Gathering boys and girls into the Vacation Bible School.
9. Planning and leading recreation.
10. Helping deserving young people to attend retreats.
11. Visiting the sick and aged and offering them a service of song and worship.
12. Taking care of children while Mothers attend worship service.

Song "I Would Be True"
Offering
Closing Song "I'll Live For Him"
Silent Meditation
Mizpah Benediction

He that rightly understands charity will know that it can never be excusable to waste any of our money in pride and folly.—**William Law.**

Time To Spend
July 28, 1940

For Daily Reading:

July 22. Retirement for rest. Mark 6:30-32.
July 23. Great assemblies. Deut. 16:9-17.
July 24. Solving puzzles. Judges 14:12-14
July 25. Meditation. Gen. 24:63.
July 26. Visiting the lonely. Jas. 1:27.
July 27. Writing helpful letters. 33 John 1:4.
July 28. Topic. Col. 4:5, 6; Eph. 5:15-17.

Opening Song "Take Time to be Holy"
Scripture Reading Col. 4:5, 6; Eph. 5:15-17
Prayer by Superintendent
Song "Peace! Be Still!

Discussion: How to use our leisure time.

1. Develop habits of industry. What are some things we may do to develop industry?
2. Engage in wholesome recreation. How does recreation on Sunday differ from recreation weekdays?
3. Has your group had too many or too few parties. Have your parties been worthwhile?
4. Have the social gatherings of your group been attractive enough to attract any who were not members of your group?
5. Should the church have a program of recreation for its young people?
6. Enjoy well-chosen books, magazines, plays and movies.
7. Ride an interesting and stimulating hobby. Have the members name some of the hobbies on which they spend considerable time.
8. Enlarge your circle of acquaintances and friends.
9. Write letters to friends, relatives, and missionaries.
10. Visit the sick and lonely. Jas. 1:27.
11. Above all, give yourself time to read God's word and meditate upon it.
12. Pray and pray.

Reading of those references which are especially applicable to above points.
Song "Brighten the Corner Where You Are"

Talk by Superintendent. What are the principles which should guide us, as Christians, in the use of our time?

Song "I Would Be True"
Offering
Meditation
Mizpah Benediction

JUNIOR DEPARTMENT

PLACES CHRIST VISITED WHILE ON EARTH

Program Suggestions for July 14, 1940

Samaria—"The city He must needs go through."

Setting—Hofmann's pictures, "Jesus and the Woman of Samaria" or "The Good Samaritan" may be used. Place the picture on an easel where the light falls on it. Use candles for all other light.

I. Worship Period

1. Prelude, Melody of "All Hail the Power of Jesus' Name"
2. Call to worship: Ps. 34:3, 8, "O magnify the Lord with me, and let us exalt His name together. O taste and see that the Lord is good:

blessed is the man that trusteth in Him.”
3. Sing in unison, “All Hail the Power of Jesus’ Name”
4. Leader’s prayer
5. Scripture Reading, John 4:4-43.
This may be read by a good reader from Weymouth, or it may be read responsively.
6. Solo, “O Have You Not Heard”, Mennonite Hymn Book, No. 147.
7. Memory verses by five Juniors. Isaiah 55:1; Revelation 21:6b; Revelation 22:17; Isaiah 12:3; John 7:37.

II. Study Period

Aim: To make “Samaria” and the stories and events connected with it meaningful to our Juniors. To help them to see Jesus as the Savior of all mankind.

1. A short history of Samaria and the Samaritans told by a Junior boy. References 1 Kings 16:23, 24; 2 Kings 17:23-29.
2. Why did the Samaritans refuse Christ hospitality? Luke 9:51-56. By a Junior girl.
3. The story of a grateful Samaritan, told by a Junior boy. Luke 17:11-19.
4. Read the parable of the “Good Samaritan”—a Junior girl.
5. Jesus’ command which include Samaria given from memory. Acts 1:8.
6. The story of Philip, the missionary to Samaria, by a Junior boy. Acts 8:5-12.
7. All stand and sing, “I Love To Tell the Story”
8. Three Juniors discuss: “Precious truths taught at Samaria”
   a. John 4:14
   b. John 4:23, 24
   c. John 4:26

III. Mission Minutes

1. Read the letter by Hilda R. Dester given in “The Mennonite” of June 18.
2. Sentence prayers for the Primary School at Basna.

IV. Closing Moments

1. Sing the song of the month “More About Jesus Would I Know”
2. One Junior give the verse of the month, Hebrews 13:13-14.
3. Together pray the prayer of the month, 1 Chronicles 29:11-13.
4. Sing softly, “Into My Heart”

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PLACES CHRIST VISITED WHILE ON EARTH

Program Suggestions for July 21, 1940

Bethany—The place of friendship

I. Worship Period

1. Prelude with violin obligato, “O Master, Let Me Walk With Thee”
2. Call to worship, Psalm 34:3-8. Read in unison.
3. Sing in unison, “Jesus Is All the World To Me” Service Hymnal, No. 261.
4. Leader’s Prayer
5. Scripture reading, John 15:1-14.
6. Silent Prayer, all heads bowed.
7. Poem by a Junior girl

“Give of your best to the Master,
Give Him first place in your heart:
Give Him first place in your service,
Consecrate every part.
Give, and to you shall be given;
God, His beloved Son gave;
Gratefully seeking to serve Him
Give of the best that you have.”

8. Stand and sing in unison “The Best of Friends I Have in Heaven”, Mennonite Hymn Book, No. 364.

II. Study Period

Aim: To help our Juniors become better acquainted with this home-place of Jesus. To create a desire in them to express their love in glad service for Jesus.

1. A Junior may tell about—

“Bethany”

There are several home-places that we think of when we study the life of Christ. Bethlehem, the place of His birth and infancy; Nazareth, the home of His childhood and youth; Capernaum, His own city, a place in which He did many of His miracles; but Bethany stands out in our minds as the place of rest and quiet and kindly friendship. It seems to be the place where Jesus most loved to be. It has sometimes been called the one oasis in His desert. He always found a loving welcome here.

About 2000 years ago, at the time of Christ, Bethany was a pleasant little village about two miles east of Jerusalem on the south slope of the Mount of Olives, on or near the usual road from Jericho to Jerusalem. At that time there were pine trees and palm trees growing in abundance. If we should go to Palestine today, we would not find the same village that Jesus visited so often, but instead we would find a place of mines.

2. “Friends at Bethany, and what we learn from them” discussed by three Juniors:
   a. **Mary** — Luke 10:38-42; John 12:1-8; Mark 14:3-9.
   b. **Lazarus**—John 11:1-44.
   c. **Martha**—Luke 10:38-42; John 11:5, 21.
3. “A precious truth that Jesus taught at Bethany”, by an older person. John 11:25, 26.
4. Memorize these two verses

III. Mission Minutes

As many Juniors as can bring pictures of missionaries and mission schools and churches. Each one who has a picture shows it and reports on it.

IV. Closing Moments

1. Repeat verse of the month
2. Sing the song of the month
3. Pray the prayer of the month
4. As the Juniors leave the pianist plays the melody of “What a Friend We Have in Jesus?”

Report of Youth Conference

held at Munich N. D. June 18-19, 1940

Conference Motto: “Be filled with the Spirit.”
Eph. 8:8-18b

The conference was opened *Tuesday morning* at 10:00, with a song service, devotionals, and a prayer meeting. Rev. Fahdenrecht gave a message based on Gal. 5:15, 16, 25, 26, and Rev. Abe Loewen another one based on Gen. 26:12-19. A duet led by Minnie Fahdenrecht, a mixed quartet led by Esther Wiens, and a male quartet led by John Ewert were interspersed. Rev. John Guenther closed the session.

Tuesday afternoon, following a song service and devotionals, Rev. Ed Duerkson spoke on the text Rom. 8:14, Ps. 1; Rev. Abe Loewen led in a testimony meeting, and Miss Olga Thiessen gave a reading, “Be different.” A duet by Clifford Rupple, a chorus led by Olga Thiessen, a trio in charge of Lydia Schirmas, a duet by Rev. and Mrs. Larson, a number by the Alsen choir, and close by Rev. Duerkson made up the rest of the program.

Tuesday evening the program consisted of the usual opening, a message by Rev. Abe Loewen, text Phil. 3:1, 13-16; Acts 26:19; another message by Rev. Turnell, text Matt. 11:28-30; music: male chorus in charge of Jake Hoffman, a solo by Florella Dunham, an instrumental duet by Mrs. Larsen and Miss Carpenter, a duet by Rev. and Mrs. Larsen, and close by Rev. Larsen.

Wednesday morning: Song service, devotionals and prayer meeting, messages by Rev. Abe Loewen on Eph. 6:10-19 and Rev. Turnell on Eph. 4:11-16, selections by the Alsen choir, and close by Rev. Duerkson.

Wednesday afternoon: Introductory service as usual, with a testimony meeting led by Rev. Turnell. Following this a message by Rev. Lindsay on the text, Psalm 95, and a talk by Miss Mildred Severson, entitled, "Why don't We as Christians Grow More?" Music—Ladies' chorus—Hilda Ortman; Duet—Hilda Ortman. Business meeting. Close by Rev. Ed Duerkson.

Wednesday evening: A Song Service Program comprising: General singing and choruses led by John Ewert; Male quartet—Isaac Hoffman; Ladies' chorus—Helen Fahdenrecht; Testimony meeting—Rev. Abe Loewen; Duet—Spenst sisters; Ladies' quartet—Mrs. Ed Duerkson; Instrumental number—Clifford Rupple; Trio—Hilda Harder; Message—Text, Eph. 5:14-21 by Rev. Turnell; Male quartet—Edwin Fahdenrecht; Offering; Closing remarks and prayer—Rev. Ed Duerkson.

The churches represented in this conference were: Alsen, Rosehill, Munich, Bethel, Mankato, Minn.; Walhalla and Langdon. —*Olga Thiessen, Sec.*

CORRESPONDENCE

FRIEDENSTAL CH. NEAR TAMPA, KANSAS

Sunday, June 16, was a day of special note to this church. At the close of the morning service three sisters were accepted for membership by Rev. J. H. Epp. More will be likely to join later, as Rev. Epp is instructing a catechism class of 15 at present.

At 2:30 in the afternoon followed the ordination of Brother Noah Unruh into the gospel ministry. Rev. C. H. Dirks of Hutchinson, Kansas, opened the service with scripture reading, prayer and an encouraging message. The ordination proper was led by Rev. J. H. Epp of Hillsboro who delivered the sermon and performed the ordination, to which Borther Unruh gave a short response, showing his humble devotion to his calling. Then Rev. P. H. Richert closed the service fittingly, whereupon a fellowship lunch was served in the school house adjoining the church. All music for the occasion was furnished by a male octet in a manner that was fitting and pleasing.

Brother and Sister Unruh, who are members of this church, have served our group devotedly, as well as other places, while he is attending college as a ministerial student. Previous to this the couple served a Mennonite church in Montana temporarily. We certainly feel that their willingness to serve the cause of Christ will be used of God in His vineyard.

—*Frank Schmidt, Corr.*

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MENNONITE CHURCH, BURRTON, KANSAS

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is a wonderful experience to be partakers of His divine promises to us.

We, as a congregation are greatly thankful to those who are serving us now while without a pastor.

Sunday, March 31st closed the faithful, conscientious service of our pastor Rev. W. H. Dyck. Communion was observed and by request three were baptized upon their confession of faith, and six were received into the church by letter. For the afternoon a sister of the church had requested to be married before his leave. And in the evening he had the privilege of giving his farewell word to, not only his people, but the community at a union meeting.

Before the Easter season, Missionaries P. W. Pener were in our midst.Their visit helped us to visualize mission work in a foreign land, their sacrifices and faithfulness. May the Lord ever remember them. Then during the Easter Season, Rev. W. H. Dyck, Rev. Wedel of Halstead and Rev. Dirks of Hutchinson brought messages.

A fine group of Bethel Student Volunteers presented a good, inspirational program. Home and foreign missions were stressed. Rev. John Barkman with the orphan children of the Grace Children's Home of Henderson, Nebr., gave a nice program, May 10th. We are glad for such consecrated workers. The Senior C. E. had the pleasure of having Rev. J. N. Smucker as a guest speaker and the Halstead C. E. in presenting a program. Also appreciated the hearty welcome at the Lorraine Ave. church at Wichita.

Mother's Day and Pentecost were both observed. The Junior C. E. paid tribute to the mothers and Bro. Pankratz gave the Pentecostal message. Our Bible School of three weeks was taught by Miss Martha Froese of Hutchinson. At the S. S. picnic they gave a program of their accomplishments which was very satisfactory.

We are grateful for the many candidates who prove themselves ready and willing to take up the pastorate. May the Lord bless them and us as we look to Him in earnest for guidance. "Faithful is he that calleth you, who will also do it." I Thess. 5:24. *Correspondent*

Y. P. RETREAT AT MOUNTAIN LAKE, MINN.

"Hear and Do", James 1:22, was chosen as the motto for our Young Peoples Retreat held at Mountain Lake, Minnesota, on June 8, 10, 11 and 12. Seventy-five young people registered for the retreat which was sponsored by the three General Conference churches of this community.

The morning and afternoon sessions were held at the Mountain Lake Bible school; the Sunday evening session at the High School auditorium; Monday at First Mennonite Church, Tuesday at Bethel Church, and the last evening was spent as a fellowship and testimonial meeting at a lake shore with bon-fire and closed with a candle light service which was very impressive.

Our instructors were Rev. Walter Dyck, Beatrice, Nebr. who brought ten young people with him; Rev. William Schobert,Jeffers, Minn.; Prof. G. J. Toews, Freeman, S. Dak.; and Mrs. H. M. Fast, Clarissa, Minn.; who discussed the following topics—"The Principles of Christian Peace", "How to Reach the Unevangelized, or Boundaries of a Church Member", "Music Instructions", and separate discussion groups for boys and girls.

Officers were elected to plan for the coming year. We are grateful to our Heavenly Father for the rich blessings received and pray that we may all follow our motto "Hear and Do."

—*Mrs. Raymond Dick, Corr.*

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WOODLAND MENN. CH., WARROAD, MINN.

We were very happy to have Missionary John Thiessen from India with us on June 14th. In the afternoon he spoke at the sewing club meeting at the John T. Fast home. In the evening he spoke in the Mennonite church; showing slides of their work in India. Both meetings were well attended. It gave us a larger insight into the needs and beliefs of India.

Daily Vacation Bible School was held for a term of two weeks. Mr. Henry Friesen of Alsen, No. Dak. was the teacher, with Miss Margaret Harder of Warroad, assisting him. About forty children took part in the closing program which was enjoyed by young and old. "Train up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecc. 12:1. Mr. Friesen also spoke both Sunday forenoons in church.

Monday evening, the 3rd of June, the congregation surprised Rev. Arthur Ortman on the occasion of his birthday, at the Ortman home. An impromptu program, which was opened by a hymn sung by the assembly and devotions by Henry Friesen, was given by various members of the congregation.

May I close this letter with a poem in memory of Rosella Krahn who quietly passed on to her Savior, June 18th, 1938. For a little over seven years, she spread sunshine in this world and then her work on earth was finished.

The Savior looked down from Heaven
And He saw a rosebud fair;
The sweetest fragrance it gave into the air.
It was so lovely and so sweet,
He said, "I'll plant it in my garden here."
So gently He moved the flowerlet so dear.

So gently you left us, Rosella,
So quietly you went away
That bright brief summer day.
Left all woes and earthly cares,
Went to be with Him up there;
While we labor on, below.

Yes, we miss you, Rosella,
Miss you everywhere,
For you scattered sunshine on our cares.
Some day when our work is done
We, too, are coming to be
With Jesus and you up there.

—*Jake G. Quiring, Corr.*

* * * *

VOLT, MONTANA, JUNE 16, 1940

The S. S. Convention held at Bethel-Wolf Point, Montana, was well attended. In the afternoon the church was filled to capacity; the children had a meeting in the basement. The forenoon topics were well discussed. In the afternoon the orchestra was directed by Albert Fachner, the general singing by Roland Toews, and the invocation offered by the chairman, Bro. P. P. Wiens. After a children's song led by Miss Ruth Johnson and a selection by the Brudertaler choir, Rev. Blyth McLean spoke upon the topic, "Should youny people be encouraged to bring their spiritual problems to class or should the teacher expound the text only?" It was further discussed by H. G. Baerg. After a song by the S. S. Workers and also by Willard Cantelon, a story told by Miss Susie, and a selection by the Brudertaler choir followed the topic, "What system should we use to train the pupil to become a S. S. teacher?" was treated by Willard Cantelon. A closing song and a collection for the American S. S. Union brought the program to a close. Prayer and benediction by Rev. McLean.

P. H. Heinrichs

* * * *

THE MOUNTAIN LAKE, MINN. BETHEL, BERGFELDER, AND FIRST MENNONITE CHURCHES were the hosts to a Young People's Retreat held on the 9th, 10th, 11th and 12th of June. *(Report on Retreat will be found at beginning of this page.– Editor)* Classes of present day problems were conducted in the mornings and afternoons. The evenings were spent in sermons and one night retreat pictures were shown. The last afternoon a picnic was held at Marten's Creek. As a climax, we had a closed Galilian service at the lake. We feel that such a Young People's Retreat was richly blessed. May we have more of them.

Members of the Bethel C. E. held a meeting of vital importance. The question discussed was, "How can we, first of all, get our young people to attend our endeavors and then keep them?" We all feel the need of young people's efforts, ideas, and ambitions in the work. Discussion was also held on "Standards for the Young People's Unions and Endeavors." We hope this will draw our young people to work in unity for our one goal—Jesus Christ.

—*Alma Fast, Corr.*

« « JOTTINGS « »

—DEEP RUN MENN. CHURCH, 7-2-40.—Our anticipation of the arrival of Brother and Sister Russell R. Mast of Ohio has materialized. Bro. Mast while a senior of Hartford Seminary Foundation, Hartford, Conn., accepted a call from our congregation to assist Rev. Allen M. Fretz as pastor, provided the Lord be willing. Special services will be held here July 28, 1940, ordaining Bro. Mast to this ministry. Bro. and Sister Mast are residing at the home of Bro. and Sister Theodore Moyer, Line Lexington, Pa. A reception will be given in their honor by the congregation Saturday evening, July 13, 1940.—*Deep Run Correspondent.*

— GRACE CHURCH, PANDORA, OHIO.—June 23 the pastors of the four Mennonite Congregations exchanged pulpits, Rev. P. E. Whitmer of the Grace Church with Rev. P. A. Kliewer of the Ebenezer Church; Rev. H. T. Unruh of the First Church, Bluffton, with Rev. D. J. Unruh of the St. John Church.—The fourth annual music festival of the four churches filled the Grace Church that Sunday evening. Gaul's Holy City was presented by a representative choir. Miss Elvina Niswander directed the group. Soloists were: Lucile Hilty, sopr.; Mrs. Winfred Steiner, alto; Marvin Hilty, tenor; James Suter, bass. Maurine Bixler accompanied on the organ and Lucile Steiner on the piano. —*Grace Church Corr.*

— BETHANY CHURCH, FREEMAN, S. D.—Nine young people were baptized and received into the church, Sunday June 23.—The following Sunday Communion service was held.—A new class in catechetical instruction is to be started now. A new course, *A Guide to Christian Teaching,* recently published by the General Conference will be used in the forepart of the year. There are a number who wish to become better acquainted with the teachings of the Word of God and God's will for their lives. There may be others who passed earlier opportunities for such instruction. All are welcome. —*Bulletin.*

— MENNONITE CHURCH, ALTOONA, PA.—A two week's Bible School was held at the Mennonite Memorial Church June 10-20, with an enrollment of 59. Five teachers were in charge. The average attendance was 45. We again used the Literature from the Scottdale Press. Much interest was shown both by the teachers and the pupils. A closing program was held on Friday night, June 21.—Corr.

— MENNONITE CHURCH, WAYLAND, IOWA. June 9th, we had children's day service and consecration of infants. Our pastor Rev. Wm. Penner conducted services in Pulaski, Ia. during the week of June 9 to 16. The M. E. Church and our church conducted a two weeks' vacation Bible School closing with a splendid program. June 16 and 17, Miss Marie J. Regier, Whitewater, Kans., spoke to different groups.—The Misses Gertrude and Delight Rinner are assisting with mission work on 26th St., Chicago. June 23rd we had a fine day and a good attendance for the annual get-together of the Donnellson, Pulaski, Noble and Wayland Churches. On the evening of June 30, Supt. Ellis, local H. S. head, gave a splendid talk. July the 7th we expect to observe communion service. —*Mrs. S. K. S., Corr.*

— BROTHER J. WINFIELD FRETZ writes from Upland, Calif: The suggestion of binding the new Hymnary in two colors, maroon and blue, strikes me as a very good one. It has psychological and practical advantages. Count me in favor of it. I am eagerly looking forward to seeing the first copy. I wish to pay my highest compliments to the Publication Committee for its painstaking effort and its unstinting, sacrificial service in producing this fine piece of work. I hope the Board will not fall dawn in pushing this new book into every possible Mennonite home and church. The Field Secretary could do much to achieve this end.

—DR. J. H. LANGENWALTER OF REEDLEY, CALIF., who had been at the Hertzler Hospital and Clinic, Halstead, Kans., for some weeks, has just returned home, happy that his ailment is practically cured. He writes, "Had a good trip and arrived at Fresno at 3:30 P. M. yesterday (June 28). Found my family well and we are happy to be together again."

— REV. J. E. KAUFMAN, pastor of the Mennonite Church at Inman, Kans. in sending in his sermon sketch writes: "We are enjoying *The Mennonite* and believe it has done and is doing much for our Mennonite people and the Church of Christ."

— NOTE FROM MISS AGANETHA FAST, CHINA.—Sister Fast complains that since 1934 her mail, in many instances, has gone to *Kaichow* instead of *Taming.* This is apparently due to the fact that *The Mennonite Year Book* has continued to list her address wrong. Will her friends kindly take note of her correct address: MISS AGANETHA FAST, TAMING, HOPEI PROV., CHINA.

— DR. P. R. SCHROEDER has a set-back.—Brother Schroeder who underwent two serious operations within a year unfortunately is not getting along so well recently. The Freeman, So. Dak., Courrier has this report: Rev. P. R. Schroeder was taken to the Yankton hospital last week and after an examination the doctor advised an operation, but Rev. Schroeder did not give his consent. They came home and went to Soo Falls and the doctors in Soo Falls advised him to go to Rochester, Minn., because the case is a serious one. Monday the Schroeder family left for Mt. Lake, Minn., and from there his brother will take him to Rochester."—A later report has it that the patient was operated on Friday, June 28, at the Mayo hospital.

MIDDLE DISTRICT Y. P. CONVENTION

Is to be held at Berne, Indiana, July 20-21. The Christian Endeavor societies of the Mennonite churches in Indiana and Ohio unite in this meeting. The local Mennonite Church will be host to the Endeavorers. James Suter of Pandora will preside and Dr. Lloyd Ramseyer of Bluffton College is to deliver the principal address.

— FIRST CHURCH, BLUFFTON, OHIO.—(From Bulletin, June 9) "Many of our college students are leaving us—the seniors not to be with us next year. It was not only a pleasure but an inspiration to have you in our worship on Sunday mornings. May you continue to be with us in thought and prayer. Wherever you may be in the future may your presence inspire and encourage some church as it has ours. God bless you and keep you."

— EDEN CHURCH, SCHWENKSVILLE, PA.—We are still hammering away at the attendance idea. The results in the Cradle-roll and Beginners Departments are very satisfactory. We find that some of the other classes and departments could improve their attendance a bit. We also would like to see that number of "going-homers-after-Sunday-School" lessened. The attendants at church but not at Sunday School and those going home from school are just about equal. We would like to tip the scale in favor of the church attendance. — The pastor, Rev. Freeman Swartz, and Rev. Robert J. Gottshall are on the program of the Westmoreland S. S. Convention, at Latrobe, Pa., June 21 and 22.—*Bulletin.*

— ST. JOHN CHURCH, PANDORA, O.—The business world offers inducements of many kinds to trade in their particular district. We want to extend our appreciation to the Pandora Business Men in the wholesome entertainment provided by the weekly Band Concert. Such a program has cultural values and draws a clean-minded citizenry to this thrifty trade center. Best of all it offsets the demoralizing effects of the lottery methods used in so many places; such as 'lucky member", "grand prize", "Bank night" and other "get something for nothing" devices. — *Bulletin.*

— FIRST CHURCH, PHILADELPHIA. — Joint Conference of Friends, Brethren, Schwenkfelders and Mennonites was held Saturday July 6th in Westtown School, founded by the Friends in 1799.—Mother Plenert and daughter Emma have spent six months in the Rev. and Mrs. Plenert home. Mrs. J. J. Plenert and son James took them to Ohio to visit there for a while. Then they will start back home for Kansas. —*Bulletin*

— REV. REYNOLD WEINBRENNER, wide-awake pastor of the Second Church, Beatrice, Nebr. in his bulletin calls attention to the article entitled, "Relief in Emergency" in *The Mennonite* of June 18. Would that many of our ministers might follow the example of this young brother, in calling attention from the pulpit or in the bulletin to worthwhile articles in our church papers, and thus help inducing more families to take and read them.

—BETHEL COLLEGE.—The massive steel frame of Memorial Hall is now all in place, and the skeleton structure is next to be enclosed with the brick walls. It is hoped the building can be sufficiently completed for use of the gymnasium and dining hall in the fall.—The first large truck load of the Kauffman Museum collection has recently arrived from Freeman, S. Dak.

— REEDLEY CHURCH, CALIF. — The June 23 Bulletin contains the splendid closing program of the Vacation Bible School. There were eight grades with as many teachers. We give the parts rendered by each class, omitting the songs in each instance: *First grade*—The Creation, Creation Song, ABC Verses; *second grade*—giving verses; *third grade*—Psalm 100, Bible Salute, story telling; *fourth grade*—The great Commandment, the Ten Commandments, Books of Old Testament, Psalm 121; *fifth grade*—Stories in first fourteen books of the Bible, the Beatitudes, the "I Am" verses in Gospel of John; *sixth grade*—dramatization of the story of the Talents; *seventh grade*—The Tabernacle, Psalm 122, story of author of hymn, "Stand Up for Jesus," trumpet quartet; *eighth grade*—Psalm 34, the Menn. mission fields and missionaries.

— GOLDEN WEDDING AT MT. LAKE, MINN. —*Mr. and Mrs. Aaron C. Dick,* surrounded by a large number of relatives and friends, observed their golden wedding anniversary July 7th, at three in the afternoon in the Bethel Church. A reception in the Church dining hall was held following the program.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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Rev. G. A. Linscheid
Canton, Oklahoma

Ja 41

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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HARVEST THOUGHTS

"Thou makest the outgoings of the morning and evening rejoice.

Thou visitest the earth, and waterest it. Thou greatly enrichest it. The river of God is full of water; thou providest them grain; when thou hast so prepared the earth.

Thou waterest its furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness; and the hills are girded with joy.

The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing." —*Bible. Psalm 65:8b-13* T.

VACATION BIBLE SCHOOLS

Vacation Bible Schools are greatly needed in a country like ours, where the Bible is not taught as a regular subject in the public schools. They are an attempt to supplement the work of the Sunday School in the study of the Bible and, particularly, the memorization of choice Bible verses and passages. Years ago, when our rural schools had only six-month terms, "Ferien Bibelschulen" or "Gemeindeschulen", as they were called here in the west, often lasted through two full months. Then some real Bible study could be done. Now, some of our churches appear to be so hard up that they cannot afford more than two weeks of Bible School. A series of evangelistic meetings or Bible conferences lasting a week or two, can produce some good results, for they are intended mostly for adults. But what can be accomplished in teaching children ten half days, material that is to be remembered and treasured? Such a school is but a beginning and an end. It lacks the core, the middle part, where the work that is to count in the long run must be done. Of course, by the process of cramming, children may be made to memorize some Bible material well enough that they can repeat it in a closing program. If then such material is reviewed sufficiently in the Sunday School, it may, in due time, be remembered for good. If not, we fear that it will soon be gone with the wind. For, memory is a faculty that cannot be forced or hurried. The material to be really remembered must have time "to soak in" or, as the Germans put it, "bis es sitzt". That requires recall and repetition from time to time. A two-weeks school can be used to make quite a show at its close. But our plea is for the application of the principles of sound psychology and good pedagogy, hence for a term of four weeks or, better yet, six weeks, in which definite and more lasting results may be attained. As to the cost, where there is a will there is a way. We pay gas tax, sales tax, and other taxes foisted upon us by the Government, to gain some material benefit, apparently without murmur. How much more should we be willing, as Christians and Christian churches, to give of our means to enrich the minds and particularly the memories of our children with the everlasting truths of the word of God. —T.

LOOKING UNTO JESUS

"Looking unto Jesus the author and finisher of our faith." Heb. 12:2a. The Greek runner had to race in an area that was railed off. He also had to keep his eyes fixed on the goal or mark. As so often the apostle Paul uses these facts for illustration. He would have us know that the life and teaching of Jesus are the bounds within which the Christian is to move and have his being. And that the goal toward which we are to strive is Christ and Christ alone. If we lose sight of Him, we will miss the mark. Friends, fellow-Christians can be of great help to us in our race, but they can never assist us to the point, where we can dispense with Christ. He alone is *the Way, the Guide, the Pattern* that surpasses all others. Without Him we cannot take one safe step, without Him our strength is insufficient, our protection inadequate, our courage wanting. Therefore, it behooves us "to look unto Jesus the author and finisher of our faith." He is the author(beginner) of faith in a two-fold way. He is the first whose faith in its real sense was a race in and through faith. He never had any concern for the tangible, the visible things of Life, but in steadfast faith He looked up to the Father in all things, even in His God-forsaken moments on the cross. He has been the author of our faith, and he will finish it, no matter what may come, provided we remain true and loyal to Him, and run the race strictly within the bounds marked off by Him and never cease looking up to Him. —T.

CHRISTIAN EDUCATION

A. S. Rosenberger

THE HYMN BOOK

By Lester Hostetler

Next to the Bible itself, our most important book of worship is the hymn book. Here we find a collection of short poems, called hymns, which express the deepest feelings of the heart in relation to God. They are gathered from ancient as well as modern sources. The hymn expresses in clear and beautiful language the sentiments which lie in our own souls but which we could not, unaided, make articulate.

But the hymns are only half of the hymn book. The other half consists of the tunes to which they are set. The tune adds color to the words and gives wings to the thoughts of the hymn. The best hymns represent a combination of words and tunes which are wedded together in perfect harmony. The words must fit the tune and the tune must be adequate to carry the words. Try to sing the Doxology to the tune "Woodworth" (Just as I am). The rythm of the words fits that of the tune, but the mood of the two is wholly different and any child can tell that the two do not belong together.

The hymn book is our most popular book of poetry. At least once each week, most of our church members turn to the hymn book, and sing or read, two or three or more hymns. This much can hardly be said of any other book of poetry.

Coming off the press at this moment are the proof sheets of our new hymn book which has been christened the MENNONITE HYMNARY. It will contain an unsurpassed collection of standard hymns; many of the old gospel song favorites; thirty or more hymns for children; and over seventy of the Chorales. Of the latter one can say that there is nothing finer or more suitable for worship in all of our church music. They are a part of our religious heritage. Most of them are easy to sing and are well adapted for congregational use.

No pains or money are being spared to make the HYMNARY a beautiful book, adequate for the needs of our churches for years to come. If generally adopted, it would serve as a bond of unity among us. People travelling from one community to another would sense a kinship of spirit upon seeing in the pews of the church a familiar hymn book in common use in all our churches. Nearly all the denominations recognize the value of publishing their own collection of hymns suited to their needs and expressing their own life and teachings. Among our own Mennonite churches, on the other hand, one finds an amazing assortment of hymn books. It is one of the unfortunate results of our individualism.

It is the belief of the writer, that the adoption of the MENNONITE HYMNARY in every church, and its use in every home, would raise the standard of our church music and it would give us a bond of unity which would draw us closer together in the fellowship of praise and prayer.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

1443 Chew Street, Allentown, Penna.
June 13, 1940

Dear Brother Richert:

Since the program of yesterday at the Foreign Missions Conference is still fresh in my mind and in order that I might get the most out of my notes, I will write a report of the Conference this afternoon. Mrs. Nyce accompanied me to the Conference which was again held on the beautiful campus of Swarthmore College, Swarthmore, Pa.

We arrived at the opening of the morning program, immediately after the Worship Period. The reports from representative committees were being discussed. A gentleman from the floor said, "The future of civilization lies in America, not North Amerca only, but South America must be included."

Dr. Howard in his remarks on India said, "India knows Peace, not War, except the War against Satan himself." He then spoke briefly on the 'Week of Witness' in India and called on Dr. Dunkelberger to give a more detailed report. Dr. Dunkelberger said, "The Week of Witness was the result of a five year program of Forward Movement in Evangelism. There were two main aims in this Forward Movement program. 1st. To reach a much larger number of unevangelized people. 2nd. To enlist a large number of laymen, not only educated but illiterate as well. Rural people as well as city people. Women as well as men." He continued, "The National Christian Counsel prepared excellent pamphlets to make preparation for the program. There were two main results. 1st. Many, many thousands of people realized that there is a work that can be done by themselves. 2nd. Millions of people have been reached that otherwise would not have been reached. They seemed to be impressed by people not receiving a salary, telling the simple story of Christ.

"Besides the afore mentioned results, this also resulted from the Week of Witness, namely, some places will have another 'Week of Witness' in October. Others had two weeks and still others have one day a week since."

Speaking of East Asia, one of the speakers said, "We need to link our Hospitals and Churches as never before. Medical Mission Work in China has not expanded as opportunities have expanded. We used to pray for open doors, now we have too many doors." He gave the following illustration. "The Government was willing to put up a hospital and asked us if we could furnish a Christian doctor and nurse, but we did not have any to offer. There are very few if any hospitals that do not have field work. This is compulsory. We, in many instances, can not take care of field work because we are limited with workers. We are not the leaders in this respect, but we must follow. There are epidemic areas that should be taken care of but we are busy in the hospitals, so that we can not take care of any extra work."

Dr. Diefendurffer suggested that the Business Committee consider placing the emphasis on Latin America at the next Foreign Missions Conference. No action was taken but suggested that this be left in the hands of the Committee.

Dr. Knapp spoke on the World Sunday School Association work. He said England or the British Sunday School Committee had charge of a great deal of this work, but because of the war at present the American Association had to assume a greater portion of this also.

Before the close of the afternoon session the Business Committee offered the suggestion that the Conference again be held in the winter, because it was felt the attendance was better. So the next meeting is likely to be held during the winter of 1942, however it may be called any time between December and April of 1941 if necessary on account of International Relations.

In passing I might mention that Dr. Ross Sanderson gave a Paper in the afternoon on the subject "Interdenominational local program on Missions." He stressed the importance of the Churches and Boards uniting. "In a united effort more could be accomplished, and it should be done because our Missionaries do not necessarily build up a denominational work. The younger churches think in terms of One Church."

The evening was again the outstanding service as was last year's, when out-going missionaries were on the platform. The Chairman informed us that there were ninety-five present and from reports of our Boards approximately three hundred new missionaries are going out into the field this year. Fifteen Boards were represented by the ninety-five, who are going to many different countries. However, China is receiving the largest number of the group.

Dr. Lee from Nanking extended a hearty welcome to the new missionaries and said, "The doors of China are wider open to-day than ever before, and what is true of China can be said of nearly all countries."

Dr. Bonsack gave the Charge to the out-going Missionaries. He said, "There are several things I want you to take along with you. 1st. Take a good healthy body and take care of it. Do not over work yourself and by all means rest as much as you can.

2nd. Take with you a good sense of humor. Do not become to serious with yourself.

3rd. Take a good supply of common sense because it means reasonable thinking. Some call it horse-sense because it means stable thinking.

4th. Take a good training with you and 5th, Take with you an abiding Faith in Him who goes with you.

"Then besides these five things I would like to suggest three attitudes. 1st. Have a sentimental attitude toward them to whom you go to labor.

2nd. Give them a chance to assume responsibility. Do not become domineering. Your people will soon know your nature. In six months they'll know you better than you know yourself.

3rd. Try to cultivate the abiding consciousness of the presence of God, who said, "GO and Lo I am with you alway." In all things conduct yourself so that "whether you eat or drink, you may do all to the glory of God." Do not become too hasty, remember Joseph who when tempted by that beautiful Hebrew woman said, "This thing is not right in the sight of God."

Dr. Armstrong of the United Church of Canada offered the Consecration prayer.

The address of the evening was delivered by Dr. Herbert Gesork who came from Germany three years ago and is now teaching in Wellesley College. He opened his address by saying, "I came from the Germany that once was and which will live again." He was a leader of the German Baptist movement until it was dissolved by the Hitler regime. His address on "Youth and Tomorrow's World" was very interesting. He said in part:—

"When I attended the theological school in Germany, I with other young men, read books and we prayed earnestly that God might give us His Spirit that we might be used to help build a new world. We pledged never to take up arms, never to kill, never to destroy, for that was not the way the Master taught.

"Then came along that little man in a grey uniform and with pale face. He said, 'That's not the way to build a new world. You must fight, you must be strong, you must be able to trample all nations under your feet. That's the way to build a new world.'

"I heard Hitler speak many times. He said, 'You must follow me. I'll build a new Germany for you. I will lead you through tears, yes, even through blood but we will build a Germany for a thousand years. I looked around at the young people that stood back of me, and aside me, and thought they looked pale, you could also see the determined look on their faces to go ahead with Hitler. He gave them a new idea and a new ideal. What ever else we may say of Hitler, and no one is more bitter toward Hitler than I am, yet we must agree that he is doing for the youth of Germany what he promised.

"I read of the destruction over there. I see the pictures in the papers. I think back to those days when I sat with my class-mates. Today they are fighting. They are on the front line, or in a bombing plane or on a ship or in a submarine. Yes, the young people with whom I sang, and dreamed and prayed, fighting near Paris.

"Of the young American people I have noted that they are dissolusioned and skeptical. They are skeptical about religion, and they are skeptical about morality. They want to get married, but they have no work. They want to have a family but they do not have a chance. They come to a conclusion that they have a life and they are going to live that life regardless.

"The Church in Germany failed its youth. We asked the Church to help us (youth) but no answer came, or if one did eventually come, it was so weak that youth did not want to stand by. The Church in America must not fail its youth. We must give our young people something to hold on to. Something on which they can depend.

"We hear much about the Fifth Column these days. The Church too must have a Fifth Column. Not like the one of which we read, but one which will be as the salt of the earth. We have a Leader, One who will help us build a new world, not through destruction but through love. We must give our young people the absolutes as did the Old Testament prophets, the absolutes of justice, of love, and of mercy. Youth of today needs these absolutes to build the world of tomorrow."

Fraternally yours,
Howard G. Nyce

* * * *

"Take courage, I have vanquished the world. By the lowliness of My birth, by the obscurity of My life, by the cruelty and ignominy of My death, I have triumphed over all that men admire, esteem, fear. This is the sign by which you should know Me."—Boussuet.

Card and Appeal

London, June 25

Dear Bro. Lichti:

Have been wanting to thank you for your letter to the ship. Have enjoyed my work very much so far. Wish we were able to do more for these poor refugees in France. Am planning to go back there shortly pending word from Bennett at Marseilles. Let us continue to pray for this work for His glory.

Lovingly yours, Ted Claassen

Yes. Let us continue to pray and give for these poor hungry and homeless refugees. Send all gifts to our treasurer, Rev. P. H. Unruh, Goessel, Kans.

In the name of these poor hungry homeless refugees,
John Lichti

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

MENNONITE BIBLE MISSION QUARTERLY REPORT FOR JANUARY, FEBRUARY AND MARCH

1940

Average Attendance Sunday Morning	114
Average Attendance Sunday Evening	57
Average Attendance Wednesday Evening	20
Average offerings for Sundays	$20.58
Special day offerings (other than Sunday)	$15.58
Total offering for the quarter	$283.58

SOME SPECIAL INCIDENTS

Jan. 7. Gospel Girls give a fine program in the evening.

Jan. 8. Visit Mrs. Dobler and her mother. Both are seriously sick. Both recovered.

Jan. 10. Missionary Yoders of the Congo Inland Mission were here for the evening. Prayer meeting at home of Millers. These cottage prayer meetings were held weekly at different homes during the quarter.

Jan. 26. Centennial Meeting of the Chicago Bible Society. Very good program.

Jan. 27-29. Host to visitors from S. D.

Feb. 2. Buy car for Mission from Money donated by Bethel Church.

Feb. 5-10. Entertained some visitors who were in the city for Conference at Moody Bible Institute.

Feb. 15. Meeting with Mission Board and good news. Praise God.

Feb. 18. Rev. Miller of the Mennonite Home Mission speaks in the evening.

Feb. 21. Get contact with Richard Boehr at the Institute. Find also his father. Rev. Boehr speaks at the Mission in the evening and stays for the night.

Feb. 28-29. Mrs. Wiens visits a very sick mother who has not taken any interest in the Mission but rather has been hostile. Several visits were made to her bedside before she died. She had a very sad sickness and death but later just before she passed away began to want prayer. It is sad when people leave these things for the death bed.

Mar. 3. Bethany Reformed church Male Choir sings here in the evening.

Mar. 17. Palm Sunday. Blessing two babies. Take into church Mr. and Mrs. Sellers. Mr. Sellers is baptized. Brother P. Neufeld from Kansas speaks both morning and evening.

Mar. 19-22. Meetings every night conducted by Brother Peter Neufeld. Good attendance.—Communion Service on Friday night. About 70 take part.

Mar. 24. Easter. Very large group out for the Easter Service.—Gospel Girls give Pageant in the evening.

Mar. 25. Student Communion service at 7:00 P. M. Rev. Gaeddert is the speaker. Rev. Landis and myself serve the Communion. The following schools were represented: Moody Bible Institute, Bethany Seminary, Garret Bib. Ins., Northwestern U., Chicago U., Chicago Medical School, Baptist Seminary. About half of those that were invited were present. Some could not be present.

At 8:15 the Bethel College Quartet gave a program. Fine program and good attendance. The Quartet also sang a number at the Communion service.

Mar. 29. Had service at Loop Gospel Mission in the evening. This Mission is conducted by the Chicago Tract Society.

The regular meetings were as usual: Sunday morning and evening, Wednesday evening prayer and Bible Study. Also boys meetings and Girls Choir. Cottage prayer meetings were held in about twelve homes.

Mr. Peters and Mr. Arthur Friesen helped in the preaching on Sunday evenings.—Sick visitation was carried on as usual.

One of the members has been asked to write a report of the quarter. This is to give the Board other viewpoints of the mission work.

We accept with thanks the help of the Board and feel rather humbled in our efforts.

Our grateful thanks also to the Bethel Mennonite Church who have continued their support of the work here.

John T. Neufeld

NOTICE: Rev. Jacob Jantzen, who for 40 years has served the Herold Mennonite church near Bessie, Okla., has felt obliged to retire and desires to announce that all letters and mail for the church be henceforth addressed to his successor, Rev. J. R. Duerkson, Bessie, Oklahoma.

AN UNWRITTEN MESSAGE

(Song of Solomon 2:1)

Beautiful Rose of Sharon
Lily, majestic fair . . .
Reveal a gracious message
That I would like to share.

Red speaks of blood most precious,
Blood that was shed for me,
Fragrance from your anointing
Helps me Christ's life to see.

White Lily, pure and spotless
Tied with a bow of blue,
Whispers, "though Christ was holy
He became sin for you."
Mrs. Amanda Friesen, Doland, S. D.

It's Time For Young People To Prepare

What for?—To attend the ALL MENNONITE YOUNG PEOPLE'S RETREAT!

Where?—QUAKER HAVEN—DEWART LAKE—SYRACUSE, INDIANA

When?—Monday afternoon, AUGUST 5 to Sunday noon AUGUST 11

Why?—For a week of study, Christian fellowship, and good clean sport.

What will it cost?—$8 no more—no less. This includes everything.

What shall I bring?—Bible, notebook, pencil, swim suit, sheets, pillow, blankets, clothes for 'roughing it', towel, personal toilet articles, musical instruments, all the friends you can, and a desire to make this the best Retreat yet.

We have an entirely new arrangement for the Retreat this year; a new place, new scenery, different housing arrangements. All retreaters and instructors will eat together in a common hall. All the girls will room in one dormitory. All the fellows will room in the boy's dormitory. There will be more boats—20 of them! There will be a larger variety of sports. There will be an experienced recreation director. You need not bring a sponsor or cook. That is all arranged for you.

We urge a larger number of the older young people to attend. Our course in recreational leadership is especially designed for you. If enough interest is shown, it may lead to the development of a retreat for older young people, separate from the retreat for high school age young people. Miss Emma Detweiler, who has wide experience in recreational leadership, will teach this course and will also direct the Retreat recreation.

COURSES

New Testament—Instructor—Miss Ceclia Sheppard, who has done outstanding work in this field in many parts of the country.

Mennonite History—Dr. C. H. Smith, Prof. of History, Bluffton College.

Missions and India today—Rev. John Thiessen, Gen. Conference Missionary to India.

Music—Hymns, Church music, etc. (Instructor not definite)

Recreational Leadership—Miss Emma Detweiler.

Morning Watch and Sunset—Services will be conducted by the Rev. Ernest Bohn, Pastor Zion Mennonite Church, Souderton, Pa., Chairman Eastern District Retreat

There will also be worthwhile evening lectures and programs.

IMPORTANT: Send your reservations to: G. S. Stoneback, 605 S. 7th St. Goshen, Indiana, on or before July 18.

Pastors! C. E. Presidents! Sunday School Superintendents!

Help your young people to attend. One group of Retreaters is giving a play to earn part of the expenses. Several groups of mothers are having ice cream socials to raise money. Many Sunday Schools and Endeavor Societies pay the $2 registration fee. Many older people who cannot attend are happy to pay part or all of the expenses of sending a young person to the Retreat.

Europe sends its youth to army camps. Send your youth to a Christian camp.

Retreat theme: "LOYALTY TO CHRIST"

—G. S. Stoneback

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 28, 1940

Weighing Consequences

(A Principle of Temperate Living)

Prov. 1:7-10; Isa. 5:11, 12; 18-23; Gal. 6:7-9

Introduction

It would seem that sane thinking would lead every one to give thought to the conseqencues of his actions. The wise person will consider well the future result of present practices. Unenlightened and savage peoples are concerned only about present enjoyment. We have all too many persons in America who give themselves to intemperate and unclean living and seemingly disregard all future consequences. Such is the degrading effect of sin obtaining a fast hold upon a heart and life.

Beginning Right Prov. 1:7-10

This section of our lesson gives the right starting point in building a Christian character foundation. A profound reverence for God, such as arises in one who loves Him, is the starting point in attaining and following true wisdom and knowledge (v7). He who reverences—fears—God, honors His laws. The foolish in heart despise God's wisdom. Reverence toward God will lead to reverencing the wisdom and guidance of godly parents. Following such instructions will bring honor and distinction (v9). It will mean a right behavior in life, a strong and righteous character.

Woe to the Lovers of Strong Drink Isa. 5:11, 12

Isaiah gives a typical picture of those who become enslaved to the appetite for alcoholic drink (v11). Such early morning drinking was disreputable in Isaiah's day—would to God it were now—but the drunkards drank at all hours. They lived to drink. The description here given fits well into our own day. God pronounces woes upon the sin of drunkenness. These drinkers frequent feasts where there is music and wine and they forget God and His deeds (v12). Drink inflames body and mind, perverts and distorts vision and thoughts. God's warnings of woes to come fell, and still fall, upon deaf ears.

Woe to Lovers of Sin vs 18-23

Isaiah pictures those who have so given themselves to sin that they draw a load of sin after them, as though hitched to a cart (v18). Using strong drink leads to such enslavery to sin. They mock and scoff at Isaiah's prediction of God's judgment upon them (v19). Such mockery is common among drunkards today. Some have gone so far in their evil ways that they have lost all moral judgment (v20), a sign of deep moral corruption and depravity. Those living in sin usually have much self-conceit, consider themselves wise and laugh at all warnings against danger (v21). They who can drink freely are storing up trouble for themselves. They become unjust and unfair in their official dealings with others (v23).

Reaping What We Sow Gal. 6:7-9

God has established a law that man will reap what he sows. This is as eternally true also in the moral and spiritual realms. Many may and do try to mock God, and they think they can sin and escape the operation of His law (v8). They deceive themselves. The harvest is certain. The use of strong drink is one of the most common ways of sowing to the flesh and one of the most terrible in its results. He who sows to the Spirit—whose manner of life is upright—sows honor, truth, love, will reap worthwhile rewards in this life and an eternity of bliss in the "life eternal". Well doing, clean living, has its rewards, both with man and with God. He has so arranged the moral universe that clean living is rewarded. Godliness is profitable unto all things. 1 Tim. 4:8.

China Flood Relief

The 1939 flood was unusually severe. Tamingfu formed the southern apex of the flooded region. Looking at the big flowing sea round about, one wondered from where such a large amount of water could come but, in order to apprehend the situation still more fully, one had to go about four hundred miles north and east of Peking and Tientsin. The whole stretch was under ten to twenty feet of water. There was no chance of saving the crops. Whole villages disappeared in the on-rushing stream. The value of property destroyed was beyond calculation. Besides, thousands of people lost their lives. This, however, was only the beginning of the terrible suffering.

Our problem was to save the living from freezing and starving. All the relief organizations with the aid of the missions took part. It practically meant to feed the population of half a province until another wheat crop could be garnered in. Since, under circumstances we could not expect to have others come and help in Tamingfu, because they were worse hit than we, and since we had about all that we could undertake by ourselves, we did not link up with other organizations, but used our own staff and the funds that our dear people at home contributed in relieving the suffering of the poorer people of the district.

There were three ways in which we tackled our job. The poor Christians in the churches had to be considered, so the church boards investigated the homes of the church-members. About one third of them were found to be unable to procure bread for their families, and so their names were accepted to go on the needy list. In this list, however, three classes were provided for, so that larger and poorer families could get more help. This aid went to the respective churches in monthly installments for five months that is up to wheat harvest.

For relief in the villages at large we had a committee of investigation at work for several months in advance. This committee picked out all villages the grainfields of which had been flooded and ruined. Some people, although they had lost a crop, could still find a way of getting along. The committee was after the real poor ones. But they could not, with such a small staff, begin to investigate all homes. They therefore went to the elders of each village and planned together with them. These elders picked out the most nedy families in their village. However, where this was possible, the number was to stay within one-tenth of the population of the village, though quite often they went beyond this limitation. The elders were to prepare a duplicate list. One went to the committee and the other one was to be posted in a public place in the village. The funds were to go to these elders, who in turn were to pay them out to each needy family. The theory was good and saved us a lot of work and worry, but in some villages the elders listened to the clamor of the masses for a general distribution, and divided the funds to a much larger number. Thereupon we changed the precedure somewhat in that we published the list in the name of the mission, and made the elders promise to stay by our list. However, again some elders disappointed us in that they added names to the official list. So we were compelled to take matters more into our own hands. After that the elders received no money into their hands. We had the villages come directly to us, and we personally paid the money over to each headman of the family according to the list. This plan on the whole worked very well. Ten villages or more would on the same day come to a centrally located village. During the time that the people gathered the evangelists preached to them. Later I would appear with the relief money. Each village elder grouped his people, so that they would come into the receiving room by villages. Each one received his help as his name was called off. The elder and the rest being the judges, so that no deception was permitted. In all, two distributions were made. The money we had to use gave us quite a little trouble. In and near the city the Japanese sponsored money had to be used, and farther away exclusively old Chinese money would pass. There is a line so sharply drawn between the two, that if the Japanese get hold of the Chinese money they confiscate it and arrest or shoot the person; and if the Chinese authorities catch any one having Japanese sponsored money they will deal even worse with him. Some have been buried alive. There is a scarcity in both kinds of money. Especially is there a great shortness in small denominations. We simply could not get enough small money to go around, so we gave a larger bill or banknote to two or three people in unison, and had them go and buy their grain together. In this manner we served 133 villages twice. The total number of families that received this help in two installments were 2,070.

A third phase of our relief work was building and dirt work. This had to be limited to our compound, because for the road projects we failed to obtain the necessary land. The owners of the land asked unreasonable prices. Notwithstanding this limit, I have been busy with from 150 to 200 men for over two months. We had a millet-soup kitchen, so that all dirt workers received two meals a day besides wages. Our applications were numerous, so that we could not take all the workers on at the same time. We arranged to have them work in weekly groups. By using the regular ticket system, our work was much easier too. Each morning before we started work, the evangelist brought them the Word of life.

Nothing is perfect, and our relief work was far from that. Still we praise God for every bit of it. Especially in these days while "foreign powers" are distrusted and looked upon as intruders, usurpers and what not; and when the Chinese communists harass their own country and people. We consider it a privilege to have been able to bring the message of God's love to these people in such a practical way. May God bless it, and grant that it bear eternal fruit.

In the name of these people we want to thank everybody that had a hand in it heartily for such liberal contributions. The Lord be your reward!

Very faithfully yours,
H. J. and Maria Brown

ANNOUNCEMENT AND INVITATION

The Ohio-Indiana Mennonite Young People's Convention is to be held at Berne, Indiana. There will be four sessions, afternoons and evenings of July 20-21. The general theme for the Convention is *"CHRIST—MASTER OF LIFE AND SERVICE."* Dr. L. L. Ramseyer of Bluffton College will be the main speaker. There will be topic discussions in the afternoon sessions. Good music will be had at all sessions.

A good and interested attendance is anticipated.

James Suter, president

IN MEMORIAM

EVA EWERT SCHULTZ, DAUGHTER OF REV. CORNELIUS AND MARIA EWERT, was born Aug. 16, 1875, then of Springfield, S. Dak.

She was baptized May 18, 1891, and joined the Friedensberg Mennonite Church, of which she has been a true and loyal member all her life. She joined in the union of holy wedlock with David A. Schultz, Feb. 9, 1894. This union lasted 46 years, 3 months and 18 days. Her very valuable life came to an end June 27, 1940. Every day she was very mindful concerning her children and grandchildren, bearing them in prayer before the throne of God. Longing to see them once more here on earth, but especially to see them in glory with our loving God and Savior.

She began failing in health Jan. 1, 1940. She reached the age of 64 years, 10 months and 11 days. She leaves to mourn: her husband, Rev. Schultz; Anna, Mrs. P. M. Boese, Saginaw, Mich.; Frank, Lodi, Calif.; Margaret, Mrs. Allen Boese of Saginaw, Mich.; Paul, of Saginaw, Mich.; Marie, Mrs. J. E. Voth of Mt. Lake, Minn.; and 11 grandchildren, also a brother Henry and two nephews. Her father and mother and two brothers have preceeded her in death.

O what a glorious meeting it will be to meet that praying mother again. Her loving kindness will be remembered long after she has gone home to her reward. She leaves to mourn a great host of friends.

* * * *

OUR DEAR MOTHER, SARAH FROESE, NEE FRANZ, daughter of John and Anna Franz was born Sept. 11, 1882, near Buhler, Kansas.

June 4, 1900 she was baptized on the confession of her faith in the Lord Jesus Christ and was accepted as a member of the Hoffnungsau Church.

Oct. 30, 1900 she was married to Bernhard P. Froese. They made their home north-east of Buhler, later moving to Hooker, Okla., then back to Buhler. This union was blessed with a daughter, Emma, now Mrs. John Peters.

Since Mr. Froese was a member of the Hebron Church Mrs. Froese also joined that church.

Because of an affliction, she consulted a doctor, Jan. 15, 1936, who said she was suffering from cancer. She was operated, but was never again entirely well. She consulted various doctors but without receiving any help.

The last ten weeks she had been very sick. In May she was taken to Grace Hospital, Hutchinson, where she remained until her death June 16, 1940. Often she was concerned about her soul's salvation and desired to better understand God's Word. She found much comfort in the Psalms and departed this life with the assurance that she would see her Savior.

The 23 Psalm was very precious to her, especially the thought that Christ was *her* shepherd.

Her favorite song was "Mercy's Free."

She leaves to mourn her departure: her deeply bereaved husband, a daughter Emma and son-in-law John Peters, 2 grandchildren, Victor and Beatrice Peters.

Four sisters, Mrs. Klaas Dick, Mrs. David Bartel, Mrs. A. R. Schmidt, and Mrs. David Gaeddert, and one brother, John, all of Buhler.

She was a loving, praying mother.

Funeral services were conducted by Rev. T. A. van der Smissen of the Hebron Church. Rev. A. J. Dyck assisted at the cemetery.

* * * *

JOHN H. PANKRATZ, SON OF MR. AND MRS. HENRY PANKRATZ, was born Aug. 26, 1871, immigrated to America with his parents in 1874. They located in the vicinity of Henderson, Nebr. and lived in the emigrant house until their house was ready for use. The place of the emigrant house was marked with a boulder about three years ago, during the fiftieth anniversary of the founding of Henderson. He was the youngest of the survivors of the group of thirty-five families that lived in this emigrant house at that time.

Upon confession of his faith, he was baptized in 1892 and taken into the Bethesda Church at Henderson, of which he remained a true and faithful member until his death. He was united in holy wedlock with Katharina Friesen on Dec. 10, 1895. This union was blessed with five children, John D., the oldest son, who proceded him in death last summer at the age of about forty-two years; Emma, Mrs. J. A. Schierling, who passed on about sixteen years ago; Alvin J. of Henderson and Oliver of York, Nebr., and Elda, Mrs. Harold Friesen, of Omaha, Nebr., who helped to care of her father the last few months.

The deceased was a farmer until 1927, when they moved to Henderson, where during the last twelve years he served as janitor of the Bethesda Church. He was a man of a quiet disposition, never causing anyone any trouble. In all his dealings he was honest, conscientious and sought the welfare of his whole family. He took sick in February and his condition grew weaker from day to day until June 1, when he passed on to the great Beyond, where sorrow and troubles shall be no more for those who die in the Lord. He leaves to mourn his loss, his beloved wife, two sons, one daughter, three daughters-in-law, two sons-in-law, one brother at Alsen, N. D., seven grandchildren and many relatives and friends. He attained the age of 68 years, 9 months, and 5 days.

How short is human life; the very breath which forms my words, accelerates my death.—H. Moore.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

On Being Prepared

By J. Winfield Fretz

No matter in what part of the country we live, whenever we open magazines, read the head-lines of newspapers, look at news reels, or tune in on the radio, we are flooded with appeals to show our loyalty and patriotism to our country. This can be done, we are told, by getting our young men to join the regular army, the Navy, or the Marines. We are urged to become members of the National Guard and to train ourselves as reserve army air pilots. We are asked not to criticize our government for its gigantic armament program, we are expected to pay the additional taxes this armament program costs, and do it willingly as an evidence of our loyalty to our country.

The government, state and federal, the press, many business interests, and many of our neighbors have been overcome with a feverish desire to be prepared. Prepared against any and all enemies, prepared to protect themselves against one enemy or any combination of enemies. We are told that our army and our navy in the past were weak and unprepared to defend us. What we need within and from without is a gigantic armament program. More regular fighting men in the army and navy, more new tanks and battleships, hundreds of new cannons and bombing planes, millions of new rounds of ammunition for machine guns and rifles.

In these things, we are told, lie the safety and the security of our land. These are not the clamorous teachings of "Greeks, Barbarians, or Scythians." They are the pleadings of our own fellow American citizens. They are the firm convictions of some of our best friends who are active church men and who consider themselves good Christians.

It is not for us to pass judgment on them. We are too frail and sinful ourselves to do this, but as members of the Mennonite Church our tradition, our principles and personal convictions should make us see the folly of putting all our trust in material instruments of force and might and in the clever use of them by man. This reminds me of the Psalmist's expression when he compared the weapons used by the Israelites and those used by their enemies: Some trust in chariots and some in horses but we will remember the name of the Lord our God.

When it comes to the question of national defense and instruments of violence Mennonites have traditionally repudiated chariots and horses and have put their trust in the love and the justice and the power of Almighty God. When we sing the words to the hymn, "Faith of our Fathers, Living Still," it should remind us above everything else, of the faith our fathers had in love as a way of life. They believed and practiced that one could love his enemies, that when one was reviled he should not revile again, that a Christian should bless those who despitefully use him and persecute him, that he should turn his other cheek, and give him the cloak as well as the coat, that a Christian should always overcome evil with good.

These are the things implied in our religious faith. These are the things which our fathers cherished so dearly that they preferred to suffer hardship, inconvenience and persecution rather than surrender and compromise. When others trusted in chariots and horses for security and peace our fathers remembered the name of the Lord their God.

My plea to all Mennonites during these days of preparedness propaganda and mass hysteria, is that we do not place our confidence in the wrong kind of preparedness. That we do not identify peace and safety with large armies and strong fortifications. Let us prepare and be prepared to serve our country by remembering our God. Let us continue our heritage of living by loving—loving neighbor and stranger, friend or foe, criminal or saint, and hoping thereby to overcome evil with good, thus fulfilling the law of Christ.

To be prepared in this way may require of us willingness to pay a great price. We may be forced to suffer—to surrender property, to undergo torture, to be misunderstood and mistreated and some of us may even have to pay the supreme price of our lives as Jesus did, because we insist on living true to our religious convictions. We want to be prepared against all enemies and any emergencies. We want to serve our country and our fellowmen, but we want to do it by remembering the name of the Lord our God and not trusting in the modern equivalent of ancient chariots and horses.

(In a letter accompanying this article, which was written in bed, Brother Fretz states, "I was involved in an automobile accident last Saturday that completely ruined the car and laid me up for several weeks. Fortunately, God was good to me and did not permit serious injuries. I am staying with Lester Hostetlers at present. Everything is coming along all right, although it will go slowly."—R. W.)

SENIOR DEPARTMENT

Senior C. E. Topic for July 28, 1940
Main Topic: Recreation That Enriches
Luke 10:38-42

I. Worship Service

1. Songs: "O worship the King", "Glorious things of thee are spoken", "There's sunshine in my soul today".
2. Reading of main topic, and prayer
3. Short talk on "The Opportunity offered by Retreats"
4. Offering for mission work, while music is played softly

II. Leader's Introduction

There come days, or at least hours, when we should lay aside our work, and take "time out" for recreation. Just as we need food, or sleep, we also need time to lay aside our work at times. We need to turn to something that will again enrich our lives, give new zest and new power and new enthusiasm to our daily work when we return to it. There are so many fine things available for recreation—it is sometimes hard to choose. A week or two for travel and sightseeing and learning in God's out-of-doors, in art galleries, historical places, industrial centers,—or of rest and reading by the side of some quiet lake or amidst the towering trees of some grove,—or a visit with dear friends—or a few weeks of intensive study with kindred minds,—or the fine fellowship and spiritual uplift of a retreat—what a variety of opportunity. Even working in harvest can be recreation for students and high school boys. If your circumstances do not allow that—there are the possibilities of finding an hour or two a day—morning—afternoon—or evening—for things of a similar nature. With a bit of planning few people need go without the life-saver of recreation.

III. Suggested Topics for Short Talks

1. A religious recreation 2 Sam. 6:12-15
2. A happy state in Zion Zech. 8:3-8
3. An unholy exercise Matt. 14:1-11
4. Discretion admonished Rom. 14:16-19
5. Do all in His name Col. 3:16, 17

IV. For Discussion

1. What did Jesus do for recreation?
2. Is change of work recreative?
3. What should determine the kind of recreation that we choose?
4. In what ways is a Retreat "recreative"?

V. Facts for Study

It is interesting that we study this topic just at the time when the Retreat is again at our door. So a few words about Retreat may be in place. Is it worth while to consider it as a desirable "recreation"?

1. It offers spiritual uplift—you withdraw from your daily work, your everyday surroundings; you take time to study and to think on things of eternal value—you spend time with God, talking to Him and letting Him talk to you. Jesus did this when He withdrew with His disciples from the multitudes and from His busy work days in Galilee.

2. It offers opportunity for fine fellowship with those of like purpose and aim. The finest friendships are often formed at such places as these. They are based on mutual understanding and high ideals which are shared, and are of abiding value in days when you are at your daily work again.

3. It offers a chance to sing and to play, to rest a bit and to do other than the usual routine things, and is stimulating for better work and better living when you return to your homes and your community.

VI. For Meditation

Leader: Blessed are they that have eyes to see.
Group: They shall find God everywhere—They shall see Him when others see stones.
Leader: Blessed are they that have understanding hearts.
Group: To them shall be multiplied the kingdom of delight.
Leader: Blessed are they that see visions.
Group: They shall rejoice in the hidden ways of God.
Leader: Blessed are they who rejoice in the power of prayer.
Group: They draw near to God.
Leader: Blessed are they who know the power of love.
Group: They shall be called children of God.

* * * *

Senior C. E. Topic for Aug. 4, 1940
Main Topic: God at the Organ
Ps. 19:16; Rom. 1:18-21

I. Worship Service

1. Songs: "O could I speak the matchless worth" "Love divine, all love excelling", "Nearer my God, to Thee"
2. Reading of main topic, and prayer.
3. Recitation of Ps. 24 and Ps. 19.
4. Offering for Missions.

II. Leader's Introduction

These are the things I hold sublime
A trusting child's hand laid in mine,
Rich brown earth and wind-tossed trees,
The taste of grapes and the drone of bees,
A rhythmic gallop, long June days,
A rose-hedged land and lovers' lays,
The welcome smile on neighbors' faces,
Cool, wide hills and open places,
Breeze-blown fields of silver rye,
The wild, sweet note of the plover's cry,
Fresh spring showers and scent of box,
The soft pale tint of the garden phlox.
A dappled fawn in the forest hush,
Simple words, and song of a thrush,
Rose-red dawns and a mate to share
With comrade soul my gypsy fare,
A waiting fire when the twilight ends,
A gallant heart and the voice of friends.

—Jean Brooks Burt

III. Suggested Topics for Short Talks

1. God and the elements 1 Kings 19:8-13
2. The Universe and man Ps. 8
3. Character and the creativeness of God Ps. 139:1-12
4. Provision for birds and flowers Matt. 6:26-30
5. Culminating of God's work Rev. 22:1-5

IV. For Discussion

1. What can we learn about God through nature?
2. Does man cooperate with God if he cooperates with nature?
3. Does nature study enrich our life? How?

V. Facts for Study

The farmer must study nature and learn the ways of God in the way nature works if he wants to raise a crop. The botanist who studies plant life learns to pay attention to the way in which God works in nature. The scientist who finds that many plants are useful for the most varied purposes, medicine, clothing, industrial purposes, sees something of the wonders of our universe. A father, a mother, a child, as they step out into the open on a starlit evening and behold the infinite number of the stars and their exquisite beauty become aware of the greatness of God, and of His majesty and glory. The traveler on sea and land can thrill to the handiwork of God. God's footprints can be seen and felt everywhere by those who have eyes to see and ears to hear. He still speaks through the earthquake, the storm, but equally so, perhaps, most of all through the still same voice as in Elijah's day.

VI. Illustration

When Charles Spurgeon was a lad, he was driven one day by a furious storm to take refuge in a small church where an illiterate layman was conducting the service. During the service, the man repeated: "Look unto me, and be ye saved, all the ends of the earth."

Young Spurgeon left that church a converted boy, determined to tell others of the wonderful Savior. Millions, subsequently heard this famous preacher or read his sermons. It was the individual to whom he preached; and it is the individual of whatever group that Christianity is concerned about today. Christ's teachings override all man-made barriers.

VII. Food for Thought

The God who created so much beauty must be desiring us to appreciate it?

INTERMEDIATE DEPARTMENT

HOW CAN WE HEAR GOD'S VOICE?

Aug. 4, 1940

Prayer Song "Be Still and know that I am God"
Scripture Reading Rom. 10:8-10, 14-17
Prayer by Leader

Quiet Meditation
Song "This Is My Father's World"
Vocal Solo "His Eye Is On the Sparrow"

Discussion: How can we hear God's Voice?

1. Through training 1 Sam. 3:1-10
2. Through providential dealings Acts 16:6-10
3. Through conscience Rom. 2:11-16
4. By His message sent through others Jer. 42: 1-7, 19-22
5. Through his word Mark 12:24
6. Through the Spirit 1 Cor. 2:6-13

Daily Readings

Chorus "Let the Beauty of Jesus Be Seen In Me"

God speaks to us through nature: "The Psalmist wrote; "The heavens declare the glory of God and the firmament showeth his handiwork." Wherever we turn in the realm of nature we see God.

"Have you ever looked up at the stars at night, and, remembering what you have been told about the vast distances of the stars, and that worlds like ours are moving through space as fast as cannon balls, have you never had the feeling of wonder, of how great the universe is, and you but a tiny mite in it all? Briefly let us consider some of the beauties of nature through which we may hear God speak.

1. Sun and rain. "He sendeth rain upon the just and the unjust."
2. The rainbow. Gen. 9:13-17.
3. Birds. Jesus said: "Are not five sparrows sold for a penny? and not one of them is forgoten in the sight of God. But the very hairs of your head are numbered. Fear ye not; ye are of more value than many sparrows."
4. Flowers. Matt. 6:28-31.
5. Sunsets. When we study the beautiful sunsets they give to our hearts a feeling of peace and reverence for God's power.
6. Mountains. "For the mountains may depart and the hills be removed; but my lovingness shall not depart from thee."
7. Deserts. The desert brings us a message of hope. Recently it has been discovered that there is water under the desert, and that if it is brought to the surface the desert becomes extremely fertile and productive.
8. Storms. A storm is the clearest revelation of God's power that we have in nature.
9. Shadows. Shadows bring us rest.
10. Spring. Spring brings us the story of the resurrection.

Intermediate Expressional Services

Song "Fairest Lord **Jesus**"

JUNIOR DEPARTMENT

Correction: In Lesson for July 21, 1940, under "Bethany" last line should read "place of ruins and not place of mines."

PLACES CHRIST VISITED WHILE ON EARTH

Program Suggestions for July 28, 1940

Jerusalem—The city that Jesus loved

To the leader.—Get as many pictures of ancient and modern Jerusalem as possible. Pass them among the children. Again use the map.

I. Worship Period

1. Prelude The Holy City by Gaul
2. Call to worship: Ps. 34:3, 8. "O magnify the Lord with me, and let us exalt His name together O taste and see that the Lord is good: Blessed is the man that trusteth in Him."
3. Song "I Think When I Read that Sweet Story of Old"
4. Scripture (responsive reading)

Leader—"I was glad when they said unto me, Let us go into the house of the Lord" Ps. 122:1

Juniors—"Our feet shall stand within thy gates, O Jerusalem Ps. 122:2

Leader—Jerusalem is builded as a city that is compact together" Ps. 122:3

Juniors—"Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces" Ps. 122:6,7

Leader—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem alone my chief joy" Ps. 137:5, 6

Juniors—"Praise the Lord, O Jerusalem, praise thy God, O Zion. For He hath strengthened the bars of thy gates! He hath blessed thy children within thee" Ps. 147:12-13

5. Leader's prayer.
6. Solo "The Holy City" by an older guest.
7. Reading of Revelation 21:1-7, 10, 19, 21, 23 by a Junior girl.
8. Heads bowed in silent prayer of praise.

II. Study Period

Aim. To help our Juniors learn more about Jerusalem and the events connected with it.

1. A Junior boy may tell about the city. The leader may need to lend some assistance here.
2. Read the first biblical reference to the city. Joshua 10:1; 15:63 by a girl.
3. Read together the words of the song "Jerusalem the Golden", while the pianist plays the melody very softly.
4. "Jesus in Jerusalem as an infant" by a Junior girl (Reference Luke 2:22, 24-38)
5. "Jesus in Jerusalem as a lad of twelve" by a Junior boy. Reference Luke 2:40-49.
6. "Jesus in Jerusalem as a man, yet more than man", by a Junior boy. Reference Matt. 21:10-16.
7. "Jesus in Jerusalem as our Savior", by a Junior girl. Matt. 27:54.
8. Discuss the above topics.
9. "Jesus laments over Jerusalem and foretells its destruction". Matt. 23:37-39; 24:1-3
10. Sing in unison "When I Survey the Wondrous Cross."
11. An adult visitor may talk on "The New Jerusalem."

III. Mission Minutes

Let us continue to keep our eyes open for items of interest about our missionaries and their work. Bring such items to this meeting.

IV. Closing Moments

1. Give the verse of the month by memory.
2. Sing the song of the month.
3. Pray the prayer of the month.

To the leaders. The program committee of the Western District Christian Endeavor Convention has announced the date of this convention for August 11. Would you again like a short round table discussion following immediately after the program? If so would you please bring problems, experiences, questions, suggestions with you.

* * * *

Program Suggestion for August 1940

THE TABERNACLE AND THE TEMPLE

August 4—Exodus 25:8—"And let them make me a sanctuary."

August 11—How the Tabernacle speaks of Christ. Hebrews 9:14.

August 18—1 Chr. 28:10a—"The Lord hath chosen thee to build a house for the sanctuary. "

August 25—1 Cor. 3:16 "Know ye not that ye are the temple of God?"

Verse of the month—Psalm 27:4—One thing have I desired of the Lord that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Song of the month—"I Love Thy Kingdom Lord" v1-4. Mennonite Hymn Book No. 291.

Prayer of the month—Psalm 84:8a, 10, 12. "O Lord God of hosts, hear my prayer, for a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. O Lord of hosts, blessed is the man that trusteth in Thee." Amen.

Program for Aug. 4, 1940

Exodus 25:8 "And let them make me a sanctuary."
(The construction of the tabernacle)

I. Worship Period

1. Prelude Pianist plays very softly the melody of "I Love Thy Kingdom, Lord" M. H. B. 291.
2. Call to worship Psalm 122:1. "I was glad when they said unto me, Let us go into the house of the Lord."
3. Opening Prayer by the leader.
4. Unison song "The Churches One Foundation."
5. Scripture reading by a Junior boy. Psalm 84.
6. Song The first verse of "Faith of Our Fathers."
7. Unison reading of the verse of the month. Psalm 27:4.
8. Leader's explanation of the meaning of this verse, followed by all Juniors marking it with a red pencil in their Bibles.
9. Pianist again plays the melody of the song of the month. No. 291 M. H. B., very softly, while all Juniors read the four verses in unison.

III. Study Period

Aim. To acquaint our Juniors with the tabernacle. To help them to realize that in a very special way we meet God in God's house.

1. Introduction

After the Children of Israel left Egypt they wandered in the wilderness for forty years, during the first year God gave them the law at Mount Sinai. Here, too, God himself told them to erect a tabernacle. This Tabernacle is the first **house of worship** ever erected, and it is the only building except Solomon'sTemple which had God for the architect. It was very strong for it lasted about five hundred years. It was very costly and very beautiful.

The entire structure consisted of three parts. An outer court, open to the sky, the sides of which were composed of curtains supported on pillars. The entrance was at the eastern end. Inside, facing the door or gate was the altar of burnt offering and behind that the brazen laver. Within this open court and towards the western end was a covered tabernacle, divided by a hanging curtain into two chambers. The outer of these rooms, called the "Holy Place", contained the Table of Shewbread, the Candlestick and the Altar of Incense. The inner room was the "Holy of Holies." This contained the Ark of the Covenant. Only the high priest ever entered this "Holy of Holies" and that only once a year, on the great day of Atonement.

(A diagram, or a sand-table structure will help our Juniors to visualize the tabernacle. Perhaps they would like to construct one).

2. A Junior may tell "Why the Tabernacle was built". Exodus 25:8, 22; 33:7-11; 40:34.
3. Discussion (Question and answer)—Does God meet with His people today? Where? When? How?
4. A Junior may tell "How the Tabernacle should

be erected." Exodus 25:9; 27:9-19; 40:1-8, 18-30. Read for reference all of chapters 26 and 36. What do we learn from this?

5. A Junior girl may tell "What were the materials used?" Exodus 25:1-7; 26:1, 7, 14, 15, 26, 29, What do we learn from this?

6. A Junior boy may tell "Where the materials were obtained." Exodus 25:2; 35:4-9; 35:22-24, 27, 29; 36:4-7.

7. Discussion (Question and answer)—How should the Lord's work be supported today? Who should give? How often? How much? Read together 2 Cor. 9:7b.

8. A Junior boy may tell about "The Workmen." Exodus 31:1-7; 35:10, 21, 25, 26; 36:8.

9. An older person may tell about the furniture and what for or how it was used. Exodus 25:10-21; 23:30; 27:1-8; 30:1-6. Chapters 37 and 38.

10. Leader's heart talk centered around the names used to designate the Tabernacle. "Tent of meeting", "Tent of testimony" and "The Dwelling Place."

11. Sing in unison, standing, "We're Marching to Zion."

III. Mission Minutes

1. Who are our new mission workers among the Indians in Oklahoma?
2. Who has been and still is in this mission field?
3. Name two missionary families who have labored among our American Indians for forty or more years.
4. Silent Prayer season for all missionaries.

IV. Closing Moments

1. Memorize the Verse of the month. Psalm 27:4.
2. Sing the Song of the month. "I Love Thy Kingdom Lord." M. H. B. 291.
3. Pray the Prayer of the month, Psalm 84:8a, 10, 12.

CORRESPONDENCE

HEREFORD MENN. CHURCH, BALLY, PA.

The echoes of Independence Day are still ringing in the ears of everyone. What a glorious service was held in the Hereford Mennonite Church, Bally, Pa., on Independence Day from 10:00 to 11:30. It was a service purely of praise and prayer. The purpose of this meeting was to invoke the blessing of God upon the peoples of the earth, especially in relation to the re-establishment of a reign of peace and goodwill. The prayer period followed a three-fold purpose: (1) a prayer of dedication to individual and corporate acceptance of the will of God in the spirit of utter consecration; (2) a prayer for the leaders of the world, that God may place it upon their hearts to seek peaceful means for the solution of their great problems, and that His blessing may abide upon those suffering in various lands; and (3) a prayer for America, that she may preserve peace within her borders and with those of other nations, and that she may return to a spirit of national righteousness. These prayer periods were interspersed with the singing of appropriate hymns. A very impressive and inspiring service was enjoyed by all present. Rev. Henry M. Kistler, pastor of a Lutheran church, Dr. Elmer E. S. Johnson, our pastor, and Andrew Shelly had charge of this service.

On June 30th at 7:30 P. M. the program for the Second Vacation Bible School was held in our church. Andrew Shelly was the director. A packed house was present to see and hear the work done by these children. The total enrollment was 126; perfect attendance 96; average attendance 116; total number of workers 17; number of churches represented 14; and number of denominations 7; three different denominations were represented on the teaching staff. Seed that has been sown during these two weeks will not go astray, surely some good will come of it.

All services have been running on schedule as other years. We trust that we may continue to worship God in this, our place of worship, as our forefathers have done in years past.—*Mae Latshaw, Corr.*

* * * *

IMMANUEL MENN. CH., LOS ANGELES, CAL.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them." The Thirtieth anniversary of the organization of this church was observed Sunday morning, May 19, with a fitting service of thanksgiving to God for His mercies and blessings during these years.

On May 12 twelve persons were baptized and received into the church, together with one other by reaffirmation of the faith. Eleven of the group were young people mostly from the Junior and Intermediate classes of Sunday School. What a joy to see them give their young hearts and lives to the Savior!

Three times the wedding bells were rung in June for members of our church: On June 2, Mr. Jacob Foth and Mrs. Justina Buller, and on June 14, Mr. Jacob J. Regier, Jr. and Miss Betty Kinzie, were united in marriage by our pastor, Rev. W. A. Regier. On June 15, Mr. Lyman W. Sprunger and Miss Adeline Enzs were united in marriage by Rev. Edgar Toews, in the bride's home church at Reedley, Calif. We wish these happy couples God's richest blessing in the new homes they have established to His honor and glory.

The Pacific District Conference, held here June 6 to 9, has become history. The sessions were well attended, some having travelled over 1500 miles (from Idaho and Washington), and many local people came in. The ministerial meeting was held on Thursday, and in the evening Rev. Phil A. Wedel, the president, preached the Conference sermon. The day sessions on Friday and Saturday were filled with reports, discussions, etc. Among the reports, probably the most interesting was that of the Evangelization Committee, showing good progress made in the five or six small churches under its care, and telling of the faithful, self-sacrificing work of both leaders and laymen. Such reports honor and glorify our Lord. The program of the Women's Missionary Societies, Friday evening, was inspiring. Rev. M. M. Horsch, of the General Conference Foreign Mission Board, took the Scripture in Ezekiel, third chapter, "And I sat where they ate", and led us on an imaginary trip to our various mission fields, telling many touching incidents. Miss Eva Doerkson, missionary to Africa, spoke of the cost of missionary work, centering her thoughts and illustrations on King David's words in 2 Kings 24:24, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The Saturday evening address was given by a local minister, Rev. Geo. M. Richardson, of the Second Brethren Church, Glendale, Calif. The S. S. and C. E. workers conference, Sunday afternoon, drew a large crowd. A fine display of felt-o-graph work was exhibited. This is being used in our Sunday School, Junior C. E., and Daily Vacation Bible School. The new president is Rev. Homer Leisy, of Dallas, Ore., and his church has invited the Conference for its next meeting, D. V., a year hence.

Our Daily Vacation Bible School opened July 1, with 137 pupils enrolled, and ten teachers in charge. The next day the enrollment jumped to 159. We thank God for the opportunity to reach these children, many of whom do not attend Sunday School, and ask you, dear friends, to help us by your prayers to lead them to the Savior. The School will close July 21. *Anna G. Stauffer, Corr.*

« « JOTTINGS » »

—BURRTON CHURCH CALLS A NEW PASTOR.—Mr. Jacob J. Regier, Jr. who recently graduated from the Los Angeles Institute, a brother of Rev. W. A. Regier of the Immanuel Church, Los Angeles, and son of Mr. and Mrs. Jacob Regier, Whitewater, Kansas, has accepted a call to serve the Mennonite Church of Burrton, Kansas, as its pastor. He is to be ordained as minister in the First Church, Newton, Kansas, Sunday, July 21, and installed as pastor at Burrton on July 28th. Mr. Regier was recently married to *Miss Betty Catherine Kinzie,* daughter of Rev. and Mrs. Fred Kinzie of Kelsey, Calif. who are home missionaries in that state. May God bless the couple and the church in their new relationship.

—DR. P. R. SCHROEDER'S RECOVERY HOPEFUL.—The "Witness", Berne, Ind., has direct word from Mrs. Schroeder that the "worst is ovre" following the operation. The surgeon feels that the patient has a chance for complete recovery. The family would appreciate the intercessory prayers of friends.

—A WORTHWHILE INSTITUTION.—Before us lies a pamphlet announcing the offerings of *The Graduate School of Religion of the University of Southern California,* at Los Angeles. The school offers three years of strictly religious studies. Besides, the student is privileged to take other related work in the University proper. The Graduate School of Religion has a teaching staff of eleven members of whom our own *David D. Eitzen, M. Th., Ph. D.,* is one. He is listed as Assistant Professor of Pastoral Service. In a letter to the editor Brother Eitzen says, "My decision to stay here for the present was simply to serve in the field in which I have specialized the last five years and in which I am extremely happy, and in which I feel I can render the most efficient service."

—FRIEDENSBERG CHURCH, AVON, S. DAK.—Our community is mourning the passing of our pastor's wife, Mrs. D. A. Schultz. She was loving, kind and thoughtful of others. She spent her last evening visiting sick folks which she always liked to do, not realizing it to be her last evening. Her absence will be felt very keenly. Her funeral was the largest known here. Among the many there were fifteen ministers. *—Corr.*

—The "JUNIOR MESSENGER" is our General Conference publication for children. It is a splendid eight-page paper, full of interesting and spiritually uplifting material, just what our children need and want. Mrs. T. A. von der Smissen of Buhler, Kansas, is acting editor and is doing well. It is a pity that this splendid little periodical is taken by comparatively few of our families or Sunday Schools for their younger scholars. Those that do take it appreciate it and only wish that it would come every week instead of biweekly. Would we have more subscribers if it were a weekly? Let us hear opinions on this. Write to MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

—EIGHTH STREET CHURCH, GOSHEN, IND. What can we, who are conscientiously opposed to war, do in the present crisis? Relief work and reconstruction should be our contribution. This our Mennonite Central Committee, representing eight branches of the Mennonite Church, is trying to do among groups of war sufferers in Europe. Addresses pertaining to this subject have been given in the church by Dr. Harold Bender, who spoke on "Relief work under the auspices of the M. C. C." and by Prof. N. E. Byers on "The plight of the political and religious refugee in Europe today."

—Bulletin

—THE MENNONITE YOUNG PEOPLE OF ABERDEEN, IDAHO, have been enjoying their Retreat at Bannock Peak. They have with them Miss Emma Ruth and Miss Martha Dyck of California to guide and instruct them.

WANTED

In August a young woman who can cook under supervision. Wages according to ability and experience. None less than 21 years old need apply. Applicants write to Sister Frieda, Bethel Deaconess Hospital, Newton, Kansas.

—REV. D. J. UNRUH of the St. John Church, Pandora, Ohio, has been invited to conduct a series of meetings at the churches of Volt and Lustre, Montana, during the last two weeks of July.

—REV A. S. BECHTEL of Hanston, Kansas, says, in some notes, "Some of the weeds which are so plentiful here are giving me a real attack of hay-fever this summer. It has been on for three weeks now and here is but one word that comes near describing it. It is just *awful*. One surely does feel worse than miserable. The darky would say, "I'se got the misery in my had."

— PASTORAL MESSAGE: What has happened to the Christian Sabbath in America? Once it meant Bible study, worship, rest, and service. Today for many it means "sleeping in", a Sunday paper, a ball game, and an automobile ride. How can GOD BLESS AMERICA if America refuses to honor God's Day?

—Pastor Second Church, Philadelphia

— A PEACE COURSE AT THE WESTERN DISTRICT RETREAT. Dr. H. A. Fast, who is now to function as peace secretary under the auspices of the Western District Peace Committee as well as the Conference, is scheduled for a Peace Course at the Y. P. Retreat, July 23-28. Young people will benefit themselves by taking this course, at Camp Wood, near Elmdale, Kansas.

— KING LEOPOLD OF BELGIUM is living in seclusion in Castle Laeken, guarded by a German general, his only company being his mother, Ex-queen Elizabeth. He is never seen outside, though the residence is surrounded by beautiful gardens. But floral tributes are daily said to be presented to him by subjects who are grateful to him for saving their country from devastation by surrendering it to the enemy.

— PRESIDENT ROOSEVELT'S THIRD TERM PROBLEM.—By the time this paper reaches its readers, they will probably know the President's mind about a third term. Recently James A. Farley, chairman of the National Democratic Committee was let in on the secret. The possible nominees that may go before the approaching democratic convention seem to be: For president, President Roosevelt, Senator Burrton K. Wheeler, and Secretary of State Hull. Since Hull will be 69 in October, his age appears to be against him; for vice-president, Sam Rayborn of Texas, House leader, vice president John Nance Garner, Senator James F. Byrnes of So. Carolina, and Postmaster General James A. Farley.

Western District C. E. Convention Date Set For August 11

The Western District Christian Endeavor Convention will be held on August 11, 1940, in the Bethel College Chapel, North Newton, Kansas.

All Christian Endeavor Societies in the Mennonite Western District Conference are members of the Western District Convention.

Registration of delegates should begin immediately. Societies are allowed one delegate for each twenty members or fraction thereof.

— A BOUNTIFUL WHEAT HARVEST.—Perhaps never have the counties in Central Kansas, Harvey, Marion, McPherson, Butler, Reno, where there are numerous Mennonite settlements, enjoyed as good a wheat crop as they do this year. Yields of 35 bushels to the acre are quite common, but higher yields and also lower are reported. The grain stood so straight that the combines could clip off just the head, leaving tall stubble in the field and with that somewhat of a problem. As one farmer put it, "we don't like to burn them and they are not easy to plow under." But a good many farmers have been burning them off.

— GOD'S ARITHMETIC. — It is different from man's. This is God's addition: "Seek ye first the kingdom of God and His righteousness, and all these other things shall be added to you." God's subtraction: "From him that hath not, shall be subtracted that which he seemeth to have." God's multiplication: "He that supplieth seed for sowing, that you, being enriched in everything may abound unto every good work." God's division: what Jesus said to the disciples on the mountainside when the multitude was there, the loaves and fishes distributed, "Divide this among those of the multitude." That is God's arithmetic, and we need to learn it, as it seems to me.

—Rev. E. Y. Mullins, D. D.

HOME MISSIONS COMMITTEE OF THE WESTERN DISTRICT CONFERENCE

RECEIPTS JUNE 1940

Meadow Menn. Ch., Ed. Goosen, $3.40; Home Mission Board Gen'l. Conf., J. J. Plenert, $25.00; Deer Creek Menn. Ch., D. S. Krehbiel, $6.95; New Hopedale Ch., Meno, Okla., Alpha J. Unruh, $17.44; Bergtal Menn. Ch., Pawnee Rock, Kans., H. C. Schultz, $15.04; Hebron Menn. Ch., C. L. Wall, $15.47; Eden Menn. Ch., Inola, Okla., G. J Voth, $9.94; G. A. Lincheid, $5.00. Total $98.24.

The above sums are gratefully acknowledged, but unless there is a considerable increase in the amounts received before the end of the month of July we will not be in a position to meet our obligations to our laborers.

G. A. Lincheid, Treas.

TREASURERS REPORT OF HOME MISSION BOARD FOR JUNE

RECEIPTS:

Bethel S. S., Fortuna, Mo., $1.32; First, Upland, Calif., $18.68; Johannesthal S. S., Hillsboro, Kans., $11.24; Grace, Dallas, Ore., $10.84; Hopefield C. E., Elyria, Kans., $10.00; Hoffnungsfeld S. S., Mdge., Kans., $15.00; H. S. Bachmann, Woodlake, Calif., $5.00; Menn. Ch., Richey, Mont., $17.28; First Menn. of Christian, Mdge., Kans., $45.00; Menn. Ch., Pulaski, Iowa, $6.23; First, Paso Robles, Calif., $18.51; Bergfelder, Delft, Minn., $3.32; Three Conf. Chs., Mt. Lake, Minn., $16.49; A friend, $5.00; First, Miss. Soc., Phila., Pa., $10.00; Salem Zion, Freeman, S. Dak., $25.00; West Zion, Mdge., Kans., $39.00; First, Chicago, Ill., $8.00; Bethel S. S., Frazer, Mont., $16.84; First, Berne, Ind., $146.66; Bethesda, Henderson, Nebr., $36.46; Johannesthal C. E., Hillsboro, Kans., $5.00; First, S. S., Upland, Calif., $9.46; Menno, Lind, Wash., $50.10; Hoffnungsau, Inman, Kans., $20.09; First, Newton, Kans., $20.00; Bethesda Henderson, Nebr., $57.71; Salem, Dalton, Ohio, $15.00. Total $643.23.

SPECIALS:

Intermediate C. E. Union, Eastern Dist. Conf., for Girls Home, B. C., $55.89; Y. P.s Union, Western Dist. Conf., for Swift Current Project, $65.50.
Total $121.39. Grand Total $764.62.

DISBURSEMENTS:

Vouchers drawn for rent, taxes, salaries, etc. Total $1,910.95.

All receipts gratefully acknowledged.

J. J. Plenert, Treas.,
429 Knorr St., Phila., Pa.

FOREIGN MISSION RECEIPTS FOR JUNE, 1940

Hebron Ch., Buhler, Kans., $21.08; Eden Ch., Inola, Okla., $10:52; Bethel S. S., Versailles, Mo., $7.01; Y. P. C. E., Ransom, Kans., $10.00; Christian Ch., Mdge., Kans., $108.00; Bergtal Ch., Corn, Okla., $66.84; Menn. Ch., Summerfield, Ill., $18.26; Alexanderwohl Ch., Goessel, Kans., $153.20; Two Friends, Upland, Calif., $5.00; Inman Menn. Ch., Inman, Kans., $25.65; First Menn. Ch., Beatrice, Nebr., $35.90; First Menn. Ch., Philadelphia, Pa., $33.26; West Zion Ch., Mdge., Kans., $35.00; Bethesda Ch., Henderson, Nebr., $90.73; Emmanuel Ch., Pratum, Ore., $18.21; Alvie Schrag and Family, Odessa, Wash., $10.50; Menn. Ch., Halstead, Kans., $28.98; Goessel Menn. Ch., Goessel, Kans., $23.25; First Menn. Ch., Mt. Lake, Minn., $42.11; First Menn. Ch., Upland, Calif., $40.94; Menn. Ch., Deer Creek, Okla., $46.21; Johannestal S. S., Hillsboro, Kans., $22.48; First Menn. Ch., Hillsboro, Kans., $28.35; First Menn. Ch., Butterfield, Minn., $16.05.

Emmaus Ch., Whitewater, Kans., $943.17; Salem-Zion Ch., Freeman, S. Dak., $75.00; Young People's Comm., McPherson, Kans., $53.55; Alberta Comm. S. S., Portland, Ore., $10.52; Bethel S. S., Frazer, Mont., $34.18; Christian S. S., Mdge., Kans., $42.78; Bethlehem Children's Ch., Richey, Mont., $5.00; Bruderthal S. S., Hillsboro, Kans., $53.52; Hoffnungsfeld S. S., Mdge., Kans., $50.00; San Marcos Ch., Paso Robles, Calif., $21.54; H. S. Bachmann, Woodlake, Calif., $5.00; Friedenstal Ch., Durham, Kans., $13.57; First Menn. S. S., Paso Robles, Calif., $5.04; First Menn. Ch., Berne, Ind., $419.97; Bethel College Ch., No. Newton, Kans., $28.21; Y. P. C. E., Altoona, Man., $4.00; Bible Study Group, Altona, Man., $1.50. Blumenort S. S., Plum Coulee, Man., $76.00; Hoffnungsfeld Ch., Carrot River, Sask., $9.87; Bergthaler Ch., Winkler, Man., $45.00; Through H. A. Fast, $152.45; First Menn. Ch., Paso Robles, Calif., $18.43; Bethesda Ch., Henderson, Nebr., $44.82; Salem-Zion S. S., Marion, S. Dak., $60.00; Gnadenberg Ch., Whitewater, Kans., $17.70; Tabor Ch., Goessel, Kans., $23.65; Menn. Ch., Grant, Nebr., $15.91. Total $3,127.91.

Balance on Hand, June 1, 1940, $1,658.00; Gifts for General, $3,091.89; Special Support, $10.00; Sundries, $26.02. Total $4,785.91.

Paid out on Orders, $2,039.73; Paid out Direct, $288.82. Total 2,328.55.

Balance on Hand, July 1, 1940, $2,457.36.

Respectfully submitted,
J. E. Regier, Treasurer

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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O why and whither? God knows all;
I only know that he is good,
And that whatever may befall,
Or here or there, must be the best that could.
For He is merciful and just;
And so by faith correcting sight,
I bow before his will, and trust
Howe'er they seem he doeth all things right.
—John Greenleaf Whittier.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, JULY 23, 1940 NUMBER 29

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Why Billions for Defense?

During the last few weeks we have observed the spectacle at our nation's capital of members of both political parties in Congress vying with each other in voting fabulous sums of money for national defense, in preparation against possible attacks upon this country or other parts of the western hemisphere by some hostile powers. The sums already voted and about to be voted are so staggering that the columnists seem to have difficulty in keeping track of them, but they cannot be far from fourteen billions. One naturally wonders about the logic of this spending spree which brings our national debt up into the proximity of sixty billions. So liberal are the amounts voted that they are far ahead of the armament factories' ability to fill the orders. If the present war should have taught us anything, it surely ought to be the fact that special preparations for war lead to war. The nations of Europe know that now. Consequently the enormous war preparations toward which we are moving are very apt to get us into war with somebody. With a heart burdened by and through all this, can an earnest Christian help imagining what the result would be, if these huge sums of money could be spent in works of charity and love for which there is such dire need in this war swept world. Our nation is now having manufactured vast supplies and stores of means and instruments of destruction. It is training hundreds of thousands of men to use these some day to vanquish some enemy. Let us suppose that our government would by some miraculous turn be induced to spend these same sums of money in a Samaritan fashion among the stricken, wounded, bleeding masses in Europs. Instead of using our men to kill, to destroy, to spread hatred, send them into the ravaged areas as apostles of charity, and women as angels of mercy, to do on a large scale what the Friends and the Red Cross are doing on a small scale. Yes, to do what Christ would have us do, providing homes and shelter for those who have lost them, feed the hungry, clothe the naked, mend the maimed, heal the wounded, succor the needy, and what not! One cannot begin to imagine all the good that could be done with the billions now being provided for slaughter. Would Hitler, would Mussolini, would Stalin want to attack a nation that had no other aim than to do good to its neighbors? —T.

Unbounded Faith in God

We are having great Sunday School Lessons these Sundays from the Book of Job. Although the book as such is not easy to understand, yet there are parts and statements in it, the truths of which stand out as clear as daylight. We quote one of them: "All the days of my appointed time will I wait, until my change comes," Job 14:14. Here we have the secret of Job's wonderful faith in God. Every prop had fallen from under him. All that was left him in his terrible sufferings and misfortunes was his faith in God as an anchor to his soul. His words grip us, for he meant them from the bottom of his heart. He was willing to wait and suffer until his change would come, for he *knew* that God would eventually hear his prayers and turn out to be his salvation. "As for me, I know that my Redeemer liveth."—Job 19:25. His faith was not mere guesswork. His change might not come until after death, but it would surely come. Anyone can trust when his skies are blue, with no clouds in sight. Sunshiny days, when all goes well, are no challenge to faith. Whatever was Job's lot in this world, whatever disappointments, sufferings and seeming desertion by Him whom he trusted explicitely he may have experienced, he *knew* that in his flesh he would yet see God; he knew that in the latter days he would stand upon the earth. O that we might develop a faith, such as Job had! He never dispaired, because he looked beyond this vale of tears and sorrows to the hills whence his help would come. The following lines by R. E. Neighbor express Job's situation and faith beautifully:

"I'll trust in Thee!" I said to the Lord one day,
When ev'ry prop was gone, and ev'ry human stay;
  The shadows deep were falling,
  My life was dark, appalling!
It was then I said it, and the glimmering moon
Seemed quietly to whisper, "God will answer soon;
  God has thee in His keeping,
  He'll change thy fears and weeping."
The word proved true, my shadows lifted and were gone,
The Lord reached down to clasp my hand and lead me on;
  He changed my sighs to singing,
  Gave crystal bells a-ringing—all along. —T.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Basna, Via Raipur, C. P. India, 3-25-40

Today is a Hindu festival, so I can manage a little time at the desk. When there is no work at the hospital there is usually so much supervision of repair, building, and station work that the days are not long enough. We are limiting the building to a very minimum, but still there is quite a bit that needs to be done in view of the entire middle school coming here. The greatest difficulty will be in housing missionaries. Miss Schmidt will probably have to live with us and the Duerksens and Thiessens occupy the other bungalow until better arrangements can be made. It is tremendous how much time and money has to be spent just to keep the machinery going.

According to the Mennonite received yesterday, Jan. 6th, we need to exercise strict economy. I was hoping very much that we could get an assistant doctor here. That means a house for him as well as salary. The middle school which was at Mauhadi is being fairly well provided for here, but with the present arrangements the future of the work is decidedly limited.

I am sending several paragraphs for the Mennonite. I would prefer that one be published one week and the second the following week.

We thank you for the Christmas letter which we received in due time. These letters mean much to us.

With sincere greetings, H. E. Dester

* * * *

Palm Sunday at Basna, India

We have had a most blessed, quiet yet impressive Palm Sunday. The little mud wall, white washed church looked very festive decorated with large banana plants, ferns and crotons on either side of the pulpit, and a bouquet of amarylla lillies on the table. Our primary school Head master read the scripture passage and lead in prayer. Rev. Duerkson had charge of the services and in his characteristic way gave a most appropriate, impressive sermon. The church was filled and folks seemed to listen most attentively, something we can not always say of our motled audience. Even the little babies who are the usual disturbers, decided they would take a nap instead and not one mother had to walk out with a crying child (something very unusual for us with our goodly number of babies).

At Sunday School we also had a very good attendance. The secretary reported 167 in the Senior Department, 64 in the Junior Department, and 39 in the Primary, also 30 at the Hospital. After the classes again congregated the 39 Primary children marched over from their class rooms and sang a song waving their palm branches. It made many a mother smile to see her little three, four, five year old youngster standing in front so bravely and sing with the rest. Then we were dismissed and in front of the church were the Juniors all lined up ready to greet us with their song and their palm branches. Here in our jungles we have the native palm, so it was not hard to collect enough for all.

What a crowd of little folk! What a responsibility to guide them aright so not one of them need go astray! May each one truly permit Him a triumphant entry into his heart as He entered triumphantly on Palm Sunday.

Your Coworker with Him, Hilda R. Dester

A Christian College Creed

By John Benjamin Magee

This is my creed for a liberal arts education with the qualitative emphasis; the goal of a Christian college:

We believe in a college where the personal equation is paramount. Where persons are worth more than systems, since education was made for man and not man for education.

We believe in the theory that teachers are guides, and must themselves know the way. Instructors motivated by the teachings and spirit of the Master Teacher, and who are consecrated to the sacrificial task of guiding the smart and simple, the stubborn and the willing, the good and the bad along the pathway that leads to radiant living, are the safest teachers.

We believe in a social theory of life in which personality is of no use unless fitted for social cooperation and concern, and that life shall be improved, problems be solved, and civilizations be saved only through a youth blazing with the social passion and capable of its practical application to youth's environment.

We believe in building for citizenship; that democracy demands such educational help from the colleges if it is to survive the ruthlessness of our modern isms.

We believe that education, to possess this inherent perfection, must have a moral quality that is an answer to the immorality of our age.

We believe in a college curriculum and a college life built upon the most practical aspects of the teachings of the New Testament, as the means by which humanity shall be saved. For we believe that education, after thousands of years of change, is no improvement on the work of the Master Teacher, nor is it a matter of turning brass into gold, but of transmuting mud into Christian personality.

—*The Christian Advocate, July 11, 1940*

Earnest Endeavor Brings Rewards

Here is a short story of a man who has worked hard for years in his endeavor to serve his fellowmen and who now by God's leading finds opportunity to enter upon a larger and more challenging field or service. This man is Brother Edward D. Schmidt who now for nearly four years has served the Lorraine Avenue Mennonite Church at Wichita as its pastor. The article is written, not to extol Brother Schmidt, but in explanation of recent developments in his career as led by God.

Rev. Schmidt is an ordained minister in our General Conference and has held at least two charges within it and some outside. His original life plan was to become a medical missionary. But failing health and lack of finances prevented him from completing the necessary training for this work. For the last ten years, while ministering to churches, he studied scientific feeding and for four years mental diseases under Dr. William Sadler, the noted Psychiatrist in Chicago, also under Dr. Boisen at the Hospital for the Insane at Elgin, Illinois.

Continuing his endeavors along this line, he further studied Napropathy and Naturopathy, graduating from the Chicago College of Napropathy in 1936. For the last eight years he has conducted Health Guilds, helping people obtain a better understanding of themselves, physically, mentally and spiritually. And the members of the Health Guild all state that the greatest blessings came to them from the Health Guild meetings.

In the pursuit of this line of work opportunity has presented itself where Rev. Schmidt is sure that he can render greater services to mankind, not in a limited circle, but unlimited, through the clinic, Health Guild, preaching, and with time he also hopes to open a pre-marital clinic. He has prospects that in about three months he can complete all the requirements for graduation in chiropractic.

Brother Schmidt has resigned from his pastorate of the Wichita Church, this to take effect October 31 next. The Church and the Home Mission Committee of the Western District have released him partly from his duties by allowing him three days off the field to prepare for a greater ministry. During his pastorate in the Wichita congregation the membership has increased from 53 to 116, and about a dozen more are planning to join soon.

He has been working in with the Colvin Clinic, where he has been requested to teach courses in Health as related to mental and spiritual influences.

Religion is not a method, it is a life, a higher and supernatural life, mystical in its root and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows." —*Amiel.*

PROPOSED RESOLUTIONS OF WESTERN DISTRICT YOUNG PEOPLE'S CHRISTIAN ENDEAVOR CONVENTION

PEACE

We are grateful to our Heavenly Father for the privilege of living in a Democratic land wihch still enjoys the blessings of Peace. We wish to express our grateful hearts for this blessing by reemphasizing the words of old—"Glory to God in the highest and on earth peace, Goodwill to men."

We resolve further (1) to uphold, to the best of our ability, the Biblical peace convictions of our forefathers; (2) registering with the Peace Committee, offering our service to the Mennonite Goodwill Reconstruction Program, if such is created or endorsed by the General Conference; (3) by cooperating with Peace Committees; (4) by continuing the Peace Rallies; (5) by supporting the Kansas Institute of International Relations; (6) by distributing Peace Literature and; (7) by holding another oratory contest if at least 10 entrants register by May 1, 1941.

MISSIONS

We resolve to meet the ever increasing mission challenge by (1) reemphasing Christ's command, "Go ye out into all the world, and baptize all nations," (2) by increasing our effort to supplement this commandment by our contributions, the first $50.00 to go to the support of Earnest Harder.

RETREAT

(1) We urge the Young People to attend the Convention sponsored Retreat because it is a great source of inspiration and is an excellent place for Young People to relax from the cares of everyday life and to re-consecrate themselves to the things which are eternal.

(2) An annual Sec. Treasury report of Retreat Committee should be made at the business session of the C. E. Convention.

FOLLOW-UP

Resolved that the executive committee be given power to act to complete installation of the follow-up-system and that local societies offer their full cooperation by (a) supplying the correct names and addresses of members between the ages of 15 and 30; (b) and that local societies make the necessary contributions to support it.

TIDINGS

Resolved that the Western District Young People's publication the "Tidings" be continued under the Executive committee and that (1) the Executive committee appoint an editor; (2) that it be discontinued when a separate conference youth paper comes out; (3) local societies are urged to appoint or elect a reporter who sends news and secures group subscriptions.

LOCAL C. E'S. TIE-UP WITH EXECUTIVE COMMITTEE

Resolved; (1) the publication of these resolutions; (2) that copies thereof be sent by the secretary to the officers of the General Conference; (3) that wherever possible C. E. representatives report back to their local societies; (4) that local societies strive to keep in touch with their executive officers and to support whenever possible, the Western District Christian Endeavor projects.

Respectfully Submitted,
Resolutions Committee

A Suggestion for Mennonites, Schwenkfelders, Brethren and Friends

At a Conference held July 6, 1940, at Westtown School, Chester County, Penna., representatives of these religious societies from southeastern Pennsylvania and parts of New Jersey directed that a letter be addressed to members of these four groups of Christian people throughout the United States for publication in their religious periodicals and for general consideration among their following. The letter had been prepared by the Continuation Committee appointed at a previous Conference to arrange for a future Conference in this part of the country. The letter was read and approved. Persons who may be interested are asked to further its publication.

THE LETTER

Westtown, Pennsylvania, July 6, 1940

To Mennonites, Schwenkfelders, Brethren and Friends wherever located:—

In the love of Christ we salute you as fellow-believers in Him, the Prince of Peace, in a world of enmity and confusion.

We have from time to time called together leaders and laymen belonging to these groups and residing in this area. Our one desire has been to promote a closer fellowship and understanding among us, and to intensify our spiritual and religious work. Certainly we all want to do this, for we have a common testimony to bear before the world concerning peace and for simplicity in faith and life.

Today we have been holding the seventh Conference we have held during the past four years. The attendance has numbered about one hundred, perhaps more, each time. Those who came have been so encouraged by the manifest will to fellowship and the desire for understanding, also by the experience of unity in worship under the guidance of the Holy Spirit, that we make this suggestion to you in other parts of the country "that ye be likeminded one toward another", so that we may "with one mind and one mouth glorify God."

Our meetings have been quite informal occasions. "With thanksgiving for the universal love of God, we have rejoiced to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. So, with a simple faith in the regenerative Power of God rather than humanistic efforts or mechanical means of Grace for the constant expression of an humble, equitable and peaceful life, we have met from place to place in a house of worship of one or another of the four groups mentioned to meditate and exhort as the Spirit gives us utterance."

We commend to you who reside in other districts this simple method of approach to the Source of Light and Guidance. Usually we have worshiped together in this manner for an hour or more. Then some capable person, previously chosen, has endeavored to summarize the spiritual exercise of the meeting. We have then adjourned for basket-supper or a common meal, according to arrangement. Following that, we have mostly listened to a prepared, at least prearranged, address, or an illustrated talk regarding the history or work of one or another, or all, of our groups.

The program of any Conference may differ from that of any one preceding, being made with some regard for the time and place; but the purpose should be never lost sight of, viz: Closer fellowship and better understanding. If in the past, professing Christians had given more expression to their fundamental unity and their common respect for one another, would not their testimony to a warring world have been more helpful? So, "Let the past suffice" and let us consider one another to "provoke unto love and to good works."

Signed at and by direction of the Westtown Conference, July 6, 1940.

William B. Harvey, Westtown, Penna., Chairman for the Day; Olin A. Krehbiel, Lansdale, Penna., and John J. Plenert, 429 Knorr St., Philadelphia, Penna., Mennonites; Robert J. Gottschall, 1021 W. Marshall St., Norristown, Penna., and H. K. Heebner, 5509 N. 30th. St., Philadelphia, Penna., Schwenkfelders; Benjamin F. Waltz, 6611 Germantown Ave., Philadelphia, Penna., and Ross D. Murphy, 22 N. Park Ave., Philadelphia, Penna., Brethren; Benjamin S. DeCou, Norristown, Penna., and Benjamin F. Whitson, Moylan, Penna., Friends.

Attendance at the Westtown Conference:

Afternoon session about 225, or more. Evening session by count 182, as follows,—Mennonites, 42; Schwenkfelders, 26; Brethren, 30; Friends, 72; Others, 12. Total 182.

The relations of Christians to each other are like the flowers in a garden that have upon each the dew of heaven, which, being shaken by the wind, they let fall at each other's roots and become nourishers of one another. —*Bunyan*

SERMON SKETCH

MISSIONARY VISION

In connection with this subject, I want to refer you to a verse of scripture found in Prov. 29:18, "Where there is no vision, the people perish." It is at once apparent that vision is of inestimable importance. Nor need we doubt the importance of vision, for, in our physical functions there is scarcely an organ of our body which is more jealously protected from danger than our eyes.

With a lack of vision is closely associated the terrible thought of—perish. The New Testament gives us a record of a church which was apparently enjoying self-sufficiency but under God's just indictment it lacked vision. Again, in Old Testament times there lived a prophet whose life hardly passes before our minds without leaving the impression that he was spiritually visionless. Nor could it be otherwise, for "The word of the Lord was precious in those days." The Savior tells us, too, of a man who was so loaded with material fatness that he lacked a sense of spiritual values.

Tonight I should like to point you to a three-fold vision which is indispensable to every Christian who would serve God in sincerity. These, of course, presuppose an experience of salvation and are: Upward Vision, Outward Vision, and Inward Vision.

I. Upward Vision—Godward

Any grateful born-again soul soon finds his or her way to the feet of the One Who has saved them. Uppermost in their minds is the question as to God's will concerning themselves and mankind. His purposes can soon be discovered—"As I live, . . . I have no pleasure in the death of the wicked." In the Word the further testimony is, "God is not willing that any should perish." Thus "perishing" is dependent upon the presence of or lack of vision—vision of God's will and provision. A soul thus seeking the face of God will soon be overwhelmed by the constraining love which wrought redemption. Without vision of God, there can be but one consequence—perish!

II. Outward Vision—Worldward

The Master Himself gave us the challenge to seek this vision. He was on a trip from Judea to Galilee when He stopped by the side of a well in Samaria. The disciples went into the town to do some buying of provisions. A wicked woman was led to the living fountain of life, and ere the disciples had returned from their material mission a crowd of Samaritans were surrounding the Master. In view of this multitude, Christ bade His disciples to lift up their eyes and LOOK! He had the outward vision of human need while His disciples' interests were largely self-centered. I wonder what we see as we look outwardly. Do we see a billion souls in Asia, most of whom are without Christ? Do we see and comprehend the fact that today there are six million more heathen than there were a year ago? Do we see the thirty-six million of the Dutch East Indies who are yet unreached with the gospel? Do we see the areas of two, three and five millions in India who are reported as being without a witness of Christ's dying love? Do we see as John saw—"the whole world . . . in wickedness?" "LOOK!" cries the Lord of this tremendous harvest. And as we look, I wonder if we cannot discover that they are looking our way and wondering when we shall have pity on their souls.

III. Inward Vision—Heartward

Important indeed is my heart-response to a vision of God and a vision of men. Many will feel quite satisfied with what has been done in the past ten, twenty, or thirty years, but it seems to me the measure of our success in missionary endeavor is not a mere comparison of today's activities with those of a generation ago, but a comparison of what has been done with the tremendous commission which has been laid upon us by the Lord of the Harvest.

May our response be as was Paul's: "I am debtor . . . I am ready . . . I am not ashamed." We dare not say, "No man hath hired us," else what mean the words of Matt. 28:18-20 and Acts 1:8?

That self-righteous Pharisee lacked a vision of God. The disciples on the holy mount saw Jesus, but failed to look outwardly and see the distressed son and distracted father in the valley below. The rich young ruler saw and met Jesus' claims, and to him were pointed out the needs of men about him, but he lacked the proper heart-response to the claims of God and man upon him.

What is the secret of this three-fold vision? "Power . . . after that the Holy Ghost is come upon you"(Acts 1:8). The disciples, on the day of Pentecost, met God in a new vision and experience. Their eyes were annointed to see men anew, and within there was begotten a new urge to witness to the Christ of God—an urge not to be restrained by fire, sword, prison, persecution, trial—no, nor even depression. May we likewise not be disobedient to the heavenly vision.—Franconia Mission News. —*Gospel Herald, June 6, 1940*

Well to suffer is divine.
Pass the watchword down the line,
Pass the countersign, Endure!
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

—*John Greenleaf Whittier*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 4, 1940

The Two Ways

Psalm 1; Matt. 7:24-27

Introduction

The first Psalm is the foreword or introduction to the Book of Psalms. The second part of our lesson is the closing statement of the Sermon on the Mount. Our lesson is the first of seven lessons upon some of the finest of the Psalms. These are a collection of 150 religious songs. David wrote so many of them that we naturally associate his name with the Book of Psalms. They were the hymns of the Hebrews and were used much in the temple worship.

The Way of the Righteous Ps. 1:1-3

The picture given here of the righteous man is highly instructive. The very first word describes him as blessed—literally, "Oh, the happiness of the man." Godly people normally are happy because they have within them a source of happiness of which the world knows nothing. The righteous man will not make the ungodly his close companions (v1). Thereby he escapes their influence. He does not put himself in the way of temptation by standing in the way of or with sinners, or by sitting contentedly with scoffers of godly and righteous things. He will not follow the advice of the ungodly. We will inevitably be thrown into contact with ungodly persons, but we need not conform to their habits of speech and life. The righteous person lives on a higher plane.

The happy, the righteous man delights in the law, the Word of the Lord (v2). He reads it with great delight and thinks about it prayerfully and meditates upon its spiritual truths constantly. Our character is profoundly influenced by what we delight to think about. The righteous man is like a tree planted by the fresh, life-giving waters (v3). Its roots go down to the unfailing source of life. Fruit in season is certain. The tree is always green. This is a picture of the godly man. An abundance of spiritual refreshment is available and he will bring forth fruit that is pleasing to God. His life will be spiritually healthy and vigorous. According to God's standards he will prosper in spiritual things.

The Way of the Ungodly vs 4-6

The picture of the ungodly stands in direct contrast. His delight and preference are directly the opposite. In character he is like the chaff, empty and worthless and lifeless (v4). The ungodly are destitute of spiritual vitality. Their fate is in accordance with their character. They do not concern about the outcome of life. In the days of judgment they will be condemned (v5). Even in this life, they are pictured as being cut off from religious fellowship with the faithful and righteous. The Lord approves of the way of the righteous and accepts them. The way of the wicked will come to an inglorious end. We choose the way we take. We decide the way our soul shall go.

Wise and Foolish Builders. Matt. 7:24-27

Jesus closes the Sermon on the Mount with this illustration of two types of hearers. The man who puts into practice His teachings is like the wise man who built upon a rock foundation. His house stood firm and secure in the storm. The man who merely hears, is like the foolish man who built on a sand foundation and the storm destroyed it. A life must have a solid foundation. Christ is the only rock and we build upon Him by obedience to His sayings. A superficial profession of religion—a mere hearing—will fail miserably in the crises of life. Every building that we rear of hope or of character will be tried in the storms of life. The collapse of a character or of a soul that goes out into eternal night, is an infinitely great loss. Jesus was supremely concerned about building lives on a solid foundation. No life is better than its foundation. The path of life which God marks out for us in His Word is the road to real happiness.

LEST WE FORGET

Rev. G. A. Lincheid, treasurer of the W. Dist. Home Mission, in a note enclosed with his financial report, gives expression to a burden upon his own and others' hearts as follows: "It seems hard to get enough in the treasury to send our workers their meager allowance at the end of the month. No doubt, it taxes our people with so many and various requests being made for worthy causes. One does wish that somehow the worthiness of our own causes could be made so impressive as to capture such gifts which are diverted to outside channels, though they are sorely needed in our own enterprises. This is no intimation that there are no worthy causes outside of our denomination, but if we believe—as we do—that our church has a distinct mission, that mission can be effectuated only as the church is virile in all of its activities. So our gifts turned into our own activities serve a double purpose: the object to which the gift is tendered and the church, with its particular mission."

THE CHURCH A TREADMILL.—Today the Church is full of machinery. But there is so much treadmill about it all. We are at the same place at night as in the morning. Not until the era of unselfish, self-denying giving is inaugurated once more can there be much progress in reaching men with the gospel. —*Dr. Mackay*

CORRESPONDENCE

BETHLEHEM MENN. CH., BLOOMFIELD,

Recently we were blessed with a series of revival meetings, conducted by The Vander Jagt Evangelistic Party of Grand Rapids, Mich. Our hearts were greatly rejoiced over a goodly number that yielded to the call of the Lord. All of those that came with the desire for more light and food for the soul were richly blessed. An instruction class for the new converts and others is being conducted by our pastor, Rev. H. E. Widmer, each Sunday morning during the S. S. hour. We have our regular Christian Endeavor, Mission programs, and children's church Sunday nights. The third Sunday night of every month has been given to the choir to render musical programs. May the gospel be spread by singing songs unto the Lord. Then the Sewing Circles have had their regular meetings and are busy preparing for the annual Mission Sales.

July 7, the congregation met in the grove for the regular Sunday morning services, and in the afternoon the Children's Day program was given. It is encouraging to see the faithful little hearts willing to speak for the Lord. June 30, Opal Penner and Mrs. John Unruh became members of our church.—We are about ready to open our church library with 100 books. The building of the library was donated by Harry Sawatzky.

The Giver of all good and perfect gifts has supplied our fields with ample moisture this spring and summer, so that our crops look promising now. Praises to His Wonderful Name! —*Doris Deckert*

* * * *

SARON MENN. CHURCH, ORIENTA, OKLA.

We very much rejoice in again having our regular worship in a church building which we dedicated to the Lord on June 16. The first scripture to be read from the new pulpit was Psalm 100 by Rev. August Schmidt, who emphasized "Christ in all our meetings" in his brief remarks. This was followed by prayer and sermonette by our other local pastor, Rev. P. Kroeker, who stressed the fact that not only the church building was being dedicated but also the fellowship as well. Our guest speaker, Rev. H. J. Dyck, Elbing, Kansas, who read the dedicatory rites, had chosen for the dedicatory text Ps. 26:8, "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth." In the evening Rev. G. A. Lincheid was with us and spoke on Exodus 25:8, 22, stressing our need of the Lord's sanctuary. Rev. Dyck based his meditations, that included a separated, growing church, on Jude 20, 21. And again in the evening his text was Ps. 27:4. "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Rev. Lincheid selected for his text the "I will go also," found in Zach. 8:21. Both the mixed chorus and male chorus rendered songs. The day was a full one and a warm one, but also a most blesed one.

Among the blessings we shared during the time we worshiped in the school house were a sermon taken from the life of Peter by Rev. Walter Gehring, Kansas, and a sermon on Christian education by Rev. Herbert Miller, Deer Creek, Oklahoma.

On Feb. 20, Dick Lohrenz, the younger son of the late Rev. D. D. Lohrenz and Mrs. Lohrenz, passed away. On Mar. 13 death again came to the same family circle by taking Richard, the baby son of Mr. and Mrs. J. B. Lohrenz.

The condition of our Brother Adam Ratzlaff seems to show no marked change. He is back home again.—Harvesting is completed . The yield varied from very poor to good. Some harvested several weeks later than others. At time being rain is needed.

—*Mrs. William Frantz, Corr*

BLESSED ARE MY ENEMIES

Blessed are my enemies, for they prevent all men speaking well of me.

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies, for they tell me what they don't like in me, rather than the things they do like.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for they, like the true physician, will dare expose my inward shortcomings long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my deceptive and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my heart and to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceedingly glad, for such will make a strong man out of me, if I am wise of understanding the philosophy of One who said: "Love your enemies."

Christian Action, quoted in *The Christian Conservator*

IN MEMORIAM

MARIE ELIZABETH DYCK, DAUGHTER OF PETER AND JUSTINA (WIEBE) ALLERT, was born in Marienburg, West Prussia, Dec. 14, 1860. There she was baptized upon her confession of faith by Elder Penner. In 1876 she came, with her mother and only brother, to America, locating at Beatrice, Nebr., where she united with the Mennonite Church. On Dec. 15, 1887, she was united in marriage to Henry Dyck. Nine children were born to this union, two of whom preceded their mother in death.—The family came to the state of Washington in 1902, taking up a homestead near Schrag. There they lived until 1939, when the parents took up living quarters with their daughter's Julius Frantz' family. There they lived happily among all of their children, and the entire family united with the Mennonite Church at Menno.—On Dec. 15, 1937, it was her privilege to celebrate their golden wedding with her husband in the midst of children and grandchildren. It was a day of real joy and thanksgiving, for "God had been good to them", a common expression coming from the lips of mother Dyck.

Mother Dyck had a cheerful, helpful disposition. To render service and deeds of kindness was considered a privilege by her. A kind word, a smile, or a jest so common to her, would scatter many a cloud from a burdened soul, so that it could forget pain and hardship and again think of the bright side of life. It was in following the example of Christ that enabled her to do this. She never failed to be at her place in church, unless impassible roads, sickness or the fraility of old age prevented it. On last Mothers' Day she was at church the last time. About a week before her passing she was failing rapidly, and very quietly she passed on to be with her Savior on the morning of June 19th, just as the sun was rising in its glory. She attained an age of 79 years, 5 months, 29 days. She leaves to mourn her passing, her beloved husband with whom she journeyed happily 53 years; seven children, Mrs. William Claassen, Gerhard Dyck, Henry Dyck of Colfax; Mrs. Julius Franz, Mrs. Ed Schrag, and Frank Dyck of the home district; Mrs. Joe C. Schrag of Mae, Wash.; 23 grandchildren, one sister-in-law, and many other relatives.

Let dissolution come when it will, it can do the Christian no harm, for it will be but a passage ont of a prison into a palace: out of a sea of troubles into a heaven of rest; out of a crowd of enemies to an innumerable company of true, loving and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory.

ABRAHAM S. HEIDEBRECHT, SON OF JOHN AND KATHARINE HEIDEBRECHT, was born at Inman, Kansas, March 16, 1877. Departed this life July 1, 1940, at 2:40 A. M. in the General Hospital, Oklahoma City, Okla., at the age of 63 years, 3 months, and 7 days. On May 23rd, 1901, he was married to Lena Hinz. To this union were born seven children.

At the age of 22, he was baptized by Rev. P. Balzer at Shelly, Okla. After the Bethel Mennonite Church of Hydro was organized, he, with his wife joined and were active members. He was also the leader of the church for a number of years. He was among the very first to settle in the neighborhood of Hydro. He loved the town and community and was always willing to serve where he could. The family moved to town 2 years ago because of his failing health.

He has suffered much from arthritis for many years but, up until a year ago, was able to work and be up and around most of the time. Last summer he was very ill but recovered sufficiently to be up again. This spring he began to feel badly and gradually grew weaker. A week before his death he was taken to the hospital and given a number of blood transfusions, but all to no avail. The doctors and nurses did all that human help could do, but our heavenly Father called him home to the One whom he loved and served faithfully until the end. His father, mother and brother preceded him in death.

He leaves to mourn his departure his wife, seven children: Mrs. D. D. Eitzen, Mrs. J. B. Warkentin of Los Angeles, Calif., Walter, Emil and Allen of Hydro, Mrs. Frank Buller, Hutchinson; and Mrs. A. E. Warkentin, Geary, Okla., 7 grandchildren, 7 brothers, 3 sisters, other relatives and a large host of friends.

HE BUT SLEEPETH

How much we'll miss his kindly smile—
His tender kindly way.
In Jesus steps he trod life's miles
And bore his cross each day.

By simple faith his life made pure,
His hopes e'er bright in him—
And live—all these indeed are sure
Mere death cannot bedim.

Earth—time had marred that house of clay
His soul outgrew its walls.
That place prepared know no decay
Nor pain nor death befalls.

Why weep we then, he is not dead—
Just moved to mansions fair
'Tis ours to live as Christ hath said,
And meet him over there.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

LET'S READ

What about The Conscientious Objector? is an excellent booklet to study for any one who desires to think more clearly on the pacifist stand. In the beginning of the booklet are a series of short articles relating the personal experiences of various conscientious objectors. In the next section such renowned pacifists as Rufus M. Jones and Douglas V. Steers and others share their philosophy of peace with the reader. The heading of another section is, "Conscription and the Conscientious Objector." Another section deals with "What the Conscientious Objector Can Do." A helpful bibliography and appendix conclude this booklet which is a supplement to the *Pacifist Handbook.*

This booklet can be procured from the Peace Section, American Friends Service Committee, 20 South 12th St., Philadelphia, Pa., for 15 cents each or eight for one dollar.

How well can you stand an attack on the Pacifist position? Read "Investigation in Pacifism" by C. E. Silcox in the July issue of *The Living Age* and find out.

THIS AND THAT

Monroe, Wash.—Our C. E. society adopted the following resolutions on July 7th: Resolved, that we as a C. E. society of the General Conference and also of the Pacific District Conference take up the responsibility of supporting the young people's work of these two conferences both spiritually and financially. 2. Resolved, that the first C. E. offering of each month from July 1 to Oct. 1 be sent to the Pacific District Y. P. Treas., Ernest Roth, for the mission work to be carried on in the migratory camps of California. 3. Resolved, that the offering of our second C. E. meetings from July to Oct. be sent to Ernest Roth for the following projects: In July for the working expense of the General Conference Y. P. Committee; in August for Ernest Harder to prepare him as a minister unto his own people in South America; in September for the return of missionaries to the foreign field.

It is our belief that by having a definite plan or program to work by we will be able to accomplish more for our Master. Will you all pray for our Y. P. work and that souls may be won for Christ through their efforts. —*Harry Albrecht*

EASTERN DIST. NEWS: The Swamp Charge (3 churches under one pastor) C. E. societies are having an interesting series of addresses by various speakers. On July 7th Prof. Russel A. Lantz spoke to the West Swamp society on "Church Music." Rev. John J. Plenert will speak to the Bethany society on Aug. 4th on the subject, "Faith Tested In War." On Aug. 1th Rev. Paul T. Stoudt will speak to the Flatland society on "Young People's Problems."

The Lansdale young people and those of the Evangelical Church nearby will hold joint Lawn Services on August 11th and Sept. 1st. Twelve men of the Lansdale Church recently helped in the erection of the new dining hall at Camp Mennolan, the new Y. P. retreat grounds. Local Boy Scouts made use of the grounds during the spring and early summer. Many of the young people are busy practicing and rehearsing for the Song Festival that will be held at Perkasie Park, Sunday afternoon and evening, July 28th. Other young people have been assisting pastors in Daily Vacation Bible Schools in various Mennonite churches.

RETREAT NEWS: The All-Mennonite Young People's Retreat will be held at Quaker Haven, Dewart Lake, Syracuse, Indiana, August 5th to 11th.

A new and interesting feature that will be tried this year is the use of one dormitory by all the girls and the use of one dormitory by all the boys.

Competent instructors will have charge of the various courses. Miss Cecilia Sheppard, who has done outstanding work in many parts of the United States, will be instructor of New Testament. Mennonite History will be taught by Dr. C. H. Smith Rev. John Thiessen will give a course on "Missions and India Today." It is not definite as to who will teach the Music course. Miss Emma Detweiler will have charge of Recreational Leadership. Rev. Ernest Bohn will condust the Morning Quiet Hour and Sunset services.

NOTICE: Address all articles and news for "Our Youth Says" to Reynold Weinbrenner, 1326 Ella St. Beatrice, Nebr.

—*The Union Chorus of the Eastern District,* under the direction of Prof. Russel A. Lantz, will render its fourth annual program in Perkasie Park, on Sunday, July 28.

SENIOR DEPARTMENT

Senior C. E. Topic for August 11

Main Topic: Managing my Time

Eph. 5:15-17; Col. 4:2-5

I. Worship Service

Songs: "O Zion haste, thy mission high fulfilling." "Take time to be holy." "Take my life and let it be."

2. Reading of main topic, and prayer
3. Special music—in line with main topic
4. Offering for missions

II. Leader's Introduction

This is the first of three topics on stewardship. In the first topic we are concerned with the stewardship of time.

A multitude of "things great and small to do" compete for the time and atention of young people today.

A wholesome balance needs to be found between work and rest and time for recreation. Roughly speaking, 8 hours for work, 8 hours for sleep and 8 hours for meals and leisure or activities of one's choice for recreation of body, mind and spirit, would be a good division. But sometimes more time than that all told should be given to one or the other of these. There is no hard and fast rule which will meet even the needs of one person from day to day. It takes a lot of good common sense and a consecrated personality to make the best use of time for work, leisure and rest.

III. Suggested Topics for Short Talks

1. A time for all things. Eccl. 3:1-8.
2. Slothfulness is detrimental. Prov. 24:30-34
3. The time of repentance. Mark 1:14, 15.
4. Sow wisely, reap profitably. Gal. 6:7-10.
5. No time to waste. Rom. 13:8-14.
6. "Take tife to be holy." 1 Pet. 1:13-19.

IV. For Discussion

1. How much of our time daily should be given to prayer and meditation?

2. How may we make the best use of our leisure time? What would you choose to do if you had two hours a day to spend just as you liked?

3. Is time spent at work to be a drudgery, a duty, a necessity, or a glorious privilege?

V. Facts for Study

There have always been people by whose **work** the world has been blessed, and they have spent a generous amount of overtime at it. Think of Edison and Burbank and the Mayo brothers, and Madame Curie, and Florence Nightingale.

Then there have been people whose outstanding contribution has been through time spent in **prayer and meditation.** The world is richer because of Kagawa, George Mueller, Gandhi, Stanley E. Jones.

A dominating life purpose helps much to insure good use of one's time. Just as an athlete will not jeopardize his opportunities by indulging in over-eating or in things harmful for his body, so the Christian will be concerned first and foremost about being the best possible man or woman in the service of his Lord and Master and will use his time well.

VI. Illustration

A Lad's Question

A story had been written by Frederick Hall about the lad who played such an important role in the miracle of the loaves and fishes. It tells how the boy reported that exciting incident to his mother when she returned home that evening at sunset. When, with eyes still big with wonder of it all, he had told how his five barley loaves and two dried fish had increased in the Master's hands until the vast crowd had been fed to sufficiency, he added, "I wonder, Mother, if it would be that way with everything you gave him?"

A Disputed Birth Date

Thorwaldsen, the great sculptor was once told that there was a dispute about the place and time of his birth, some saying he was born in Copenhagen in 1770, others in Brussels, and so on. He was asked to settle the question.

"What matters it?" he asked. "I don't know. But I arrived in Rome on March 8, 1797." His meaning was that not until he came to Rome and began his studies there did he really begin to live. Many a Christian has felt so about his life. It was not real life that he spent before he was born again. His true life began with his conversion.

VII. Food for Thought

A person manages his life well when he manages well the separate, succeeding days of it, filling each day with things both good and true.

INTERMEDIATE DEPARTMENT

HOW CAN WE SEE GOD'S HANDIWORK?

Aug. 11, 1940

Song "This Is My Father's World"

Poem **"Nature's Handiwork"**

How very bare must be the life
Of one who knows no thrill
In nature's lovely handiwork—
The sky, the wooded hill!

Flowers and grass and singing birds,
River, sea, and plain,
Mountain, brook, and waterfall,
The rainbow and the rain.

I think of the great creation
Of earth and sea and sky
Surprised its own creator
When first it met his eye.

Eula Stubbs, in "Girlhood Days"
(Inter. Ex. Ser.)

Scripture—Ps. 8:1, 2; 19:1-16

Prayer

Quotations on Nature:
Nature is the art of God. Browne
Who can paint like nature? Thompson
Nothing in nature is unbeautiful. Tennyson
God Almighty first planted a garden. Bacon
The course of nature is the art of God. Young

Men do nothing excellent but by imitation of nature. Rousseau

God gives to every bird its food, but does not throw it into the nest. Holland

Talks "The Creation of the World"

First day—Gen. 1:1-5
Second day—Gen. 1:6-8
Third day—Gen. 1:9-13
Fourth day—Gen. 1:14-19
Fifth day—Gen. 1:20-23
Sixth day—Gen. 1:24-31
Seventh day—Gen. 2:1-3

Song "God is Goodness, God Is Love"

Quartet "Master, the Tempest is Raging"

Quotations "Who owns the World" Gen. 1:1; Ps. 24:1; Ps. 50:10-12; Hag. 2:8; Lev. 26:3, 4; Acts 14: 15-17; Deut. 8:7-10.

Prayer Song "Dear Lord and Father of Mankind"

Offering

Prayer

Benediction

For Daily Reading: Gen. 1:14-18; Ps. 107:23-31; Acts 14:8-18; Mark 4:26-29; Ps. 104:16-24; Matt. 6: 26-29.

Helps for this topic were taken from the book "Intermediate Expressional Services" by N. M. Whitwell by permission of the Standard Publishing Co.

Poem **I Know God Answers Prayer**

I know not how it will be done, just how my God will answer prayer,
But I have faith that He will hear, that He will know and care;
As my prayer ascends to heaven, back will come the answer sure;
If I pray for strength and wholeness, He will send His strength and cure.

If my need be food and shelter, He will send His prompt supply;
If I ask for His assistance, I can best on Him rely;
Ready, too, to take my burden when it seems to be a load,
And lead me gladly along the heavenly road.

I know not how He works or answers, know not how or when or why;
He has given His assurance that He's with me, ever nigh,
Giving help and love and substance when my heart lifts up its cry;
He will answer when I call Him, to my side in need will fly.

Anon. Inter. Ex. Ser.

Song "The Beautiful Garden of Prayer"

Offering

Sentence Prayers

"God Will Take Care of you" (Have the pianist play this Hymn while the members leave.)

NOTE—This topic is closely connected with the one for Aug. 11. In preparing the meetings for August have this second one as a continuation of the first.

JUNIOR DEPARTMENT

The Tabernacle and the Temple

Program Suggestions for August 11, 1940

How the tabernacle speaks of Christ

Hebrews 9:14

I. Worship Period

1. Prelude. Pianist plays very softly the melody of "Love Divine, All Love Excelling." M. H. B. No. 236.

2. Call to worship. Psalm 122:1. "I was glad when they said unto me, Let us go into the house of the Lord."

3. All stand and sing in unison. "Love Divine"

4. Scripture reading by a Junior boy. Phil. 2:5-11

5. Leader's Prayer

6. A ten minute sing of "Jesus" songs, chosen at the last meeting by the Juniors.

II. Study Period

Aim. To help our Juniors to a better understanding and a deeper knowledge of what Christ's work of redemption is, by showing how the tabernacle forshadowed it.

1. Leader's introduction

"Our Bibles, God's Word, is divided into the Old and New Testament. The New Testament tells us of Jesus and how He came into this world that all sinners might be saved. But long before Jesus really came into this world, God had planned for the salvation of mankind. God loved us all, He loved the whole world. He wanted us all to be happy, and finally to live in heaven with Him. As long as there was unforgiven sin in our hearts that could not be. It was hard for sinful man to understand God's love and His plan for our redemption. So in the Old Testament there were many pictures or shadows, we call them types, of our blessed Lord Jesus and His precious work. The tabernacle which we studied about last Sunday was such a type or shadow. We will understand this better as we grow older and study God's word more.

The tabernacle is a type in many ways but in this lesson we want to learn how it typifies our Lord Jesus Christ and His work.

2. Solo "I Love To Tell the Story" M. H. B. No. 237.

3. Talk," How the tabernacle typifies our Lord Jesus Christ.."—by a Junior boy.

In Exodus 25 verse 8 God tells His people that He wishes to dwell among them and He told them to build the tabernacle that He might live among them. On the outside the tent or tabernacle looked almost like those tents in which the Israelites lived during their stay in the wilderness. The sun shone on their tents and on the tabernacle alike, but there was one difference,—the tabernacle was the place in which God dwelt while in the other tents were only human beings, men, women and children.

This is a type or shadow of our Lord Jesus, who had a body just like ours,—he ate, and slept, and lived among men for about thirty-three years. He talked and worked. He looked like most people of his day, but there was a difference, for in Christ's human body God himself was dwelling. Jesus came to live among men as man, still **He was God."**____

4. All read the Bible verses, Phillipians 2:6,7,8,.

5. Talk on "How the furniture of the tabernacle forshadows some part of Christ's work for us," by four Junior girls.

a) "When we study the gospels we learn that Jesus came to bear our punishment for sin. He is our substitute. The first object we see as we enter the tabernacle is the brazen altar. Here the sacrifices were made. The sinner must accept Jesus as his Savior if he wishes to get to God. Jesus shed his blood as a sacrifice for our sin and so paid it all. Acts 16:31; John 1:29.

b) But Jesus Christ does more for us than just save us from the punishment for sin. He cleanses us from the power of sin and gives us a new life. The next article in the tabernacle was the laver or the place of cleansing,—this was a shadow of Chrict's cleansing power.

c) Jesus says "I am the bread of life, I am the light of the world," The table of shew-bread typifies Jesus as the bread of life, The beautiful golden candle stick reminds us that He is the light of the world, He is our guide.

d) Jesus is the one who prays for us to God and through whom our prayers reach God,—the altar of incense forshadows this.

6. Read together John 14:13, 14.

7. Duet.— "Alas and Did My Savior Bleed" M. H. B. no. 101.

8. Talk—"Other types found in the tabernacle." by a junior boy.

Even the materials used spoke of Christ; The wood makes us think of Jesus' humanity. Isa. 53:2. The gold makes us think of His divinity. It tells us that He us God. The costliness of the materials teach us that God must be served with the very best that we can give, but it also tells us that God gave His best, "His only begotten Son" for us. Even the colors used have a meaning. There is no black which would mean sin, and there was no sin in Jesus life.

9. Heart talk by the leader.

10. Unison song. "All Hail the Power of Jesus Name." v. 1,2,3,5.

III Mission Minutes.

Sentence prayers for our missionaries. Let each Junior name a missionary for whom he desires prayer.

IV. Closing Moments.

1. Repeat the verse of the month, Ps. 27:4.

2. Sing the song of the month, "I Love Thy Kingdom, Lord"—M. H. B. 291.

3. In unison pray the prayer of the month,—Psalm 84:8a, 10 12.

4. Sing softly,—"Into My Heart."

elto

HYSTERIA.—The net result of Germany's itch for battle in Europe has been death and ruin; the net result in America is near-hysteria. Official proposals are made that all aliens be registered and finger-printed; Mr. Dies of the famous Committee has submitted a bill to deport all alien Nazis, Fascists, Communists; a National Legion of Mothers is learning to shoot at parachutists; Minute Men bands are being formed, with Legionaires leading; swatiskas are being printed on the sidewalks and houses of suspected fifth columnists and German sympathizers, and at least one man has been shot and killed on suspicion that he was one of the Trojan horsemen. It all counts up to near-hysteria.

Never was there a time when America needed to keep her wits as she needs to keep them now. We need a Blitzkrieg against fear, against nerves; what we must have is coordination and not hysteria.

—*Christian Herald*

MINUTES OF THE PACIFIC DISTRICT CONFERENCE

Held at the Immanuel Mennonite Church, Los Angeles, Calif., June 6-9, 1940

The Conference opened with a **Ministers Retreat,** three round table topics were discussed.

1. The Effective Mid-Week Service, Edgar Toews, Reedley, Calif.
2. The Program of Evangelism, Homer Leisy, Dallas, Ore.
3. Pastoral Calling, Jacob Glanzer, Shafter, Calif.

Worker's Retreat, followed in the afternoon, two topics were discussed:

1. Dealing with the Personal Problems, D. D. Eitzen, Los Angeles, Calif.
2. Outstanding Experiences in Religious Work during the past year, led by Lester Hostetler, Upland, Calif.

In the evening, Phil. A. Wedel, Conference President, brought the Conference Sermon on the topic, "Still See Thee Leading." Phil. 3:13-14. The following temporary committees were appointed: Complimentary votes, Nomination, Resolution, Tellers and Memorial. Certification of Delegates was reported.

Friday morning the business session proper convened. The Complimentary Votes Committee recommended that the following be given one vote each: Eva Doerksen, Mr. and Mrs. A. E. Heppner, J. J. Esau, Talita Neufeld, and D. B. Hess.

The Secretary's report showed that all 17 churches of the District had representation. 71 delegates were present representing 265 votes. The Pacific District Conference now has 2651 members, a gain of 208 over last year. The minutes as well as the Secretary's report were adopted.

The Treasurer reported $2746.70 received and disbursements of $2700.82, leaving a balance of $45.88 on June 1, 1940. The Auditors found the books correct and motion to accept the Auditors' and Treasurer's report was carried, with thanks to both.

Field Secretary's report read and adopted. Miss Emma Ruth reported the outlook to be very encouraging. The Young People's Committee is functioning, retreats are being held in every State; Workers Exchange has been issued seven times during the year, sent to 475 members. S. S. enrollment 2745, with 216 classes. Five churches had D.V.B. Schools with 382 attending; two have teacher's training; nine worker's conferences. C. E. has 1350 members in 39 societies. S. S. gained 6 the past year. C. E. gained 50 over last year. One new society organized in Dallas. RECOMMENDATIONS: 1. That the Y. P. Commitee be continued another year. 2. That one name be submitted by each state for the Y. P. Committee every three years. Corresponding to the tri-ennium of the General Conference and that the chairman be elected by the Conference from these nominations, the other nominees serving as members of the committee for the three year period. The chairman is also to serve as Pac. Dist. Conf. representative on the Y. P. Committee of the General Conference.—3. That a "follow-up" plan be adopted, whereby a church is notified of the removal of a member from one church to naother.—4. That a definite program of peace instruetion be undertaken by each church with a view of helping Y. P. to have a personal conviction that it is wrong to take up arms. These recommendations were all adopted.

The report of the EVANGELIZATION BOARD was given by Rev. S. S. Baumgartner, advisory member of the Board.

1. He reported the ordination of Bro. A. J. Wiens of Deer Park, Wash to the ministry.

2. The ordination of Bro. Homer Leisy to the ministry and eldership of the Grace Mennonite Church at Dallas, Oregon, as well as the dedication of the church and reception of 45 members on October 15, 1939. This growing church now has 145 members with an average of 134 in S. S. We rejoice with them at the great things the Lord is doing.

3. Portland.—Bro. Arnold Regier who was ordained at Elbing, Kansas, on May 19, 1940, and Mrs. Regier who comes from Saskatchewan, Canada, are expected to arrive June 16 to take up the work where the Millers left off on account of impaired health. The church now has 37 members. The Conference is now incorporated in the State of Oregon and empowered to transact legal business. It is now the owner of the parsonage at 2515 N. E. 23 Ave. There are still obligations against the property.

4. Albany, Ore. has asked for assistance. Bro. J. M. Franz has accepted the call of, and moved to this charge. Provisions are made for this work in the recommendations.

5. Winton, Calif. Plans were made to continue as before. The church is organized with 30 members as The Bethel Mennonite Church.

The **following recommendations** were presented and adopted: We recommend,

1. The following monthly quotas: (1) Newport, $15.—(2) Deer Park, $15.—(3) Dallas, $25.—(4) Albany, $10.—(5) Winton, $10.

2. That the work at Winton, Calif., which has been carried on by Bro. and Sister D. B. Hess for almost two years and which has resulted in the organization of the new church, with 30 members, shall be continued with the combined support of the Pac. Dist. Conf. and the Home Mission Board of the General Conference and that the Sunday morning service and the S. S. be held together with the community group in the Presbyterian Church building.

At this point it was moved and seconded that Pres. Phil A. Wedel, Homer Leisy, Sec. and Educational Committee Chairman Edmund Miller send a message to President Franklin D. Roosevelt, asking him to do all in hin power to keep America out of war.

The Educational Committee report was given by Edmund Miller. Since this work is new, the Committee has been mostly feeling its way; peace literature was presented for distribution. The report was accepted. Motion that the Conference pay for the pamphlets and that they be distributed to the delegates was carried.

The Bethel College report was given by Luke Horsch. He emphasized the importance of our own school and the need of its support. This report was accepted with thanks.

The results of the election were as follows: Pres., Homer Leisy, Dallas, Ore.—Vice-Pres., M. M. Horsch, Upland, Calif.—Secretary, Dillman B. Hess, Winton, Calif.—Treasurer, John C. Jantz, Odessa, Wash.—Business Comm., Edgar Toews, Reedley, Calif.—Education Comm., Marvin Linscheid,—Trustee, Ernest Roth, Pratum, address Salem, Ore.—Women's Miss. Society: Pres. Mrs. Homer Leisy, Lallas, Ore.—V. Pres., Mrs. Lester Hostetler, Upland, Calif.—Sec., Mrs. Alvie Schrag, Odessa, Wash.—Jr. Int. Sec., Mrs. Edmund Miller, Lind, Wash.

Memorial service was held for: Miss Lavina Burkholder, Rev. Andrew Oesch, Rev. Bernhard Regier. (J. W.?)

Special prayer was made for those who were on the sick list: Rev. W. S. Gottshall, Dr. J. H. Langenwalter, Rev. Lester Hostetler.

The following budget was proposed and adopted for 1940-1941: Newport, $180; Deer Park, $180; Dallas, $300; Albany, $120; Portland, $420; Winton, $120; Taxes, $60; Worker's Exchange $90; Field Secretary, $100; Bethel Representative (old Debt) $50; Miscellaneous, $80.—Total, $1700.

Three invitations for the next conference were received and voted upon, the result was that Dallas, Ore. was chosen, tentative date to begin, May 18, 1941.

The Resolutions Committee report was read and adopted. It follows:

Be it resolved:

1. That by a rising vote of thanks we express our appreciation to the Immanuel Church of Los Angeles: its pastor and members who have so kindly entertained us in their homes; the committees who have made such splendid arrangements for our physical comfort and to the women who gave their time and labor to provide meals.

2. That we express our appreciation and thanks to Attorney Walter M. Huntington, Portland, Ore. for his able work in connection with the Pacific District Conference under the State of Oregon and for the fact that he accepted only a very small renumeration for his services in this connection. Further that the Secretary send a copy of this Resolution to Mr. Huntington.

3. That we encourage our pastors to emphasize the Christian principles of Peace in their respective churches.

4. That we regret the absence of Dr. J. H. Langenwalter at the sessions of this conference, and that we continue to pray for his speedy recovery. (Copy of resolution sent to Dr. Langenwalter.)

Noteworthy also were splendid addresses given during the conference. The fine program of the Women's Missionary Society with Mrs. Edgar Toews as chairman. The Saengerfest led by Miss Emma Ruth, substituting for L. Hostetler who was suddenly taken ill during conference. The Sunday morning and evening services were exceptionally fine.

Homer Leisy, Sec., by D. B. Hess. Sec. elect

Western District C. E. Convention Date Set For August 11

The Western District Christian Endeavor Convention will be held on August 11, 1940, in the Bethel College Chapel, North Newton, Kansas.

All Christian Endeavor Societies in the Mennonite Western District Conference are members of the Western District Convention.

Registration of delegates should begin immediately. Societies are allowed one delegate for each twenty members or fraction thereof.

The Power and the Responsibility of a Local Church

By Harper S. Will

The church is a divine-human organism. Likened to a tree, its roots are the Deity, its trunk is the Christ, its branches are the denominations, its leaves are the local units, and its fruit the gradual fulfillment of the prayer of the Master, "Thy kingdom come. Thy will be done, as in heaven, so in earth." The tree that bears fruit exists for that purpose. The church exists to answer the prayer of its Lord—that the kingdom of God be built on earth.

The responsibility of the local church is nothing less than the bringing of the Christ-spirit into the individual life and into the total corporate life of the community of which it is a part. Changed men and women building homes and operating banks, farms and stores under the compelling guidance of God, following the pattern prescribed in the Golden Rule, is the goal of the church. The alert church is not one whit less interested in what its members do on Monday than it is in what they do on Sunday. How a man keeps his ledgers is in no way secondary to how he says his prayers. The gap between the sacred and the secular must be bridged. All work may become a sacrament.

The local church to be an institution of power in its community and in the world must have an understanding leadership and a consecrated laity. These days of militant dictatorships and riotous greed, and of deeply entrenched evils, demand a leadership that has a clear insight into the mind of Christ, and a comprehensive understanding of the forces that are at work in the world. Many agree that there is the one alarming lack of the church—a leadership that leads. Too often the leader's voice is a confused voice. It is the blind leading the blind, going through the forms, but losing sight of the mind of Christ. Somehow the church must enlist the services of its best minds and give them that training that will qualify them to become true prophets of the Eternal.

But a consecrated laity is as essential in the program of the church as an understanding leadership. If there are times when the pulpit misguides the pew, there are also times when the pew nullifies the pulpit. Ultimately it should be remembered that the success or failure of any movement within the church depends upon the response of the laity. Leadership and laity must move together. And so shall the prayer of the Master be answered, "Thy kingdom come. Thy will be done, as in heaven, so in earth." —*From "Gospel Messenger"*

"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live." —*Jesus*

« « JOTTINGS » »

— *Bluffton, Ohio.*—The Literature Committee of the General Conference met at our home this week. Mrs. A. J. Neuenschwander came from Quakertown, Pa. and Mrs. A. E. Kreider from Goshen, Ind. for this meeting. We are again getting out new Guide Books with programs for our societies and hope to have them ready before the programs for the new year are being planned. We are also publishing two excellent leaflets written by Mrs. Sam J. Goering and Mrs. G. A. Linscheid. *Sincerely, Mrs. J. S. Schultz*

— *Menno Mennonite Church, Washington.* — "Instead of the usual "singspiration" on Sunday evening, July 14, we are asking that you come prepared to give not more than three minutes on your favorite Bible character (excluding Jesus) . . . why he or she is one of your favorites, etc.—One way of enlarging our interests is to read our church papers. Do you have the MENNONITE in your home? You need its devotional and inspirational helps as well as its denominational news."—The beautiful, artistically designed bulletins from this church, the work of Mrs. Rev. Miller, are steadily appreciated (Editor). —*Bulletin.*

— WEDDING.—At the First Church, Philadelphia, on Saturday, June 29, *Miss Emma F. Spaeth was married to Mr. Paul V. Linckhorst,* the pastor officiating.—The Vacation Bible School of this church has an enrollment of 85 with eight teachers.

— *Emmaus Menn. Church, Whitewater, Kans.*—Mr. Jacob J. Regier was the speaker at our annual C. E. picnic held on Sunday afternoon, June 23. We were all richly blesed by his message. Mr. Regier whose home is in this neighborhood graduated from the Bible Institute in Los Angeles in the class of 1940.—On Sunday evening, July 7, a group of students from the Swiss Menn. Church and our church that had attended the Bible Institute the past year gave a very inspiring program. —*Corr.*

— *Mennonite Church, Buhler, Kansas.*—The Young People's group of our church had an outdoor meeting Sunday evening, July 14. The guest speaker, Dr. Frank Richards, chaplin of the State Reformatory, spoke on "Salvaging Human Lives." He emphasized particularly the duty of Christian societies toward young folks who have gone the wrong way. Refreshments were served to the group.

— *First Church, Reedley, Calif.*—The worship period on Sunday, July 14, at this church was given over to short talks by representatives of different organizations, viz.: Missionary Society, Miss Mary Haury; Christian Endeavor, Reuben Bergtold; Worthwhile Circle, Mrs. Paul Sellers; Sunday School, Earl Eyman. There were also talks by Rev. and Mrs. Arthur Friesen who are to go to the mission field in Oklahoma.

—*Is China Defeated?* The opinion has generally been held that, as long as the Burma road and the Indo-China road, over which China has been receiving most of her war material are open, the country cannot be beaten. Now, by an agreement with hard-pressed Great Britain, the Burma road is closed, and the other will likely be, too, before long. It seems as though things are going against China recently, while for Japan golden opportunities have arisen as a result of the European war.

—*Mennonite Church, Lehigh, Kans.*—After attending a catechetical instruction class last winter, eight young people, Allen Bartel, Loren Weyand, Dale Warkentin, Harold Balzer, Deloris Wiederstein, Erma Duerksen, Beulah Janzen and Louis Warkentin, were baptized and received into the church, June 16th.—The ladies of our church organized a "Ladies' Aid" last month.—Last Sunday night we had our first union services, held in the High School Auditorium. A fine program, with several numbers from each church, was given. —*Corr.*

—*Herald Menn. Church, Corn, Okla.*—In recognition of forty years of faithful service of the Reverend Jacob Janzen as pastor of this church, special services were held there on Sunday, July 7. The retiring pastor gave his farewell address and this was followed with an address by the new pastor, J. R. Duerksen, who accepted the charge, during the forenoon service. In the afternoon, Rev. Henry Hege, who is engaged in public school work at Corn, gave a sermon.

—*How we spend.*—Here is a record of how we Americans spent our money last year: For religious work, $550,000,000; Armaments, $788,000,000; Cosmetics, $1,000,000,000; Movies, $1,053,000,000; Tobacco, $1,500,000,000, Public Education, $2,600,-000,000; Medical care, $3,500,000,000; Touring, $5,-000,000,000; Liquor, $6,000,000,000; Gamblers, $6,500,000,000. —*Religious Telescope.*

—*Grace Mennonite Church, Enid, Okla.* is arranging to observe Homecoming Day, Sunday, July 28. All who have ever attended the church or Sunday School there are cordially invited, in fact anyone who is interested in this church. Rev. and Mrs. P. J. Wiens, returned missionaries, will be the guest speakers. This Sunday marks the fifth year of the beginning of this church.

—At the invitation of President W. H. Houghton, *Dr. C. H. Suckau, pastor of the Berne, Ind. Menn. Church,* recently spent three days at the Moody Institute, Chicago, participating in a prothetic interests conference, with about 25 other ministers. Following this, Dr. and Mrs. Suckau will go to the Eastern seaboard for an extended visit with relatives and friends. During their absence, Pres. L. L. Ramseyer of Bluffton College, Rev. Iglesias, missionary to the San Blas Indians, and Rev. John Esau will fill the pulpit at Berne.

—*"The Duty to Serve My Country another four years in these critical times,"* is the gist of President Roosevelt's explanation for the acceptance of the third term nomination, tendered him by the national Democratic Convention at Chicago. In his address of acceptance he enumerated many things commendable about his administration to which honest citizens can agree, but when he said, "Every individual and every family in the whole land knows that the average of their personal lives has been safer and sounder and happier than it has ever been before," many will "choose" to disagree with him. Significant is also another statement, "If our government passes to other hands next January—untried hands, inexperienced hands—we can merely hope and pray that they will not substitute appeasement and compromise with those who seek to destroy all democracies everywhere."

—*Dr. P. R. Schroeder's Recovery* from a third operation, which took place at the Mayo Clinic at Rochester, Minn., about three weeks ago, is reported to be proceding quite satisfactorily. Bro. Schroeder's friends will be glad to hear this.

—*Vacation Church Schools Multiplying.*—More than 20,000 children are expected to attend the vacation church schools to be held in 250 neighborhoods throughout Chicago this summer. The church federation sponsors the schools.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1940

Foreign Miss. Gen'l. Treas.:

Miss. Soc., Salem, Ore., $22.35; Miss. Soc., Sardis, B. C., $11.00; Bethany Miss. Soc., Kingman, Kans., $25.00; Dorcas Soc., Halstead, Kans., $25.00; Gnadenberg Sew. Soc., Whitewater, Kans., $5.00; Girl's Home, Vancouver, B. C., $25.00; North Star Sew. Soc., Drake, Sask., $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., $15.00; Miss. Soc., Reedley, Calif., $20.00; Johannestal Miss. Soc., Hillsboro, Kans., $20.00; Eden Ladies Aid and Miss. Soc., Mdge, Kans., $96.83; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., $5.00; Miss. Soc., Summerfield, Ill., $10.00; Miss. Sew. Soc. Immanuel Ch., Los Angeles, Calif., $15.00; Miss Elizabeth A. D. Staufer, Donnellson, Iowa, $15.00. Total $315.18.

Home Missions:

Dorcas Soc., Halstead, Kans., Home Miss. Gen'l. Treas., $25.00; Gnadenberg Sew, Soc., Whitewater, Kans., Do., $10.00; Miss. Soc., Reedley, Calif., Do., $20.00; Johannestal Miss. Soc., Hillsboro, Kans., Do., $20.00; Eden Ladies Aid and Miss. Soc., Mdge, Kans., Do., $48.42; Bergfeld Sr. Miss. Soc., Mt. Lake, Minn., Do., $5.00; North Alexanderwohl Sew. Soc., Canton, Kans., Do., $5.00; Miss. Soc. Immanuel Ch., Los Angeles, Calif., Do., $15.00; Miss Elizabeth A D. Staufer, Donnellson, Iowa, Do., $10.00; Miss. Soc., Salem, Ore., Three Girl's Homes, Canada, $15.00; Coll. Women's Miss. Program, Northern Dist. Conf. Henderson, Nebr., Girls' Home, Saskatoon, $13.40; North Star Sew. Soc., Drake, Sask., Canadian Mission Work, $5.00. Total $191.82.

Retired Miss. Pension Fund:

Mary Martha Circle, Lehigh, Kans., $1.50; St. John's Miss. Soc., Pandora, Ohio, $3.09; Bergtal Sew. Soc., Pawnee Rock, Kans., $3.10; West Zion Sew. Soc., Mdge., Kans., $9.56; Miss. Soc. First Menn. Ch., Lima, Ohio, $5.56; Miss. Soc., Upland, Calif., $18.46; Miss. Soc., Salem, Ore., $16.42; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr, $14.62; Bethel Sew. Soc., Mt. Lake, Minn., $17.76; Sew. Soc. Menn. Ch., Buhler, Kans., $7.14; Dorcas Soc., Halstead, Kans., $20.00; Tabea Sew. Soc., Tampa, Kans., $4.00; Bethel Miss. Soc., Mt. Lake, Minn., $51.20; Gnadenberg Miss. Soc., Whitewater, Kans., $5.00; S. O. Circle, Upland, Calif., $7.32; Miss. Soc. Immanuel Ch., Los Angeles, Calif., $16.60; Sew. Soc., Vineland, Ont., $5.00; Bethel Jr. Miss. Soc., Mt. Lake, Minn., $16.51; Sew. Soc., Laird, Sask., $9.70; Sew. Soc., Hanston, Kans., $15.20; Worth While Circle, Reedley, Calif., $17.09; Eden Sew. Soc., Inola, Okla., $8.20; Miss. Sew. Soc., Pretty Prairie, Kans., $10.00; Miss. Soc., Reedley, Calif., $25.00. Total $308.03.

For India:

Tabitha Sew. Soc. 2nd. Ch., Beatrice, Nebr., Orphan, $30.00; St. John's Miss. Soc., Pandora, Ohio, Orphan, $20.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Orphan, $30.00; Miss. Soc., Upland, Calif., Orphan, $20.00; Same, Biblewoman, $20.00; Miss. Soc., Sugar Creek, Ohio, Biblewoman, $25.00; Tabea Sew. Soc., Tampa, Kans., Biblewoman, $15.00; Miss. Soc., Avon, S. Dak., Native Worker, $22.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, $35.00; Mary Martha Circle, Lehigh, Kans., Teacher, $24.00; Miss. Soc., Upland, Calif., Leper Work, $15.00; Tabea Sew. Soc., Tampa, Kans., Same, $5.00; Miss. Soc., Deer Creek, Okla., Hospitals, $10.00; Bethel Sew. Soc., Mt. Lake, Minn., Champa Hospital, $25.00; West Zion Sew. Soc., Mdge, Kans., Native Doctor's **Salary, $10.00.**

Miss. Soc., Salem Ore., Doct. Sal., $10.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Do., $10; Miss. Soc., Deer Creek, Okla., Do., $10.00; North Star Sew. Soc. Drake, Sask., Do., $15.00; Miss. Soc. First Menn. Ch., Lima, Ohio, Moving Boy's School, $5.00; Jr. C. E. Soc. Menn. Ch., Inman, Kans., Do., $2.00; Jr. C E Soc First Menn Ch., Mt. Lake, Minn. Do., $15.00; Miss. Soc., Sardis, B. C., Do., $10.00; Bethany Miss. Soc., Kingman, Kans., Do., $10.00; Miss. Soc., First Menn. Ch., Nappanee, Ind., Girl's School, Janjgir St., $10.00; North Star Sew. Soc., Drake, Sask., Do., $10.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., Do., $20.00; Sr. Miss. Soc., Ebenexer Ch., Gotebo, Okla., Bibles, Testaments, etc., $5.00; West Zion Sew. Soc., Mdge., Kans., Do., $10.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., Do., $20.00; Young Women's Miss. Soc., Bethesda Ch., Henderson, Nebr., Do., $15.00; Eden Ladies Aid and Miss. Soc., Mdge., Kans., Do., $20.00; Miss. Soc First Menn. Ch., Nappanee Ind., O. B. Room, Basna St., $5.00; Bethel Miss. Soc., Mt. Lake, Minn., Telephone Line, Champa St., $50.00. Total $558.00.

For China:

Miss. Soc., Upland, Calif., Native Worker, $31.00; Miss. Soc., Deer Creek, Okla., Biblewoman, $25.00; S. O. Circle, Upland, Calif., Biblewoman, $35.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Biblewoman, $50.00; Zion Miss. Soc., Donnellson, Iowa, Biblewoman, $5.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Evangelist, $40.00; Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, $60.00; West Zion Sew. Soc., Mdge., Kans., Bibles, $10.00; Miss. Soc. First Menn. Ch., Nappanee, Ind., Do., $5.00; Miss. Soc., Upland, Calif., Do., $14.25; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., Do., $5.00; Miss. Soc., Avon, S. Dak., Do., $5.00; Eden Ladies Aid and Miss. Soc., Mdge., Kans., Do., $20.00; Miss. Soc. First Menn. Ch., Nappanee, Ind., X-Ray and Electric Light **Plant,** $10.00; Missionary Society, Salem, Ore., Do., $10.00; Miss. Soc., Sardis B. C., Do., $10.00; Mary Martha Circle, Brudertal, Hillsboro, Kans., Do., $20.00; Bethany Miss. Soc., Kingman, Kans., Do., $15.00; Young Women's Miss. Soc., Bethesda Ch., Henderson, Nebr., Do., $20.00; North Star Sew. Soc., Drake, Sask., Do., $10.00; Miss. Soc., Deer Creek, Okla., China Hospital, $20.00; Bethel Sew. Soc., Mt. Lake, Minn., Do., $25.00; Sew. Soc., Eigenheim Ch., Rosthern, Sask., Do., $4.00; Sew Soc., Inman, Kans., China St's. Christmas, $5.00. Total $454.25.

Expenses of Ex. Com. and "Miss. News and Notes":

Mary Martha Circle, Lehigh, Kans., $2.50; Bergtal Sew. Soc., Pawnee Rock, Kans., $5.60; Miss. Soc., First Menn. Ch., Lima, Ohio, $2.20; Miss. Soc., First Menn. Ch., Nappanee, Ind., $3.00; Sr. Sew. Soc., Bethesda Ch., Henderson, Nebr., $3.00; Bethel Sew. Soc., Mt. Lake, Minn., $2.00; Mary Martha Circle, Brudertal Ch., Hillsboro, Kans., $4.10; Sew. Soc., Menn. Ch., Buhler, Kans., $2.50; Dorcas Soc., Halstead, Kans., $3.00; Tabea Sew. Soc., Tampa, Kans., $2.40; North Star Sew. Soc., Drake, Sask., $6.00; Oakleaf Miss. Soc., Mt. Lake, Minn., $1.70; Sew. Soc., Inman, Kans., $2.40.

Miss. Soc., Immanuel Ch., Los Angeles, Calif., $3.40; Sew. Soc., Vineland, Ont., $1.50; Sew. Soc., Laird, Sask., $1.50; Sew. Soc., Hanston, Kans., $2.30; Miss. Soc., Summerfield, Ill., $2.60; Onecho Miss. Soc., Colfax, Wash., $2.10; Zoar Sew. Soc., Goltry, Okla., $1.20; Ladies Aid, 2nd. Menn. Ch., Philadelphia, Pa., $5.20; Miss. Soc., First Menn. Ch., Hutchinson, Kans., $2.80; Saron Sew. Soc., Orienta, Okla., $3.60; Eight O'Clock Stitcher's Club, Butterfield, Minn., $1.40; Eden Ladies Aid and Miss. Soc., Mdge., Kans., $8.10; Sew. Soc., Buhler, Kans., $1.00; Miss. Soc., Sugar Creek, Ohio, $2.50. Total $79.60.

Miscellaneous:

St. John's Miss. Soc., Pandora, Ohio, Christmas Fund, $25.00; Gnadenberg Sew. Soc., Whitewater, Kans., Do., $5.00; Dorcas Soc., Halstead, Kans., Okla. St's. Christmas, $2.50; North Alexanderwohl Sew. Soc., Canton, Kans., Bibles, J. B. Ediger St's. Okla., $5.00; Sew. Soc., Menn. Ch., Buhler, Kans., Do., $5.00; Miss. Soc., Reedley, Calif., Pacific Dist. Conf. Work, $10.00; East Swamp Miss. Soc., Quakertown, Pa., Rev. P. J. Boehr Family, Return to China, $16.70.

Miss. Soc., Eicher Emmanuel Church, Noble, Iowa, Rev. and Mrs. P. W. Penner, $5.00; Collection, Women's Missionary Program, Northern Dist. Conf., Henderson, Nebr., Do., $13.40; Same, Miss Maria Buller, Birney, Mont., $8.40; Same, Lit. Com. Work, $5.00; Mary Martha Circle, Lehigh, Kans., Rev. and Mrs. W. C. Voth, $2.00; Miss. Soc., Deer Creek, Okla., Miss Elizabeth Foth, N. J. Work, $10.00; Miss. Soc., Immanuel Ch., Los Angeles, Calif., Emergency Relief Fund, $13.00; Miss Elizabeth A. D. Staufer, Donnellson, Iowa, Oo., $5.00; Pleasant Valley Miss. Soc., Kismet, Kans., War Relief, Europe, $5.00; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $15.00; Hoffnungsau Sew. Soc., Buhler, Kans., Miss. Furlo Home, $25.00. Total $176.00. Grand Total $2,082.88.

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

Rev. G. A. Linscheid Ja 41
C[illegible]ton [illegible]klahoma

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS JULY 23, 1940 NUMBER 30

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Real Democracy

In these days when democracies are being shattered or put to the severest tests, it may be profitable to consider, briefly, the oldest, though smallest of modern democracies, Switzerland. This little country, located in the very center of Europe, is just now getting ready to celebrate the 650th anniversary of its independence. The main festival will be held in the canton Schwyz which is the cradle of the confederacy and has given it its name. This little country, with an area of scarcely 16,000 square miles, about double the size of New Jersey, and mostly mountains, surrounded by powerful nations who have been at war with each other much of the time, may be almost looked upon as a favorite of God and of the sisterhood of nations. Jotted with high mountains, green hills, pine tree forests, lovely valleys, sparkling rivers, green-blue lakes, it has so many charms and offers so many attractions that it has become the camping ground of Europe. The native as well as the tourist properly label it thus: "Das Schweizerlaendchen ist nur klein, aber schöner könnts nicht sein." (Switzerland is but tiny, but it could not be more shiny—beautiful). Thus, surrounded by God's wonders as well as manifestations of his might, and blessed with much organized evangelistic activity, the Swiss people evince a decidedly godfearing spirit. In their genuine love of country they put forth every effort to guard against vice and crime. Thrift, industry, economy, simple living are noticeable characteristics. They exert their best effort to maintain strict neutrality, as they do during the present war, which can hardly be said of some of the countries overrun by Germany. Though the population is made up of three races, German—69%, France—19%, Italian—5-6%, Foreigners—7%, these live together in harmony and neighborly accord, as behooves honest compatriots. To serve the land in a governmental position is looked upon as high and sacred duty, not as an opportunity to strive for preferment or personal advantage or material gain. The members of parliament, which is composed of two chambers, the Nationalrat or lower house, one representative for each 22,000 population, and the Ständerat (states' council) or upper house, two members from each state, serve for a mere pittance of pay, but with an eye and purpose single to the welfare of their native land. This legislative body is superceded by the federal council of seven members, one of whom serves as president of the republic one year at a time, and is barred from becoming his own successor. The democratic spirit which finds expression in—"all for the people, of the people, by the people" is very strong. In some of the smallest cantons, pure democracy still holds sway, There the voting population meets at stated times, not in costly legislative halls, but in God's out-of-doors to make or improve needed laws. Full discussion of needs and problems, questions and arguments are in perfect order, and each citizen may speak his mind.

Thus the small size of the country, the healthy moral status and simple mode of living of its people, make Switzerland a fit place for maintaining a real democracy. Comparing the United States with it, we find a number of points that make it more difficult for democracy to function here. In the first place, the size of our country and its population make efficient democratic government correspondingly complex and difficult. This in turn makes it easy for dishonesty, fraud and crime to hide and to grow. With us an administration that may stay in power eight years, is apt to become overbearing, to work for the perpetuation of its party, to assume dictatorial power, and to foist upon the people laws and measures that may work harm rather than good. With a one-year term president and party factions less prominent, that could not happen in Switzerland. Many of our politicians and others aligned with them are constantly tempted to work more for their own interests than for those of the country. Our resources and our wealth lead to loose and extravant living, cause demoralization and loss of the fear of God, whereas the comparative poverty of Switzerland and the maintenance of a simple life, foster it. —T.

* * * *

That is the best government that desires to make the people happy, and knows how to make them happy. Neither the inclination nor the knowledge will suffice alone; and it is difficult to find them together. Pure democracy, and pure democracy alone will satisfy the former condition of this great problem. — *Macaulay*

LIFE TO BE MORE THAN A SCAFFOLDING.—This earthly life is like a scaffolding about our true life, which is immortal. A scaffolding is very useful but loses its value as soon as the real structure is fairly complete, then it is torn down. And once the ugly skeleton that has so far obstructed the view from what is within has disappeared, the real structure bursts forth in its full form and dimensions. A scaffolding is usually put up hurridly, with the sole purpose of temporarily facilitating the safe erection of the building. Should a builder devote as much planning, thought, time, labor and money to the scaffold as he would on the real structure, he would be looked upon as a fool, one who spends his energy, ingenuity and means on that which is transient or temporary rather than on what is to be permament. Isn't this exactly what a person does who spends himself and his means on a worldly life. As was the case with the man who foolishly built his house on sand, to see it utterly demolished by the storm, so in a dread moment all that is temporal collapses and falls into ruin, however costly and elaborate it may have been. Unless a person builds a life such as is pictured by Christ in His word and conforms with the divine plan of salvation, it will come to ruin sooner or later, and he cannot expect to have an eternal house in heaven, which our Christ has said he was going ahead to build for each of His true followers. —T.

VICTORY---HOW?

No man ever won victory over sin by his own strength. Such victory is never the result of our determination, our will power, our efforts. The sin question can be dealt with by Christ alone—and he has dealt with it in a way that assures our threefold victory, for the past, for the present, for the future. Many a Christian has stepped out into an utterly new life of victory by ceasing to try and beginning to trust. Someone has said, "Victory is sure to the valiant soul,"—but this is a misleading word. Valiant means "intrepid, courageous, brave." It takes no courage, no bravery, to receive a gift! Victory over sin is God's gift, in and through his Son, to those who are utterly weak, powerless, helpless, but who look confidently to Christ to do for them what they never could do themselves. The secret of victory? "Thanks be to God, which *giveth* us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

—*Sunday School Times*

— *Rev. and Mrs. Willard Claassen,* workers in the Mennonite congregation at Roaring Spring, Pa., have come west to spend their vacation with his and her parents, Mr. and Mrs. E. J. Claassen of near Newton, and Mr. and Mrs. Harms of near Whitewater, respectively, and other relatives and friends.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MIRACLES ON OUR MISSION FIELDS

By John Thiessen

In 2 Cor. 4:7 we read: "We have this treasure in earthen vessels." The apostle Paul writes these words. We can believe that Paul had reference to such treasures as: God's fellowship with us, Salvation, Forgiveness of sin, God's truths and promises, the Holy Spirit, etc. Then Paul sees that God put such treasures in earthen vessels; in us human beings; in us as unclean, unholy, unbrotherly, breakable, weak earthen vessels. But, did God make a mistake in putting the greatest treasures of the universe in earthen vessels? Let us see how God's wisdom has worked out in actual practical life.

MIRACLE NO. I —GOPAL

Gopal was one of our first Christians in our Basna area in India. He was already a church member when he came into our Mennonite field. Though he was a Christian, yet he was very "earthen." He had two wives when he became a Christian. That of course in itself was cause for a lot of storm in his home. The margin between truth and untruth was indeed very thin in Gopal's conscience. Just before the beginning of the rainy season towards the end of June, he loved to come to some missionary with the woeful story that the tiger had killed his oxen, and unless he had oxen to pull his plough, he could not prepare his fields for the rice sowing. So it was imperative that the missionary should loan him money to buy new oxen. One year I really "bit" and loaned him some money. After the rainy season the missionary went on tour again, and also came to Gopal, some forty miles away. And there he found Gopal's old oxen and also a new pair. The borrowed money he would return "in some future day."

Gopal was also a weaver. He wove good cloth. He then went to various bazars (market places) to sell his cloth. People knew very well that they had to have their eyes open when they bought from Gopal, lest he would "slip" one over on them. Yes, Gopal was very earthen.

But here is the miracle. When in the cold season in 1923-24 brother Isadas and I walked from village to village in the whole Basna area, sometimes walking fifteen miles a day, visiting the scattered Christians, among other questions I asked each Christian from whom he or she had first heard about Christ the Savior. And the greatest majority said: "From Gopal." That God would use such a very earthen vessel to introduce people to Christ, that is miraculous.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Swift Current, Sask., July 22, 1940

We are indeed thankful to God and to those who make Home Mission work possible in this district. Ever so often one reads in the treasurer's report that some organization or other of our Conference has made a special contribution for the Swift Current Project. Let me assure everyone concerned of our deepest appreciation. In return I feel I should let you know something at least of the work that has been done here recently. On Friday, July 19th, the work of our Summer Bible Schools was brought to a close. This spring the Lord made 27 young people willing to devote two weeks of the month of July to this particular kind of work in His service. Sixteen of these were ex-students of our Bible School that is in operation here every winter since it was started by the Home Mission Board four years ago. Fourteen out of these 16 were students last winter. It was very encouraging to see them go out, passing on the blessings they had received out of instruction in God's Word. In their work they covered 13 different districts, teaching in churches, schoolhouses, and homes. We had aimed at contacting 300 children in the work, and to the glory of God we can say that has been accomplished. All the workers report having had a blessed time. May the Lord reward them, and may the seed which has been sown in the hearts of the children bear fruit unto life eternal. We have not kept a record of professed conversions, because a perfect record of truly converted souls is being kept in heaven, but to the praise of God we can say that several children opened their hearts to Jesus and were wonderfully saved. What a joy for the teacher who can lead young souls to Christ!— By the time you read this we will be engaged in a 7-day Bible Camp for children at Gowan's Grove, south of the city. Bro. V. E. Nickel, who is in charge of this work has been busily preparing for it, and we all expect a season of spiritual refreshing and physical recreation. —*Isaac Epp*

AN OPEN LETTER

Dear Friends:

The fiscal year for Bethel College closes August 1st. For the last eight years we have annually been able to balance the budget. Sometimes with considerable stress and strain, but somehow, with the help of God and friends of the institution everywhere, it was done. However, each year we approach August 1st with considerable fear and trembling. This is also the case this year. In former years friends rallied to our help the last month. Now again we ask ourselves with considerable concern, "Will the friends of Bethel College come through this year also?"

The Business Office tells me that our gifts to date have been around $9,000 short of what is needed to balance the budget of the current fund. A considerable amount of gifts has come in for Memorial Hall, for which we are grateful; but this cannot be used for any other purpose. Sometimes friends forget that the current fund must also be taken care of, or else the school will make progress on one front and slip back into debt on another.

There are about a dozen churches who have not yet completed their fellowship canvass and who are planning to do so before August 1st. They wanted the canvass after harvest, and we look forward with expectation. In congregations where the solicitation was made before harvest many friends intimated that possibly they could do more after harvest, and others said they would wait with their donation altogether until after harvest. It is impossible to appeal to them all again in person or by private letter, and so we are using this means of calling attention to our present need in the current budget and we appeal to all, if possible, to send in your gift for this purpose so that it reaches us before August 1st as our books are closed for the year on that day and our accounts must be settled.

Right here we wish to put in a word of sincere thanks to those who already have sent in their contribution for this year. These are serious times. Many are urging great expenditures for preparations for war. Our appeal is for Christian education and the preparation of young people to live and serve God and man. It may seem impossible to raise the $9,000 required to balance the current budget before August 1st, yet if we all do our part it can be done. You, as friends of Bethel College, have not failed the institution in the past. We have faith that you will not fail this year either.

The Lord has blessed the school and our constituency with a good year otherwise, and, out of gratitude, let us bring unto him a harvest thank offering, large or small according as He hath prospered us. We are still privileged to live in a land of peace, and for that too a material expression of gratitude and thanks to God in the form of a donation to Bethel College is in order. As the war clouds grow darker it becomes increasingly important to have supported our College to the best of our ability during the time of peace: For "the night cometh when no man can work." (John 9:4) Therefore, "Let us not be weary in well doing, for in due season we shall reap if we faint not." (Galatians 6:9)

Committing Bethel College to your continued interest and prayerful support, I am

In His Service, Gratefully Yours,
Ed. G. Kaufman

AN APPEAL TO THE GENERAL CONFERENCE MISSIONARY SOCIETIES TO AID OUR WAR RELIEF WORK

During the summer months "Missionary News and Notes" is not printed. Therefore we send this notice to you through the Mennonite and Bundesbote. The urgent need for funds and clothing to help carry on the work of the Mennonite Central Committee has come to us through our church papers. For a detailed description of the Clothing Relief Program see The Mennonite June 4, 1940, page 13. The Executive Committee of The Women's Missionary Association urges all missionary societies to assist in any way possible in caring for suffering refugees and children in war-torn Europe. This is an opportunity to give a living testimony of our Mennonite principle of non-resistance.

Send all clothing for ordinary U. S. shipments, freight prepaid, to the Secretary, Orie O. Miller, Akron, Pa., and all contributions of money to our Treasurer, Mrs. Frieda Regier Entz, Newton, Kansas. For further information read relief notes in our church papers.

The Executive Committee

Wonderful Christ

By C. H. Strong

He was rich yet for our sakes He became poor that we through His poverty might be made rich. He had no home; not even a place to lay His head; yet He went to prepare a place, a home for His followers: "I go to prepare a place for you."

He never wrote a book; or attended a college; yet never man so spake.

He had power; legions of angels were at His command; yet He called for no power of defense in life's darkest hour, but He did submit Himself to the will of man without a protest, and was led as a sheep to the slaughter.

He championed the cause of the friendless and the oppressed; yet when He was in need of a friend there was no one to declare His generation.

He never turned a deaf ear to humanity's cry; He fed the hungry, healed the sick and gave drink to the thirsty; yet when He thirsted on the cross He was given vinegar to drink mixed with gall.

He broke up a funeral procession, and resurrected one from the grave; yet they made His grave among the wicked. He mastered death then yielded to death that others might live.

He saved others; yet Himself He did not save. He gave His life.

His message to His followers was, "Lo, I am with you alway, even to the end of the world"—yet, when He needed companionship most, all forsook Him and fled.

His brethren doubted Him, Judas betrayed Him, His enemies crucified Him; yet after nearly two thousand years His influence for good is greater in the world today than all the combined forces of the ages!

His name is called Wonderful!

Confessing Christ Before Men

One of the best generals that Frederick the Great of Prussia ever had was Hans Joachim von Ziethen. He distinguished himself in the Seven Year's War, both at Prague and Torgan. He was never ashamed of his faith. Once he declined an invitation to dine at his royal master's table, because he wished to present himself at the table of His Lord and Master Jesus Christ, as it was the Sacrament Day in the church where he worshipped. The next time that he appeared by invitation at the king's table, Frederick, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion at the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Ziethen shook his head solemnly, stood up, saluted the king, and said with a firm voice:

"Your majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above who is greater than you or I—greater than all men; he is the Savior and Redeemer, who has died also for your majesty, and has dearly bought us with his own blood. This Holy One I never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermine this faith, you undermine, at the same time, the welfare of the state. I salute your majesty."

This open confession of His Savior by Ziethen made a powerful impression on the king. He felt that he had been wrong in his attack upon the faith of the general, and he was not ashamed to acknowledge it. He gave his right hand to the brave man and, placing his left one on the veteran's shoulder, said with emotion: "O happy Ziethen, how I wish I could believe it! I have the greatest respect for you. This shall never happen again." The king then rose from the table, dismissed his other guests, but said to Ziethen, "Come with me into my cabinet." What passed in that conference with closed doors, between the great king and his greater general, no one has ever learned, but this we believe, that the Lord's own words are now verified to Ziethen: "Whoever shall confess me before men, him will I confess before my Father which is in heaven."

—*From "Seed Thoughts for Bible Speakers"*

Why Conscription in Peacetime?

by Prof. D. H. Richert, Bethel College

On July 17, the press reported Secretary Stimson to hold the view that the outlook for defense is dark without conscription, but in a letter of recent date Mr. Frederick Libby, who was present at the hearing of the Burke-Wadsworth Bill, states that Stimson on July 2 testified that he did not support conscription for a military value but for *propaganda value*—to arouse the American people.

This is in line with the testimony of Chief of Staff Martin. In the Christian Century of July 24, H. E. Wornom of Washington, who for three days listened to testimony before military affairs committee of the Senate, writes:

"Both the army and navy admitted, on questioning, that they were getting more men through volunteer enlistments than they could take care of and that without any special effort. This is quite contrary to the reports made by some newspapers that not enough men are volunteering. The fact of a surplus of volunteers slipped out when Marshall, chief of staff, was testifying and he confirmed it. Up to that point the big argument for the bill was that not enough men could be got through volunteer enlistments. After that the emphasis was on need to stiffen the nation's morale and harden the moral fiber of its youth. Furthermore, it was brought out that the cost of conscription would be greater and it would be less efficient, militarily, than a larger regular army obtained by volunteers."

Such revelations explain why all the arguments so far presented in favor of peacetime conscription bear the ear-marks of propaganda.

According to press reports, Secretary of the Navy, Frank Knox declared that the country as a whole is urgently demanding some form of compulsory military training. Where does he get that? This, too, has the ear-mark of a mere wish. Who are those whose trumpets blow loudest for conscription? There is President Conant of Harvard. Is he afraid about investments in British securities? Then there is Pershing, too old to be drafted. Next come the international financiers and munition makers. Is it mere coincidence that the greatest pressure for conscription comes from that part of the country where the manufacture of munitions and the international financiers have their centers?

Frank Knox, referred to above, holds that "conscription is the only democratic way for a democracy, the burden falling equally on rich and poor alike."

Knox forgets to mention one important characteristic of democracy, namely *personal liberty*. If equality alone would constitute democracy, then the totalitarian states would be the most democratic. As a matter of fact, conscription in peacetime embodies the most objectionable feature of the totalitarian regimes—freedom of choice—the very thing we wish to safeguard.

Just recently a "Declaration against Conscription" has been issued by more than two hundred educators, religious leaders, journalists and businessmen, New York. They point out:

"Conscription is undemocratic because it provides equality without liberty.

Peacetime conscription is unnecessary, it is a violation of American tradition.

It has no military justification unless the government intends to invade another country.

There is not sufficient reason why free Americans must now, in the name of freedom, submit to peacetime conscription and thereby become regimented vassals."

If you are opposed to the enactment of any bill, by Congress that calls for conscription of men for military service in peacetime, send in your protest at once to Hon. Morris Sheppard, or Hon. Andrew J. May, chairman of the Senate and House Committee, respectively, favoring the conscription bill, or your own Senators and Representatives.

PREACHER'S PELLETS

I feel we need to streamline some of our services. They drag. They are too long. Services with over-elaborate music, unfamiliar hymns, long prayers and vain repetitions are not refreshing but exhausting to preacher and people.

—*Bishop Benjamin D. Dagwell*

It is certain that in the growing chorus of new converts to the importance of religion there is a significant absence of any expression of repentance.

—*Dr. Paul Calvin Payne*

I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.

—*William Lyons Phelps*

The strength of a church or any organization lies with the fidelity and loyalty of those who play the so-called minor roles. —*Dr. John Currey Walker*

Memory of Home

Between broad fields of wheat and corn
Is the lowly home where I was born,
The peach tree leans against the wall,
And the woodbine wanders over all.
There is the barn, and as of yore
I can smell the hay from the open door.
And see the busy swallows throng,
And hear the pewee's mornful song.
Oh! Ye who daily cross the sill,
Step lightly, for I love it still.

—*Sent in by Rev. John Raugh.*

SERMON SKETCH

By Rev. Edward S. Schmidt, Wichita, Kansas

MY PEACE I GIVE THEE

Scripture: John 14:1-31, Text: John 14:27

The greatest need today is to find Christlike persons who will speak peace to troubled souls. Because there are troubled souls there are troubled social orders and we face a troubled world. Because nations are troubled, souls permit themselves to be troubled and we have a viscious circle.

Wherever Jesus went he left his peace. He raised Lazerus and left his peace with the two sisters and Lazerus. When the souls were troubled because the waves were beating into the boat and their lives were threatened, Jesus speaks to the waves and a calm prevails not only over the waters, but also upon their souls. The insane man who lived among the tombs had that heavenly peace spoken to him and lived with it.

That peace that Jesus left with Mary, Martha and Lazerus; with the disciples and with the insane man is the same peace that Jesus wants to leave with you.

1. Every person may have that peace.

a) Nobody can rob you of that peace, but you yourself. Daniel had peace within himself, when the king's servant cast him into the lions den, the king was without peace because he would not do the thing he should do. Paul and Silas sang in prison, Peter had peace within. No outer force can rob us of peace, it is our inner self that opens or shuts the door to Christ's peace.

b) We must be willing to pay the price. We must forget self and think of Christ and His cause. "He that seeketh to save his life shall lose it, but he that loseth his life for my sake shall find it."

2. There are certain conditions we create within ourselves, or permit to be created, that rob us of peace. Where there is selfishness, jealousy, fear, hate, doubt, worry, suspicion, or lack of forgiveness there is no peace.

3. The lack of peace has a psychological and physiological effect upon the human body. Often a person becomes hungry and has a feeling just as though there was a thermometer within him which shot up like a sky-rocket. The angry person becomes nervous, an acid is poured into the blood stream, there is a loss of appetite, indigestion and a headache. At times the individual says, I can't see straight. Worry acts very similar, besides the effects already mentioned it causes a greater degree of physical, mental and spiritual tension There is a loss of sleep. We worry about conditions that we can not change. Do we mean to say that we are stronger than God? If not, why not turn it over to Him and believe that He will make all things work together for good, if we but love him? Suspicion, doubt, fear, jealousy, and lack of forgiveness all have similar effects upon the body. Since the body is the temple of the living God, how can God dwell in our temple if it is saturated with acid, if it is tense, and in an upset state. Let us learn to trust Him in everything. If we can make a perfect release, He will take it and give us His peace.

4. Peace does not mean agreement or compromise, but it means being steadfast without permitting ourselves to come into a state as mentioned above. then we shall not have those psychological or physiological effects upon our system that close the door to the Prince of Peace, but He will enter and abide with us and give us His peace.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 11, 1940

The Works and the Word of God

Psalm 19

Introduction

No one can read this beautiful Psalm without realizing that it was the result of much thinking. David is thinking in the first part (vs 1-6) of the glory of God revealed in the heavens above, and in the second part, of God's glory as revealed in His written Word. It is a Psalm of reflection and reveals mature spiritual experience. The writer sees all nature as full of the praise of Jehovah. God pronounced all His creation "good" (Gen. 1:31). Only those who are willfully blind in sin, will fail to see God's glory in the natural wonders of the heavens.

The Heavens Reveal God's Glory vs 1-6

God's revelation in the heavenly bodies is most majestic and impressive. His hand shaped it all. They become much more impressive as we gain a better understanding of their vastness, splendor, order and mystery. This revelation is continous and unceasing (v2). David sees in the regular succession of day and night, a perpetual testimony of God's glory, and the testimony is increasingly praising Jehovah. The heavens do not speak in the form of human language which can be heard with the ear (v3). It is a silent eloquence which speaks alike to peoples of all races. (The word "where" is not in the Hebrew.) Through all the earth the message, the instruction of the heavens has been heard.

The sun is poetically personified and spoken of as dwelling in the heavens (v4b) and in the strength and vigor of a bridegroom, he comes forth in glory to make his daily round, giving light and warmth to all in his circuit around the earth. As the light and warmth of the sun bless the earth, so the glory of

God enriches and makes radiant all mankind. The wonderful regularity and order in the movements of the heavenly bodies convince us that the mind of an all-wise God planned and created all.

God's Word Reveals His Glory vs 7-11

God's revelation in His works reveals His power, but it tells nothing about what He requires of man or about the way of salvation. God in His mercy and love has given us another revelation. The "law of the Lord" as used by the Psalmist, means probably all teaching coming from God, the principal part of which was included in the Mosaic law. This law is a perfect guide and sufficient to meet every spiritual need. David uses six descriptive phrases in speaking of the law. It is 1—the perfect law of the Lord; 2—the sure testimony which can be depended on; 3—the statues which are always right; 4—the pure commandment of the Lord; 5—the "fear of the Lord", so called, because it leads men to reverent respect for Jehovah and endures forever; 6—the "judgments of Jehovah". God's Word reveals His mind, His judgments and these are altogether righteous, and most highly valuable (v10).

David mentions six things that God's Word does. 1—Restores, converts the wandering soul. 2—Makes wise the simple, giving understanding in the most necessary things. 3—Rejoices the heart, fills it with the most lasting joy. 4—Enlightens the eyes of the soul. 5—Warns us against all sins and errors. 6—Brings great reward both in the present life and especially in the life to come. God's Word clearly reveals that He is holy.

Man's Need to Glorify God vs 12-14

God's Word possesses deep searching power. David in meditating on this, was led to the realization of his own sin. He prays for cleansing from unseen faults and that he be kept from deliberate sins. By earnest prayer we are saved from the power of sin over us. Our actions and words need to be acceptable to God. Back of our words and acts, is the meditation of our hearts. David is led to pray that the thoughts of his inner heart may be acceptable to God, his strength, his deliverer from sin. Such consecration of heart glorifies God.

God Needs Us

by William E. Juhnke, McPherson, Kansas

Dear Editor and Readers of *The Mennonite:*

"Calling all young men between 15-30! Calling all young women . . .Calling all between 5-85" Does this seem possible?

We need not feel that there is nothing for us to do. Good needs us now! The chance for work is here and now; it is not just around the corner. The only question is in us. Are we ready and willing to do it?

GOD NEEDS US IN RELIEF. Who will go to Macedonia to help? Who will help those that go to help others? God needs us to help with the relief of human suffering. We can organize local relief units and get others to join. Someone can plan a novel money-raising campaign and carry it through. Whoever invents a better method of raising funds than the best we now have will be a hero. Perhaps new methods will help swell contributions to Rev. P. H. Unruh, Treasurer, Emergency Relief Board, Goessel, Kansas.

GOD NEEDS US FOR PEACE. Some well-intending people declare that America must join the war eventually and, therefore, should do it quickly. They forget that our last entry was a failure; they forget that God calls to peace and not to war. General Sherman said: War is Hell! Does God want anyone for this?

Here are some things that can be done for peace. Somebody has to work out an immediate, sacrificial, and dynamic program for peace. God needs each of us to help. Dr. Daniel A. Poling, 41 Mt. Vernon St., Boston, Mass., has begun on such a plan. We can write for a copy of it, study it, and discuss it. Then we should return our suggestions because the leadership for peace needs the help of all who believe in it.

We must register our stand on compulsory military service NOW. The most effective method is to do this as individuals. We must write to our congressmen, to our governor, and to the president. Just one letter is not enough. We must hold our representatives to pledges thus given. This is not a hopeless task, but a job that can be accomplished. I want to state clearly my conviction that if all stand together who are opposed to going to Europe to fight and who are opposed to compulsory military service, we can achieve these ends.

The two Kansas Senators, to whom among others the writer appealed, have given him positive assurance that they are definitely opposed to compulsory military training and intervention in the European war, especially also to the boys-girls training camps. As a result of such appeals there has appeared in a news dispatch of the Associated Press a statement by Kansas' Senior Senator Arthur Capper, that "he is unalterably opposed to drafting men and boys in peace time, to say nothing of girls and young women, for industrial training, for work in the labor battalions, in the name of preparedness." Let us keep the men who represent us informed of our views.

Writing letters to our representatives is a patriotic duty. There is, of course, the possibility that not enough people will be moved to write to congressmen, and that compulsory military training will be required. *What then*? The Mennonites left Prussia and Russia, because compulsory military training was forced upon them. I believe that somehow we must awaken to the fact that dark days may be frightfully near. Days when the choices that our forefathers made will face us. Perhaps some type of alternate service could be inaugurated which would win the approval of the government. This does not mean general support of relief work, but a relief program under the sponsorship of the Church, which would give employment to all youth—men and women—in the draft age. It is evident that we do not have this now. We could well follow the pattern of the Friends who have been singularly successful.

The Wichita Committee of Historic Peace Churches has been trying to get something like this established. Harry Graber, a member of the commitee, reports that the committee has gotten several pledges over $300, if the work is put on a continuous basis. The Quakers have far outstripped us in their constructive relief efforts, though we are the oldest peace church. The Brethren have started through Dan West, their field secretary. The Methodists are moving fast in this direction, though they are comparatively new in the field.

Surely such an effort on our part would be in line with our heritage. After the first ten years in America, though the American Mennonites had to withstand grasshoppers and drouths in this period, "they were able to reciprocate the aid given in 1874 by shipping carloads of corn to flood victims in Ohio. At the same time, a trainload of grain went to Virginia to help in raising a fund for a home for ex-Confederate soldiers." (Quoted on page 57, *A Guide To The Sunflower State*, Viking Press, New York, 1939)

A LETTER

NOTE: Below is a duplicate of a letter to the Mennonite in March, which got lost. Through Dr. J. E. Hartzler the writer was revealed and we thank him for his courtesy. —*J. R. T.*

Clinton Corners, N. Y., July 22, 1940

Greetings to the readers of "The Mennonite" from the little "colony" of Mennonites at Hartford, Connecticut. We pause from our studies a moment to provide you a glimpse into the Hartford Seminary Foundation and it's relation to Mennonitism. Here are a few facts which we think might interest you:

The heads of both the Old and the New Testament departments at Hartford are Quakers.

The head of the department of Church History and a professor in the department of Systematics are Mennonites.

For a number of years the Mennonite members of the faculty have been offering work in Mennonite History and Polity, which has now become a regular accredited course.

There are at present 8 Mennonite students at Hartford doing work above the B. A. degree.

Hartford's School of Missions is one of the most outstanding in the country. Harold and Ruth Ratzlaff, now under appointment to India by the Mennonite Board (General Conference) are just completing their second year at Hartford.

Russel Mast and Mrs. Mast (Alma Hilty), both of Bluffton '37, have accepted a call to the Deep Run Mennonite Church, Bucks County, Pennsylvania. They will begin their work following Mr. Mast's graduation from Hartford in May.

Of the 35 Mennonite students who have come to Hartford in the past 16 years all are now in Christian service and *28* of them are *in* the *Mennonite Church.*

To us it is one of the delightful things about Hartford that it's training is super-denominational. It is training leaders for the Church Universal. Students are encouraged to exercise this leadership within the groups to which their religious heritage belongs, and in the case of the Mennonites, at least, they are admirably fitted to do so.

The Mennonite Students at Hartford, by Hiram Hilty

Negotiated Peace Is the Alternative

The only long-term alternative to a state of continuing and implacable hostility is a negotiated peace. A negotiated peace does not involve surrender. It is unfair to smear it with the term "appeasement." To say that it is impossible because we "can't trust Hitler's word" is to accept a condition of futility. A peace treaty with Germany will be signed by Great Britain some day and, however deeply we may regret it, looks strongly as if it would be signed with a Nazi Germany. We are not at war with Germany. We should begin to give very serious thought to some fundamental changes in our foreign policies before irrevocable decisions based on eternal hate have been made. For example, our Government is doing business with Austria and Ethopia and the old Czechoslovakia and the old Poland as legal entities on the basis of the Stimson doctrine of non-recognition of territory gained by force. Shall we not have to admit that this doctrine, like the non-recognition of revolutionary governments in Latin America, has proven premature in a world not yet ready for peaceful adjustments?

In the second place, is anything to be lost by the resumption of normal diplomatic relations with Berlin? A preliminary study of post-war economic relations should begin. In the third place, might we not save the cost of a two-ocean navy by revising our traditional doctrine of the Open Door? Instead of opposing the organization of a United States of Asia free from the control of eastern powers, should it not be encouraged? We will mention one other possibility inherent in the present situation: is it

(Concluded on page fourteen)

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Peace Rally

ATTEND THE PEACE RALLY WHICH WILL BE HELD IN THE ALEXANDERWOHL CHURCH ON AUGUST 4TH, AT 7:30 P. M.

PRAYER

Teach us thy ways, O Master of our lives. Teach us how to live without hate and envy, without worry and fear, without losing our souls in the mad rush after things of this world. Teach us how to give and forgive, how to bear and forbear, how to use the things of earth for the purpose of heaven. Make our hearts sensitive to all human need and make us strong to serve in thy name and for thee. Amen. —Daily Talks With God

Peace in Action

(The following letter, written by Rev. George Stoneback of Goshen, Indiana, gives some valuable suggestions in regard to what young people can do to express their attitude of peace in active, concrete action. Any other groups who are trying a similar approach to the problem should share their experiences with the Mennonite youth of other communities by reporting them in the Youth Section of the Mennonite.—R. W.)

"It may be of interest to other young people to know of a group of youth (starting as all Mennonite—but now branching out to other churches of Goshen) who meet in our church weekly to discuss the stand of Christian youth on the war problem. It began rather spontaneously several weeks ago. Two members of our church, who had served in the Friends Service Committee doing reconstruction work after the last war; a Quaker, who had done the same thing and had visited our church service one Sunday; and Dan West, Peace Secretary of the Church of the Brethren, had a little informal meeting in our church and invited in a few young people. The plan had been to have only one meeting. But we got to talking about what peace testimony of brotherhood we could awaken in Goshen, and so we decided to meet again.

Now we want to help set up a refugee family (Dr. Robert Friedmann, from Vienna) in Goshen. The Friedmanns have come and the young people will help the churches support them. Dr. Friedmann was president of the united peace societies of Austria before he had to flee.

However, the young people are not satisfied with only one project. They are looking for a larger one and are now investigating the needs of Goshen. Projects suggested and under examination are:

1. Playgrounds in East Goshen, a neglected part of the city. We would build them and direct the play.

2. Get a Y. M. C. A. or a Y. W. C. A. started here.

3. Help the poor people to beautify their homes. We would solicit the paint, etc. and then paint with them. Prizes would be offered for the greatest transformation in a home.

4. Get one of the big unused houses and rebuild it to house several refugee families.

5. Find an old building that could be moved and rebuilt for a church—community church—in a new section of Goshen that is untouched by the city churches and then help the people to organize their own Sunday School and Church services.

At present the feeling is in favor of the church; the young people feel that this would fill the deepest and most far-reaching need.

We are getting a list of interested people with the number of hours per week each person can volunteer to give for any of these projects we may vote upon. Naturally no pay will be given. Efforts will be put forth to get contributions in kind from merchants, and church people of the city. We feel that if the young people give the inspiration and effort many people will be willing to give material aid.

I hope that this can be developed. Richard Weaver, a Junior at Bluffton and now home for the summer, is chairman of our discussion meetings. Otherwise we have no organization.

This is exactly the kind of thing we have been preaching for, hoping for, praying for, the type of approach that we need. There should be more such groups."

SENIOR DEPARTMENT

Senior C. E. Topic for Aug. 18, 1940

Main Topic : Managing my Talents Rom. 12:3-8

I. Worship Service

1. Songs: "Stand up, stand up for Jesus," I need Thee every hour," "All the way my Savior leads me," "Lead on, O King Eternal"
2. Reading of main topic, and prayer
3. Telling of parable of talents
4. Offering for missions

II. Leader's Introduction

No one is so poor, but he has received at least one talent at the hand of his Lord. What he will do with the talent he has received that will be the test of the man. Will he bury it? Then he does not value it highly, then he is lazy and indifferent, then he does not have a respectful or appreciative attitude toward the Giver of the Talent. Will he use it? There lies his chance at proving his gratitude for the gift received, his love for the Master who entrusted the talent to him. There is his opportunity for fidelity and faithfulness, for becoming a man of character and of ability. There is his Master's approval and blessing and reward which comes to him, and adds to what his own faithfulness has achieved.

III. Suggested Topics for Short Talks

1. Talented left-handed men Judges 20:15, 16
2. A talented shepherd lad 1 Sam. 16:17-23
3. Letting our light shine Mt. 5:14-16
4. A parable of humble service Lk. 17:7-10
5. Advised to use talents 2 Tim. 1:5-12

IV. For Discussion

1. Does a person with one talent have as much responsibility as a person with ten?

2. What are the talents which God gives men?

3. Is money-making a talent? When? How?

V. Facts for Study

They will ask you, "What have you done?" Not, "Who were your ancestors?" The famous veil in the sanctuary is not reverenced, by the faithful because it came from the silkworm.

Saadi, the Persian poet

"It is a great deal better to live a holy life than to talk about it. We are told to let our light shine and if it does, we won't need to tell anybody it does. The light will be its own witness Light houses don't fire cannon to call attention to their shinning, they just shine." **D. L. Moody**

VI. Illustration

A lad who used his talent

A young lad went to work in a foundry where men used often to swear in their conversation. For a few days he said nothing about it, but after having heard a sermon on clean and unclean speech, he resolved to cast aside his timidity and speak out. On the following Monday he said, quietly, after hearing the usual profane conversation, "Please excuse me; I am only a boy, but I would be so glad if you wouldn't swear. I think you would soon find out it is easy to talk without doing so, and it would please God." Instantly one of the men exclaimed, "Three cheers for Charlie! All who will join me in doing as this plucky little chap wishes, say 'Aye, aye'" And every man in the room shouted, "Aye, aye!"

VII. Food for Thought

Do the little things that come to you day by day faithfully and well, and your talent to do the large things will be developed thereby.

INTERMEDIATE DEPARTMENT

Ride Your Hobby

August 18, 1940

For Daily Reading:

Aug. 12. Farming Isa. 28:23-29
Aug. 13. Ants Prov. 6:6-11
Aug. 14. Quarrying 1 Kings 6:1-7
Aug. 15. Pottery Jer. 18:1-10
Aug. 16. Gems Rev. 21:10-21
Aug. 17. Music Ps. 150:1-6
Aug. 18. Topic Prov. 2:1-9

Opening Hymn "Come, Thou Almighty King"
Prayer by Superintendent
Scripture Reading Prov. 2:1-9
Song "Who Is On The Lord's Side?"

Discussion of Hobbies. (We would suggest that the Intermediates be told previous to be ready to tell about their hobbies. It would be very fine to have some members bring some of their hobby material to the meeting.)

1. If there is some one whose hobby is reading have him tell what enjoyment he receives from it.

2. Have you one whose hobby is music? We are certain he could tell you some most interesting things.

3. Informal discussion by all as to their hobbies.

a. The hobbies in which members are already engaged.

b. The hobbies which they have heard about in which none of the members are at present engaged.

c. A list of interesting things to collect.

d. Have you anyone who collects pictures of missionaries? This might be a suggestion for a hobby in which your society might be working. Scrapbooks of this nature will be very educational as well as interesting.

Reading of Daily References:

Song "Loyalty to Christ"

Talk by Superintendent "What is a Hobby?" (Have we as Intermediates formed the right idea of hobbies?)

Offering
Singing of Favorite Hymns
Quoting of Favorite Bible Verses
Song "Stepping In The Light"
Mizpah Benediction

JUNIOR DEPARTMENT

The Tabernacle and the Temple

Program Suggestions for August 18, 1940

1 Chr. 28:10a "The Lord hath chosen thee to build a house for the sanctuary."

I. Worship Period

1. Prelude Quiet Music

2. Call to worship Psalm 122:1 "I was glad when they said unto me, Let us go into the house of the Lord."

3. Scripture reading in unison Psalm 100

4. Leader's Prayer

5. Solo with violin obligato "Jesus Lover of My Soul"

6. Short talk by a visitor using the song as a theme.

7. Stand and sing in unison "We're Marching to Zion" M. H. B. No. 27

II. Study Period

Aim. That our Juniors may learn about the building of the temple. To help them to a greater love for, loyalty to and deep reverence for their own church, the house of God.

To the leaders. This should be a "Bible reading" lesson. See that every Junior has a Bible in which he can follow the reading. Choose good readers for the assignments. After each topic give time for questions. Make the lesson alive.

1. Introduction, by a Junior boy.

Many years after the tabernacle had been built, while the children of Israel were in the desert, and after they had become a strong and powerful nation, their King David planned to build a permanent House for the Lord. His Son King Solomon did build the temple.

This temple which Solomon built for the worship of Jehovah was one of the seven wonders of the world. It took seven years to build it. It was a very large building, made of rich materials. That building no longer stands, but the temple that is at Jerusalem now was built much later.

1 Chr. 28:2-6, 9-10, 20; second voice; 1 Chr. 28:11, 12-18; third voice.

2. "Building the Temple Proposed by King David" Bible reading: 1 Chr. 17:1-4, 11, 12; first voice

3. "The Temple Built by Solomon" Bible reading: 1 Kings 5:5, 6; first voice; 2 Chr. 3:1,2; second voice; 1 Kings 6:7, 14, 21, 22, 29, 30; third voice; 1 Kings 5:7-11; fourth voice.

4. All stand and sing: "Glorious Things of Thee are Spoken" S. H. No. 141.

5. "The Temple Finished" Bible reading: 2 Chr. 5:1, 13, 14; first voice; 1 Kings 8:12-21; second voice.

6. "The Temple Dedicated" Bible reading: 1 Kings 8:22, 26-30, 54-61; first voice; 2 Chr. 7:1-3; second voice.

7. Sing in unison, heads bowed "The Lord is in His Holy Temple"

8. The story of Isaiah in the temple told by a Junior girl. Isaiah 6:1-8.

9. The story of Daniel when he prayed toward the temple at Jerusalem, told by a Junior boy. Daniel 6:1-13.

10. Leader's heart talk "The Temple God's House"

11. Bible Drill. Find Bible verse which tells us how God's people love His house. Ps. 27:4; Ps. 65:4; Ecc. 5:1a; Ps. 122:1; Isa. 2:3; Mal. 3:1; John 2:19 Rev. 7:15 11:19; 21:22.

12. All stand and sing the Doxology.

III. Mission Minutes

A Junior may report on "How the children in India celebrated Palm Sunday." Refer to "The Mennonite" of July 23.

IV. Closing Moments

1. Sing the song of the month. M. H. B. No. 291. Boys sing one verse and the girls the next.

2. All girls repeat from memory the verse of the month, Psalm 27:4.

3. A Junior boy prays the prayer of the month.

4. All join again in singing "The Lord is in His Holy Temple"

Junior leaders. Let us not forget the Junior leader's round table at the Western District C. E. Convention at Bethel College. We will meet in room 202. Bring suggestions, questions, problems. Share your good ideas and good programs with us all.

Mennonite Central Committee Relief Notes

M. C. Lehman, July 6th cable Berlin, Germany.

Need continues acute along lines present program and much larger contributions expected. Expansion to new fields considered but postponed for later decision because at present concentration on Poland desirable where clothing, shoes, lard and milk are urgently needed.

* * * *

Ernest Bennett writes interestingly as of June 22nd of the canteen for feeding of children operated in Cerbere, France, one of the half dozen villages near the Spanish border in which the committee has assumed responsibility for help to Refugees. "At present two meals are given daily to about sixty persons. Many of the children being fed are fortunate to have their mothers with them, and many have some kind of a place in which to live. Although this canteen is not large nor reaches out further than one small town in France, we feel it does a big work in that it is feeding daily children that might otherwise starve.

I am sure that many of you would rejoice if you could see with me the joy you are bringing to others in a land overrun with the sorrows of war, by the help you give through the Relief channels of the Mennonite Church."

* * * *

The Committee considers it providential that Ted Claassen reached England before the termination of direct communication and passage between that country and France. Although new in Relief service and experience Bro. Claassen is rapidly acquainting himself with the various active relief organizations there and is getting valuable help in this through the London Friends Service Council and Captain Gracey of "Save the Children Fund." All Canadian contributions go to London for Bro. Claassen's allocation.

Until the way opens for a definite M. C. C. project these funds will be distributed through organizations that most efficiently serve now in ways and needs that can be approved. So far the larger portion has gone through aforementioned "Save the Children Fund."

* * * *

In reply to many inquiries relative to the Committee's clothing Relief program, we refer again to previous Relief notes and to the recent Special leaflet mailed to most of our churches. Clothing packages can be forwarded at any time to Orie O. Miller, Akron, Penna., by prepaid freight, express or parcel post. While at present new clothing is specially solicited, good used clothing is also accepted and will be needed. After Aug. 15th there will be still better facilities for receiving and repacking after which special appeals for larger clothing donations will be made. The next shipment over-seas is planned for about Sept. 1st.

(Compiled by O. O. Miller and A. Warkentin)
(Released July 9, 1940)

CORRESPONDENCE

FIRST MENN. CHURCH, BERNE, IND.

Youth on the march! So it seemed in the Mennonite Church at Berne on Saturday and Sunday, July 20, 21, when about 200 visitors, together with a few hundred more of our own young people met in session at the Ohio-Indiana Young Peoples Conference. This is an annual affair, sponsored by the Christian Endeavor Societies of these two States. Probably this was the best attended so far, and considerable enthusiasm was displayed. Challenging youth! How they deserve the recognition of our churches, and are entitled to sound guidance, inspiration, and the best attention that we can give them. For they are the ones who will have the reins in their hands a few years hence. How they will need to be strong in the faith, endowed with determination and Christian courage to meet and tackle the problems that will be theirs, both in the secular and spiritual realms of life. Dr. Lloyd Ramseyer, President of Bluffton College, was the main speaker at these sessions.

Sunday evening, June 14, our Christian Temperance Union held their monthly meeting, the first under the supervision of the newly elected officers, with Edward Burkhalter presiding. Mr. Gerald Stucky, who is home for the summer, was the speaker at this meeting. Gerald is doing well, and as he continues his studies at Bethel College we feel certain that he will make a worthy servant in the Master's cause. We are delighted at the progress he is making and wish him the best of success.

Dr. and Mrs. Suckau are vacationing in the East at present. We are glad they have this privilege. Pulpit supplies are arranged for during his absence. At the recent semi-annual business meeting of the church delegates were chosen for the Middle District Conference soon to be held.

No doubt here in Berne as elsewhere one of the thoughts uppermost in people's minds is the question, Who will be our next President? We wonder. We have our secret hopes, but who can predict? Suffice it to say that the Republican nominee is a native of one of our neighboring towns, Elwood, Ind., where he will make his acceptance speech within a few weeks. Many from here are planning to hear him. God bless and save America!

—*Martha Gilliom, Corr.*

MENN. CHURCH, SHAFTER, CALIF. July 19-40

As our correspondent is on a vacation, I shall jot down a few things. In May we had baptism. Eleven persons were baptized and another one was taken into the church by letter. Rev. M. Horsch of Upland was here and officiated at these services. We also had a WEDDING recently. *Miss Mildred Neuman was married to Delmar Mettler,* the writer officiating.—Last Sunday Miss Eva Duerkson and her father who have many friends here were with us. She showed us pictures of her work and field in Africa.

Yesterday evening the members of the Junior Sewing Circle had a sale of things made during the past year. It brought over $100.00. Half of the money will be used for the support of a worker here in the Federal Camp. We are happy and proud that the girls are active and sincere in their work. May the Lord richly reward them.—Fifty children attended our Vacation Bible School. They were taught by Mrs. George Hiebert, Mrs. Jake Neufeld, Mrs. John Reimer, and the pastor.

Vernon Neufeld, home for the summer from Fresno State College, is a welcome help in conducting the church choir. May the Lord make many more, young and old, willing to serve Him with the talents He has given them. Many of our people are on their vacation this and next month, which tends to reduce our attendance correspondingly. But we hope that September will get us back to normal again.

May the Lord continue to bless THE MENNONITE, as it goes to its readers, and also the editor who sees to it that good wholesome material is being gathered from different sources.

J. P. Glanzer

—*Bethany Church, Freeman, So. Dak.*—A recent bulletin put out by the pastor of this church contains a very good article on "Why Attend a Christian College?" Such articles are timely, and we hope we may have space to publish this one.

COMMENTS ON WAR

Paper read by Robert Weaver, at Peace Rally, held in Goshen, Indiana

(At the peace rally, held at the 8th St. Mennonite Church in Goshen, Sunday, June 2, N. E. Byers, the speaker of the afternoon discussed "The plight of the political and religious refugee in Europe today." After luncheon, Bob Stemen and Ernest Stahly, who have experienced the stand of C. O.'s during war, discussed "The pacifist alternative to military service." Dean Harold S. Bender, in the evening, gave a vital talk concerning "Relief work under the auspices of the Mennonite Central Committee.")

Weaver's Paper

It seems that the popular motto in America now is, "Keep America out of war." In other words, we are to isolate ourselves and let the rest of the world fight to its own ruin. The idea of keeping America out of war is quite upright. Our motto of a few years ago was, "Save the world for democracy." We at least had ideals then—even though we used the wrong means toward them. Is it not possible that we have lost a noble ideal and, in fact, have become quite selfish?

There is a lot of talk concerning invasion into our land these days. If not by sea, the enemy, most likely those wicked Germans again, will of a sudden seize Mexico, Greenland, or Canada and swoop down upon us. However, to quote the President, "We must be so adequately prepared so that we may strike the adversary before they get a foothold." Yes, that is the popular method, preparedness. All we need is the largest fleet, the most airplanes, the biggest army, and the deadliest weapons. After we get these, we can all rest our trembling souls and trust our nation looks so formidable that no other nation will attempt to take our land. The best way to keep out of war, therefore, is to be prepared for war at its worst.

After we have a great war machine, it would be odd if we couldn't use it in a war. Preparedness is the shortest road to war. A nation not prepared for war doesn't invite one. When a nation has great militaristic possibilities, people of that nation may very easily get ideas when aroused by a little propaganda. No doubt we have forgotten a most expensive lesson, that war is a losing game for everyone.

The allies in Europe are now trying to stop the rapid advance of Naziism directed by Hitler. The American people could very easily be stirred up enough to stop this Hitler. We stopped the Kaiser in 1918, and we reaped a Hitler of 1940. If this Hitler is halted and the German people are again put into terrible submission, don't forget that another savior, in the eyes of the Germans, will arise and their revenge will be a hundred fold.

You have all heard of the terrible German submarine warfare on civilians during the last war. However, did you ever hear of the food blockade on Germany in that war? The war had ended, but still the German people could not eat. The Honorable Winston Churchill, First Lord of the Admiralty of the British Navy, allowed no food to be sent into Germany for 3 months after the war had ceased! Sending a torpedo amidships of a passenger liner is well aimed and deliberate and surely by the hand of a murderer. But the lack of food in Germany was merely a result of war and a matter of circumstance. Perhaps that's why you didn't hear of that famine that starved 760,000 German civilians, and left traces ever noticeable on the German race. Do you wonder that the Germans are revengeful? When you hear of a detachment of British or French being killed, that is our harvest of evil we helped plant about 20 years ago.

When will we off-balance this terrible circle? We cannot use force to stop force, neither can we use evil to banish evil. To promote goodwill, we must sow goodness. To promote Christianity, we must use Christian methods. We must love and be interested in our enemy. We cannot save civilization by stopping Hitler, we can only save civilization by stopping war! If Germany should ever again get to be a republic, we should help them, cooperate with them, give them a chance and love them, not fight them!

Only men of the genuine Christian type and motive can stop the Germans so that they will not turn again and rend the world. The love and kindness of a fellow man or nation will break down a Hitler much quicker than 50,000 airplanes we hope to make. Hatred, defense, and war only give excuses to fight on and on.

But, what can we do to promote our feelings toward these nations at war? There exists the conventional Red Cross which indeed has served unfortunate humanity. However, in the present case of war, no Red Cross workers are allowed in Germany. Our contributions to the Red Cross, therefore, do not help those in Germany. And we must help friend and foe alike.

M. C. Lehman in Poland is our only worker in any of the German territories. Being very difficult for workers to obtain entrance, we must do our work now through Mr. Lehman. Then, when the time comes, for us who call ourselves Pacifists, let us not hesitate when Mr. Lehman needs us and can get us in! Even the terrible war loving Germans say, "Those Quakers, we love the Quakers," calling all relief workers Quakers. When kindness softens the hearts of soldiers, why seek any other method to stop them?

A pacifist, by many people, is classified as yellow. His mind is quite weak and his body frail. The reports of our workers in Spain, Poland, and Germany sound quite noble to me, indeed. Soon a lot of sound deep thinking and will power will be needed to guide us the way we should go. The test will be difficult, and lest we prepare our mental stand now, it may fail us when propaganda is strong Discuss your viewpoints in your meetings. Read pacifistic literature. Let us draw our conclusions now and take a firm stand. When the time comes, then we will not falter.

When mob spirit and insanity rule, we are not alone, for God is with us. When the wave is gone, even in the eyes of men, "They did the best."

—Published by special request

Another Argument for the Church College

The public receives some 39 fold as much educational service for each dollar of taxes remitted to endowed colleges as it receives from each dollar of taxes collected and spent at state colleges. The explanation of this rather startling statement lies in the fact that at an endowed college, each dollar contributed by the public through remission of taxes is matched by about $40 from student fees and endowment earnings, whereas at the typical state college, each dollar is matched by about 35 cents from tuition fees. The two classes of colleges furnish essentially similar service to the public in the way of education of the same character, but make vastly different demands on tax funds. In the endowed college, each dollar that the state contributes through remission of taxes procures about $41 worth of higher education, while each dollar that a state collects as taxes and expends through the typical state college procures only $1.35 worth of this same commodity. The disparity lies in the fact that in the endowed college, remitted taxes equal about 2.5 per cent of the cost of student's education whereas in the publicly supported college, about 80 per cent of the cost of his education is paid from taxes. From personal experience in both types of institutions, moreover, it has been my observation that, if there is any difference, funds are administered more frugally in endowed than in publicly supported colleges; hence, these figures minify rather than magnify the contrast in relative economy to the public . . .

In the second place, those who contemplate philantropic giving would do well to study the relative social benefits to be derived from their gifts. A large bequest which attaches even a fair idea to a large and famous institution may give that idea a force and prestige altogether out of proportion to the merit of the idea. For example, a rich donor who had made his fortune in selling Pekinese pups might conceivably endow at a famous university the X-Institute for research on the treatment of fleas on Pekinese pups. A large enough endowment would probably suffice to effect the attachment. Such a large endowment together with the name of the famous university would give this idea, not harmful in itself, attention and social potential disproportionate to projects of more vital concern to human welfare. Attaching the project to a famous institution may give it polite standing and thus gratify the vanity of Mr. X, but the total result would be educationally baneful. Most donors have in mind social benefit rather than gratification of personal vanity, hence they would do well to weigh the relative benefits that may result from their philanthropies. In this connection I commend the small college as worthy of particular attention. Its quiet merits are overshadowed by the high pressure publicly issuing from the large institutions . . .

The privately controlled colleges are providing the public with higher education of superior quality at a minimum cost to the public. They are a bulwark of independent education, a most essential ingredient of sound social ideology. The endowed colleges deserve a sympathetic attitude on the part of the public because they are both effective and economical. They should not be destroyed by supplanting with tax-supported institutions merely as a phase of socialistic control as against private control of public services. To do so would incur a huge public expenditure without gain in quality of public services. On the other hand, private colleges, because of their contribution to social welfare, merit consideration by those philantropically inclined, who have a desire to foster and conserve some of the most cherished values of the American way of life.

From an address by President C. C. Williams of Lehigh University.

NEGOTIATED PEACE IS THE ALTERNATIVE

(Continued from page eight)

too optimistic to hope for early beginnings of a world federation, with two major functions for the present: first, exploration of the economic injustices among nations that will call for immediate attention, with at least a suggestion of possible solutions; and secondly, supervision of the general and progressive disarmament that should begin the moment this war is over, before the world goes into complete bankruptcy? *—From "Peace Action"*

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« « JOTTINGS » »

—*New Hymn Book Coming along Nicely.*—Many of our churches and individual members will be interested to learn that the manufacture of the *Mennonite Hymnary,* our new hymn book, is proceeding with hopeful prospects. The Methodist Book Concern of Dobbs Ferry, New York, that has the contract for making the plates, print and bind the book, a first edition of 5,000 copies, is doing everything possible to speed the work along. For several weeks they have been sending proofs to North Newton, Kansas, by airmail, where they are read and corrected, and returned via airmail within 12-15 hours. Rev. C. E. Krehbiel, Prof. W. H. Hohmann and the editor of this paper do the reading. Copies also go from New York to Rev. L. Hostetler, co-editor, for suggestions. This proof reading, though interesting, is quite a task. It is fortunate that Rev. C. E. Krehbiel, who has been in the printing business many years, is available for this purpose, as he is a trained proof reader, and is pretty sure to catch even obscure errors. Close to 300 plates are already made, and it won't be long until printing can be started. So there is reason to hope that the books should begin to come out in September. The price will soon be announced.

—BETHANY CHURCH, HENDERSON, NEBR. July 25, 1940.—Dry and hot. Harvest was of short duration again this year. The average farmer around here did not thresh 100 bushels of oats, 50 bushels wheat or barley. Corn is all burned up again. Pastures are very short and dry. Many are selling their cows to save the little feed they have for the winter. We read that in other places the harvest is good and fair, only prices are low. We here who buy feed by the sack in the elevators complain how high it is.—Rev. John Abrahams of the M. B. Church was laid to rest lost week.—The three local churches: M. B., E. M. B., and Bethesda had joint prayer meeting for rain last Tuesday. —*A. W. Friesen*

—*Eden Mennonite Church, Schwenksville, Pa.*—In the July *Church Messenger* it is shown how the application of the draft law would touch this church. The pastor, Rev. Freeman Swartz, in filling out a questionaires, discovered these facts:

Male, 18-65: There are 99 men of this age; 31 work in industrial plants, 14 are farmers, 22are executive managers in some business, one a teacher in a higher institution of learning, one a college student, two are unemployed.

Female, 18-65: There are 89 women of this age; one is a teacher, two are nurses, 11 work in industrial plants, 9 are employed in offices, one is a college student. The fact that the members find employment is noteworthy—*is it Mennonite Thrift?*

—*Tabor Church, near Newton, Kansas.*—BROTHER A. J. SCHMIDT passed away this morning, July 22. He was a member of the Tabor Church and served as deacon since Feb. 16, 1939, until his end. He leaves to mourn his passing, his wife, 3 sons and 2 daughters. Age 54 years. Funeral not yet arranged.

—The father of former President Wilson, a lean, lank looking gentleman, was a minister in the Presbyterian Church. One day one of his parishioners queried: "How is it, Mr. Wilson, that your horse looks so sleek and well-groomed, while you look so poor?" "Well," said the minister, "this is the explanation, I feed the horse, but the church feeds me."

—*Brother Winfield Fretz,* from Pennsylvania, who is on a study trip among the Mennonites in the west, but is laid up at Upland, Calif., due to an auto collision, has our heartfelt thanks for a highly informative and suggestive letter, in which he expresses his genuine interest in the forthcoming new hymn book, the *Mennonite Hymnary*, and offers some very valuable counsel as to how the book may be advertised and our people may be induced to buy and use the book. This is very encouraging and evinces real loyalty to our church and its undertakings. He would prefer not to see his name used in this connection, but honor to whom honor is due.

—*First Church, Reedley, Calif.* It is commendable to see some of our churches as a body sufficiently interested in preventing our country from getting into war, and in attempting to head off legislation on compulsory military training, by writing their senators and representatives in Congress. This church did this. Among the acknowledgements received is this one from Senator Hiram Johnson, addressed to the Pastor: "Would you be good enough to extend to the signers of your petition my thanks for their cooperation in keeping this country from involvement in Europe. . . *We want no war. We can stay out of it, if we have the will.*

—*First Church, Newton, Kansas.*—The ordination to the ministry of Jacob J. Regier took place in this church Sunday, July 21. Ordination sermons were preached by the church's pastors, the Reverends J. E. Entz and A. Warkentin. Fitting words were also spoken by other ministers present, and the newly ordained brother. Altogether ten elders assisted in the rite of ordination by the laying on of hands. The young minister and his wife have already made the Burrton parsonage their home.—It will interest many of the older readers to know that both Jacob J. Regier, Jr. and his brother W. A. Regier, pastor of the Mennonite Church at Los Angeles, are grandsons on father's side of Rev. Bernhard Regier, for many years co-pastor of the First Church, Newton, and on mother's side of Rev. Gustav Harder, a long time elder of the Emmaus Church, Whitewater, Kansas, and treasurer of the Board of Foreign Missions.

—Dr. E. L. Harshbarger of Bethel College has a telegram from Ray Newton saying, "Of utmost importance, extend hearing of conscription bill. Need immediately many telegrams to Congressman May urging adequate non-hysterical discussion of such far-reaching fundamental changes in American democracy and protesting passage of the bill. Then need all possible leters and telegrams to senators, congressmen urging non-passage when bill is debated."

—Kansas Experiencing a Drouth.—With ideal growing weather in spring and early summer, which helped produce a bumper wheat crop, a period of excessive heat and threatening drouth has now settled down on Kansas. The corn crop is spoiling and there is fear of a shortage of forage crops. But the people seem to take things good naturedly, many agreeing with the farmer who recently remarked: "We have received the good from the Father above, why not also take the less encouraging with the same thankful spirit?"

—More Worthwhile Contributions.— We have received good articles for THE MENNONITE by the veterans Rev. M. Horsch of Upland, Calif., and Rev. J. H. Janzen of Waterloo, Ontario, for which we are grateful, and we shall bring them as soon as space permits. We also have copies of worthwhile discourses presented before district or ministerial conferences which are awaiting publication. We should have more space at our disposal

—Fred Welty, a Mennonite Young Man, whose charming tenor voice was discovered and then trained while he was attending Bluffton College, and later in the Westminster Choir School of New York, on a trip through the west, sang in the First Mennonite Church of Upland, Calif., recently. He is the music master of the Presbyterian Church at Homestead, Pa.

—First Mennonite Church, Hutchinson, Kansas, is asking each member to contribute at least ten cents to the work of the Western District Peace Committee. That is commendable. The district has a membership of about 10,000. Just ten cents from each member would bring in $1,000.00. But one would expect many members to give more.—A recent Church Bulletin carries this comment and urge: "THE MENNONITE has in it some very interesting material. Timely editorials, church news, special announcements, sermon sketches, information on the work of education, publication, missions, S. S. and young people. Are you a regular subscriber?

—A Veteran One Hundred Years Old.—One of the inmates of the Home for the Aged at Newton, Kansas, celebrated his 100th birthday July 19. The sisters saw to it that the event was fittingly observed. An appropriate program was carried out, Rev. G. N. Harms, his former pastor spoke in German and Rev. C. F. Hartmann spoke in English. What an age and what grace from God to able to live 100 years.

—Grace Church, Lansdale, Pa.—This church reports a 50% increase in their summer Bible School, there being 75 pupils in five classes, with six teachers: Beginners, Mrs. John Unruh and Marion Yost; Primary, Mrs. Olin Krehbiel; Juniors No. 1, Mabel Ebert, No. 2, Elmer Seasholtz; Intermediate, Ella Bolton, with the pastor as supervisor. —Rev. and Mrs. Krehbiel are coming west to visit first his parents at Newton, Kansas, and then Mrs. Krehbiel's folks at Los Angeles, Calif.

—Freeman, South Dakota.—We rejoice with our brethren and others in southeast South Dakota that after 7 or more lean years and hard sledding, they now enjoy the blessings of a fairly good harvest, for which they have been longing and praying. Formerly they had not been used to near crop failures. Says the Freeman Courier: "Thrashing will soon start. There will be a good yield here and the grain will be of good quality." Though the price is not what it should be, the government figures run, wheat 68-73 cents, barley 35 cents, rye 38 cents.

—It is reported that friend *John Horsch of Scottdale, Pa.* fertile writer on Mennonite historical subjects has been seriously ill, suffering from a stroke complicated by other ailments. May God comfort him and grant him his recovery!

—Deep Run Church, Pa.—Sunday, July 28, Brother Russell Mast, graduate of Hartford Theol. Seminary, was installed as assistant to the aged elder, Rev. A. M. Fretz.

—Mountain Lake, Minn.—Mrs. Willis Rich and four children of Newton, Kansas, are guests here at the home of her parents, Mr. and Mrs. A. A. Penner. Mr. Rich and other members of the Penner family are expected to arrive later. *—Mt. Lake Observer*

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, AUGUST 6, 1940 NUMBER 31

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HONORING GOD

Throughout Bible history one finds that the truly outstanding men of God were those who had their mind bent on bringing honor to God. Abraham, Joseph, Moses, Isaiah, Daniel, Jesus, the apostles gloried in their effort to honor God. And the lives of these men and others like them teach us the undeniable fact that the closer a person lives to God and His Christ the more sincere he is to honor Them who are All in All. But as one looks out into the world today, one cannot help to observe that this urge, this habit of glorifying God is, generally speaking, becoming a lost art. As men do marvelous things in finance, in science, in architecture, in industry, in engineering, in surgery, in healing and mending broken human bodies, in conquering disease and eradicating the drudgery of life, the world is apt to give honor to these marvelous performers rather than to God whose instruments they are. And, in the measure that they attract our attention, the people are apt to forget God until the majority forget Him altogether in their self-sufficiency. That is the fault that God found with the children of Israel, that instead of honoring Him who had done everything possible for them, they honored almost anything else. In this connection Moses did a herculean task. God performed one miracle after another for the benefit of this chosen people, to show them His concern and love for them. But, no sooner had they been thrilled by the manifestations of God's power when they forgot Him and murmured against Him and their leader. In all the harrowing experiences that Moses encountered with this people, the controlling passion of his heart was, to teach them to honor and fear God. No thought of gaining honor for himself! Not even when God, tired of the endless annoyances heaped upon him by the ungrateful people, offered to destroy them and to make Moses the progenitor of a new and better race, Moses said in substance, No, God, you cannot do that. The heathen know what wonderful things you have done for them, and they would lose their respect for you if you fail to continue and complete the work you have begun with them. What a wonderful servant of God, this man Moses! the sole aim of whose life was to bring honor to God. Do we honor God as He deserves, in our own life, in our families, in our churches, in our conferences, not only with our lips, but with our deeds, as Jesus and the early Christians did. —T.

IS DAWN APPROACHING?

For over four hundred years we Mennonites have been able to maintain our existence as a peace body, taking the stand that as true followers of Christ we must earnestly endeavor to live in peace with our fellowmen; that it is unchristian to shed human blood, wrong to seal the veracity of our statements with an oath and to baptize people until they understand what it means to have faith in God through Jesus Christ. For holding on to these principles, our forefathers were sadly misunderstood. They have been hated, subjected to fierce persecution and death. But with the grace of God we have persisted in the faith of the fathers to this day. Yes, we have been strong in the FAITH. But must we not confess that at the same time we have been lacking in WORKS? True, we have tried to take care of our poor and needy; we have built and maintained hospitals and homes for the aged; we have shipped clothing to those in need of them and have made some effort to help feed the starving, but we have not been altogether adverse *to going by on the other side.* Other bodies of Christians have gone beyond their denominational circle to seize opportunities for helping those who could not help themselves. And some of our young people have been feeling that we Mennonites, too, should do more than just preach and declare the principles of peace; that they should be given opportunity to do work among the unfortunates, the forsaken, the destitute, bringing cheer and sunshine where there is now gloom and distress. In last week's MENNONITE our readers were told of the encouraging beginnings made by young people of Goshen, Indiana, in self-forgetting community work. In a Mennonite community in Iowa there is a group of young folks trying to do constructive peace and charity work. The Mennonite Church of Wichita, Kansas, with the help of students from Bethel College and some of our churches made a notable start with work in the slum district of that city.

Yes, the time is here, when groups of young Mennonites may be seen going about *doing good works,* may be just in their own towns and communities, but in due time also in farther regions. May God bless the feeble beginnings and give the urge to larger undertakings. —T.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

TWO NIGHTS IN A CAR

"Two nights spent in a car and stuck in a swamp the third night."

Laird, Saskatchewan, July 10th, 1940

Dear Mission Friends:

During my convalescence from a goitre operation, I shall report on my last Mission trip and work. In the first place I want to express my thanks and appreciation for the support that comes to me regularly.

Since I do not own a car, and since one can do so much more effective work than by going on the train, it is essential that I get the use of a car. At some places the train goes only once a week. To help in the work, the Home Mission Committee of Canada has agreed to pay 3¢ per mile for travel to defray expenses. If the road is good this might be sufficient, but if it is as found on this trip, this amount is hardly sufficient.

We are fortunate in our Rosenort Church to have good Deacon Brother D. P. Epp, who has a warm heart for mission, especially as it concerns our scattered Mennonite groups. Brother Epp has been my chauffeur and personal helper on many of these trips. Since he was my faithful companion on this trip I shall not use the "I" but the "we", a term that I like much better.

On May 26th we left home in the afternoon, after we had celebrated Holy Communion in our Church here. We first went to Speers where a group of ten Mennonite families live, to minister to them the Sacraments, since they have no minister. We are glad to report that 14 took part in this service. After supper we hoped to be able to drive to Blue Bird, so that on the following day we might minister to the Hebron Church, and also to serve the Brethren at Sand Beach and Northvale with baptismal and Holy Communion Services. Our trip was freighted with difficulties. We were told to make a turn at a Church, but they forgot to tell us that it was the second church on that particular road, so finally after much driving back and forth we were compelled to spend the night in the car. On the evening of the 27th, we conducted a Preparatory Service—a service where candidates for baptism were to be examined. Each one to be baptized gave a clear testimony of faith and acceptance of Jesus Christ as Lord and Savior. On the following morning the members all gathered for the Baptismal Service and in the afternoon 47 members partook in the observance of Holy Communion.

Our next goal was a Mennonite group at Debden, near Big River, Sask. Since it started to rain and we were anxious to get to our destination, we left the Church as soon as Communion was finished. The road, however, got worse and worse, and, added to this, a heavy fog settled in the low lands. So we were compelled to spend the second night in our auto. Brother Epp used the front seat and left the better rear seat for me.

A beautiful morning greeted us on the 29th, and, getting an early start, we reached the first of our friends by dinner time. Immediately we called on a number of families and invited them to a four o' clock service at the home of Brother and Sister P. M. Neufeld. Brother Neufeld is the Evangelist in this place and, since he stands quite alone, deserves to be remembered in our prayers. He is faithful in his efforts and looks to the Lord for help. We are glad to report that this group is busily engaged in building a church, and when this task is completed the work will go forward with more zeal.

We went on, and on May 30th we celebrated the Lord's Supper with a group at the home of Widow J. G. Giesbrecht. Here 23 partook of the elements. In this small group we held a Mission Festival. My good Deacon D. P. Epp spoke on Foreign Mission and I emphasized Home Mission work. The collection, which was received at the close of the service, gave evidence of the lively interest manifested by those present.

Toward evening we departed for Capasin, which is 35 miles distant, as the crow flies. The road leads through the White Fish Lake Indian Reserve. Six miles out of Capasin we got stuck in a swamp. Our engine worked, but the wheels would not move! What now? There was no help near. Finally Deacon Epp decided to walk to Capasin to get horses to pull us out. I remained alone in the car in this silent swamp until 12:30 the next noon! Brother Epp and another friend came with horses to pull us out. It was fortunate for me that we had some communion bread, which satisfied my hunger at least in part. I could not help but think of David and the shewbread, when he and his were hungry, 1 Sam. 21:6. About 3:30 p. m. we arrived in Capasin and by good fortune we could send messages home with the school children concerning the Evening Worship Service, which was then held in the school house.

The next day, after careful examination by a mechanic, it was found that no serious damage had come to the car, only 14 rivets had been torn off, and these could be easily replaced. We were truly thankful for this bit of good fortune, since to get repairs to Capasin is a tedious and expensive matter, as trains come here only once a week! Later in the day we visited several families, among them one by the name of Heppner, who a few days before had lost all their belongings in a fire. In the evening, worship was held in the schoolhouse and candidates for baptism were examined. Eight precious souls had decided to become followers of Christ, and these were baptized on Sunday morning, June 2nd. In the afternoon 76 took part in the observance of Holy Communion.

On Monday, June 3rd, we preached the Word and brought Holy Communion to a small group south of Spiritwood, where 16 members partook of the elements. As far as I can recall this is a singular experience, since every baptized member was present. In the afternoon we decided to start on our homeward journey, where we arrived in the evening safe and sound, praising God for all His care.

In the Master's Service, Johannes Regier

FOREIGN MISSIONS

P. H. RICHERT, Secretary

College of Chinese Studies

Peking, China, April 15

Extract from a letter by Missionaries Marvin and Frieda Dirks

In the next paragraph or so I am going to try to give you an idea of what Christianity has to compete with in the way of religions. At present there are at least five religions that claim more followers than Christianity. Starting at the top, more or less according to size, Confucianism, Buddhism, Taoism, Mohammedanism, and Llama(ism). This last as you know is the religion of Tibet, far west of China. And we have been very much surprised to find that it has so many temples and followers as it has in China. It goes under several names. It is essentially a kind of Satan worship, and its priests are, upon good authority, practically all contaminated with venerial diseases.

The order in which I named the other religions may be largely discounted, for the simple reason that, with the exception of the last two named religions, the other ones are very much mixed. That is, the people who visit the Buddhist temple ceremonies on one day, may on the next day be seen visiting a Taoist temple, and all of them have a profound reverence for Confucious.

Confucianism, in the strict sense of the word "religion", might not even be called a religion, for in its real essence it has nothing of the supernatural in it and is merly a way of living, set down by the sage himself and by his seventy diciples. Thus, China has been the scene of mush missionary work before the time of the Christian missionary. And due to the fact that the more educated people take very little stock in their own religions, excepting in times of distress, or on the occasion of marriages or funerals, even the common people are lax about the multiplicity of religions about them.

Then here comes a new religion, divided half and half between Catholic and Protestant, about equally strong in many provinces, with the Protestants having the edge in most. Then these again are subdivided into such a conglomeration of denominations, all differing to some extent in their beliefs and practices, and even disagreeing as to what are the central truths and purposes of Jesus' teaching; so that the average Chinese says, and thinks, that Christianity only adds to the maze and confusion of their already complex groups of religious systems.

This all sounds very bad for Christianity, does it not? BUT, when you see them (the people, high and low, rich and poor, learned and ignorant, beggars and priests), in great crowds, going out by the thousands to a temple fair day, or visiting the "God of Wealth", and there amid the smoke and the filth and confusion bowing down with burning sticks of incense in their hands; or when you see them, with sore eyes, for example, rub their eyes, and then rub the corresponding part of a horse of bronze, thus transmitting the disease to the next person who rubs there; THEN, you see that you must overcome all obstacles and win as many to Christ as possible. They must see that the religion of Jesus is not just *another* religion, but that we have a "Savior", who is unlike their heroes of old, alive today. And even today, in spite of all the confusion and turmoil in China at present, men and women are coming out from all the groups I have mentioned, and join the followers and believers in the Christ. Just today, we have a letter telling of taking into one of our churches a small group of believers, some of whom were formerly Mohammedans. As you have probably heard, we have in Taming Fu and surrounding territory many Mohammedans and also quite a strong Catholic mission. Perhaps I should not mention them both in the same sentence in this way, but I do so purposely to show that we have both to deal with in oud work.

CHRISTIAN EDUCATION

A. S. Rosenberger

WHY ATTEND A CHRISTIAN COLLEGE?

By H. L. Linscheid, Freeman, So Dak.

These are hectic days in which we live and, with all indications, the future promises to be even more so. The demands and tests ahead will require of the young people of today a special preparation and equipment. So it may be none too early for some timely suggestions. It is during the summer months that students, who desire a higher education, make their choice of schools. With the following suggestions it is hoped and desired that parents will sincerely help their children in making the wisest of choices. School years are the formative years of life, and all of the remainder of life rotates about the impressions and conceptions formed in those earlier years spent in school. How necessary and urgent that a good Christian school be chosen for our young men and women where they will not be victimized by loose philosophers and unchristian standards.

Several reasons are herewith suggested for your consideration of why a Christian College should be chosen:

1. It is well to consider a college where it will be easy for the student to continue his own church attendance. A student who perhaps leaves home for the first time is keenly aware of his new surroundings. If he can associate with such of his own church and faith, his adjustments will be much pleasanter.

2. Young people have open minds and hence are inquisitive, some even to the point of being critical. The relative adjustment of an active faith and human conduct is a problem on which young Christian people want to be enlightened. They need the inspiration of example set by devout Christian teachers as well as their guidance in precept.

3. In the turmoil of modern trends of thought which are no better than heathenism, young minds get confused and many even get lost in their bewilderment and do not come to the simplicity of the truth and to a pure faith in the revelations of God's Word. It seems cruel to so subject the mind and soul of a young man or woman. The Christian College has as its duty to designate modern pitfalls in human thought and action, and then to point out true attitudes and conduct based on Christian teaching.

4. The Christian College is non-militaristic, it is rather anti-militaristic. State schools require two years of compulsory military training whereby the State already makes reservations and capitalizes upon young men in the event of war. A practical tip to you young men who aspire to further specialization beyond college: take your first two years in a Christian College, preferably four years, and thus avoid military training in the freshmen and sophomore years in the State schools. We need to be wise as serpents and yet harmless as doves.

5. Young people seek vocations. There is no better place to reach a decision and make proper preparation for a vocation than under the instruction of a Christian teacher who knows and understands young people, and under the wholesome influence of Christian associates.

6. Young people seek life companions, what better opportunity can be offered than in a Christian student body.

7. The Christian College gives the vision of the moral and spiritual needs of the world, and seeks to inspire young people to devote their lives to noble causes. May these mere suggestions guide you in your deliberations and choices.

Conscription in Times of Peace

The fundamental question of the wisdom of introducing conscription or compulsory military service in the United States in times of peace is being debated at Washington just now. Powerful interests are bringing pressure to bear on representatives to favor such conscription, though that is contrary to the policy of our country.

Action on the Burke-Wadsworth Bill (S 4164) has been delayed. I doubt the wisdom of trying to tell our representatives how they should vote on every Bill; but no doubt the opposition to this Bill will greatly appreciate an encouraging word from individuals and groups at home. Give them this encouragement at once by assuring them of your prayerful support on behalf of peace and good will.

C. E. Krehbiel, *Conference President*

CHURCH GOING

—*Church-going is a process of sharing and receiving.* We attend church to worship God, to receive inspiration for daily living, and in fellowship with others to help forward a cause which we want to succeed. The measure of your love is doing. How much of your possible time and energy and substance do you give to Christ and the Church in comparison with what you give to other things? —*Bulletin, Menn. Church, Lind, Washington.*

Program
of the Middle District Conference

to be held in the Mennonite Church at Donnellson, Iowa, August 15-18, 1940

Thursday evening

8:00 Worship Service — Rev. Adolf Friesen
8:15 Conference Sermon — "Rural Evangelism" Pres. A. S. Rosenberger

Friday morning

9:00- 9:15 Worship Service — Rev. C. H. Suckau
9:15-10:30 Business
1. Presentation of Delegates
2. Reading of Minutes
3. Announcement of Committees
4. Report of Floor Privileges Committee
5. Report of Conference Trustees
6. Report on Seminars—Rev. P. E. Whitner
7. Report of Educational Committee
8. Report of Home Mission Committee

10:30-11:00 Address — "Conference Work" Rev. Henry Fast
11:00-11:30 Message — Rev. J. N. Smucker

Friday afternoon

1:30- 1:45 Worship Service — Rev. C. H. Suckau
1:45- 2:45 Business
1. Report of Bluffton College

2:45- 3:15 Message — Rev. J. N. Smucker
3:20 —— Business meeting of the Women's Missionary Societies
Men's Round Table Discussion: "A Wholesome Rural Philosophy of Life" Father Ligutti

Friday evening

8:00- Program by the Women's Missionary Societies
Congregational Singing
Devotionals — Mrs. N. N. Soldner
Music — Donnellson Church
Missionary Address — Mrs. P. W. Penner
Playlet — "The Call from Afar" Dorcas Society of Wayland
Music — Donnellson Church
Announcements and Offering

Saturday morning

9:00- 9:15 Worship Service — Rev. John Neufeld
9:15- 9:45 Missions — Rev. P. W. Penner
9:45-11:00 Business
1. Report of Women's Work
2. Report of Young People's Work
3. Election of Officers and Committees
4. Choosing Place for Next Meeting

11:00-11:30 Message — Rev. J. N. Smucker

Saturday afternoon

1:30- 1:45 Worship Service — Rev. John Neufeld
1:45- 3:30 Business
1. Report of Peace Committee
2. Unfinished Business
3. Resolutions and Conference Problems Summarized

3:30- 4:00 Message by Rev. J. N. Smucker
4:00- Business Session of the Young People

Saturday evening

7:30- Program by Young People's Societies
Theme — The Challenge of Dicipleship
Prelude
Scripture — Luke 9:23 (Chairman)
Opening Hymn — "Lead On, O King Eternal"
Prayer—
Special Music — Wayland, Iowa
"The Call to Discipleship" — Fortuna, Mo.
Hymn — "A Charge to Keep I Have"
"The Cost of Discipleship" — Noble, Iowa
Hymn — "Am I a Soldier of the Cross?"
"The Proof of Discipleship" — Sommerfield, Ill.
Special Music — "Follow Me" — Donnellson, Iowa
Address — Rev. H. A. Fast
Closing Hymn of Consecration — "O Master, Let Me Walk With Thee"

Sunday morning

10:00- Sunday School in Charge of Local Church
11:00- Conference Communion Service — Sermon by Rev. Henry A. Fast

Sunday afternoon

1:30- Memorial Service for Dr. S. K. Mosiman and others — Rev. W. S. Shelly
2:00- Special Service on Peace and Relief Speakers: Rev. J. N. Smucker and Rev. Henry Fast

Sunday evening

8:00- Musical Program in charge of Iowa Churches

—*A word about Rev. P. R. Schroeder.*—Wednesday Mrs. Schroeder was over (from Mt. Lake) to get her household goods, and told us that Bro. Schroeder was still in Rochester. Friday morning a message reached East Freeman that Rev. Schroeder is now at home in Mt. Lake, but after two weeks he is to return to Rochester to submit to another operation. All that human help can do for his life will be done and we have hope that he will be restored to health. —*Freeman Courier*

WESTERN DISTRICT CHRISTIAN ENDEAVOR CONVENTION

The annual convention of the Christian Endeavor Societies of the Mennonite Western District Conference will be held August 11, 1940, in the Bethel College Chapel at North Newton, Kansas. Each Christian Endeavor Society is to be represented at the business meeting by officially chosen delegates. Societies are permitted one delegate for each twenty members or fraction thereof. There is a twenty-five cent registration fee for each delegate. Advance registrations should be sent to the W. D. C. E. secretary-treasurer, Florene Krehbiel, 1018 North Elm Street Hutchinson, Kansas. Below is the convention program.

Theme: YOUNG MENNONITES IN A WORLD OF CRISES

Registration of delegates: 1:00-2:30 p. m.

Afternoon session: 2:30 p. m.

William Juhnke, Chairm. presiding

Opening song service - Led by Paul Kliewer
Devotionals - - - William Juhnke
Junior Program - - Mrs. J. E. Entz
Missions oration - - - John Juhnke
Address: "Young Mennonites in a World of Crises: Some Practical Thinking" - Dr. H. A. Fast
Special music - - Pretty Prairie C. E.
Peace oration - - - - Carl Stucky
Announcements
Closing song (Offering)
Prayer

Delegate luncheon: 5:00 p. m.
Special music - - - Hillsboro C. E.
Business session: 5:45-6:00 p. m.
Junior leader's meeting: 5:45-6:00 p. m.

Evening session: 7:30 p. m.

Hans E. Regier, Vice Chairm. presiding

Opening song service - Led by Alvin Reimer
Devotionals - Sr. C. E. Bethel College Church
F. O. R. - - - - Erwin Goering
Special music - - - Emmaus C. E.
Address: "Young Mennonites in a World of Crises: Things That Abide" - Rev. Albert Gaeddert
Closing Resolutions - - Harley Stucky
Benediction

Peace Workers at Washington

A good many of our readers may not know that a group of Mennonite brethern are in Washington, D. C. these days to see what they can do to save our young men from draft into regular military service, if war should come. The brethren representing us are Orie O. Miller and Chris Graber of the Old Mennonites, P. C. Hiebert of the M. B. Conference, and E. L. Harshbarger of the General Conference.

For those interested we give here extracts from a letter by Bro. Harshbarger:

Today's development shows increasing difficulties and delays for the conscription bill. The Senate decided not to report out the bill until after discussion of the mobilization of the National Guard. Senator McNary said today there wouldn't be a single Republican vote for conscription in the Senate. It seems the Republicans and some Democrats are becoming alarmed at the broad and dangerous possibilities involved in the bill. So even if it passes it is likely to be seriously revised.

I attended hearings before the House Com. today at which the star witness was Dr. Harry Emerson Fosdick who came down to plead the cause of the C O, and more particularly to urge the House Committee to accept the amendment which I sent yesterday. It was truly a brilliant performance. His recognized ability, his fairness and his superb tact won the whole committee. Our cause was very ably presented. Later hearings brought repeated statements from committee members that, of course, the C O would be protected. So we feel tonight that some rather satisfactory solution may be found, although many things can happen yet.

Tomorrow we have an appointment with the NYA headquarters to try to get authorization for a substitute oath consistent with our position. We are still taking the position that we are not here to lobby against the bill, but rather to get a well-defined status for the C O and are cordially received.

ANNOUNCEMENT

In spite of the war in China, new workers are ready to go out. The Lord willing Brother Lester Wuethrich and his wife, Agnes (Harder) Wuethrich, are to be ordained as missionaries to China, at the Emmaus Church, near Whitewater, Kan., on Sunday afternoon, August 18, at 2:30 o'clock. He is from the Swiss church and she from the Emmaus church.

Ordination Program

Introduction	Theodore Roth
Ordination Sermon	J. C. Kaufman
Ordination Sermonette and Ordination	P. P. Wedel

Short addresses by the new workers
Brief remarks by one of the visiting pastors
There will be songs interspercerl with the above

—*P. H. Richert*

SIN

By J. H. Janzen, Waterloo, Ontario

"Sin!—What a horrible word!—invented to scare people into obedience to those who want to rule over them without being fit to rule, neither by the strength of their arm, or arms, nor by the strength of their spirit. If strong and free people approach a weakling to do away with him, and he knows that he has neither a legal, nor a moral right to reign, and no strength whatsoever to defend his position, he cries out, Sin!—Eternal punishment!—and the wave that rose against him must abate, leaving the impotent weakling as a ruler on his throne to continue his parasite life at the cost of the strength and happiness of the people that were foolish enough to shrink away from him in superstitious fear of the magic word, Sin!"

It was not a philosopher who uttered these passionate words, but a physician who had ordered me to stop working, to stop worrying, to stop!—to stop!—and to stop everything! To preserve my life he seemed determined to stop me even from living.

Yes, life is a very unhealthy affair. Finally every one dies of it.

I had replied that it was easier to order somebody to stop worrying then actually to stop it. "Well, what makes you worry?" he asked. Being brought up in the idealogy of the Bible and liking the language of the same, I replied in one word, "Sin." And that caused the outburst recorded in the first lines of this article.

My physician is not the only one to believe sin is just an invention contrived for some dubious purpose, only people disagree on who was the inventor.

The English originator of the German idea that the Nordic race is predestined to dominate the world, Houston Stewart Chamberlain, accuses the Jews of inventing that terrible thing "Sin", thereby casting a dark shadow on the otherwise gay human life.

Some think the devil has invented sin, and there might be something to it.—But many of the pious think our good Lord God himself once had to pass away a few idle hours on a hot summer afternoon, and had the angels arrange for him a comfortable seat at a table in the shade of a tree. There he sat down, took a sheet of paper, folded it lengthwise thereby dividing it into equal halfs, chewed his pencil for a while, and then wrote over the column at th right the word RIGHTEOUSNESS, in Capital letters. After a while he put over the left column the caption S I N, and as this word, with only three letters, looked so insignificant against the great, big word RIGHTIOUSNESS, he wrote the three letters far apart and underlined the word heavily.

After that he meditated a little and wrote in the column of Righteousness the first word, "Church", and opposite the same, in the column of SIN, the word "Theatre". Next came "Abstinence" and "Indulgence", then "Humility" and "Pride" and so forth until his hours of leisure were over, and since then exist the categories of Rightiousness and Sin, without any visible reason, deliberately arranged by God, and ordered by him to be either the one or the other.

And these pious people think they were standing that afternoon right behind the good Lord looking over his shoulder, and know exactly what is what, and can judge their fellow men by the writing in the two columns. But the Bible does not explain in such a clear and simple way. It relates that God created the world good, and good only. "And God saw *everything* that he had made, and, behold, it was very good."

Something evil, and someone evil, must have existed somewhere and somehow besides, and it, and he, sneaked in, in the appearance of a serpent, and made all good things evil. God had mentioned something to that effect to Adam and Eve when he brought them into the Garden of Eden. He then gave them an abundance of fruits to eat, and bade them to eat of all the fruits in the garden in order that they might grow unto perfection. But there was just one tree from which they should not eat, because that might prove harmful to their happiness, and even to their lives. This was the tree of knowledge of good and evil. God wanted the man and his wife to know about evil. Therefore he told them about the tree. But he wanted them to know it by faith rather than by experience, because the latter would prove fatal to them.

A good Professor, of course, has harmless and poisonous chemicals in his laboratory, and he informs his students very minutely about them. And the students had better believe him, lest they experience the effect of the poison on themselves and die.

The Bible does not tell us much about who invented and created sin. But it informs us that there is sin, and that it is very harmful to our happiness and life. My experience in my everyday life tells me the same. That is why I cannot stop worrying. There is nothing in this world that I can indulge in freely and without fear. All the good things that surround me can turn into evil before I even know it.

I go to the table knowing perfectly well that eating is no sin at all. But after the meal I sometimes feel a very distinct pain in my stomach, and that pain punishes me for a sin that I have committed while eating. I did not eat the things which were good for me, but took those which proved harmful. Or I ate too much of the good things on the table, and my eating turned out to be sin to me after all. And so all the good things that I live in, and by, turn into sin for me as soon as I *misuse* them.

The pious people, mentioned above, invented that sheet with the categories of Rightiousness and Sin for their own convenience. God never wrote such categories down.

Sin is not sin because God ordered it to be so and put the thing in question in the left column of his Order Sheet, but because it harms my happiness and my life. There is no list of things in existence in which we can walk securely and without care. Sin lurks in the best things on earth, ready to consume us as soon as we relax in our vigilance. Sin causes death. Therefore it is *Sin*.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 18, 1940

GOD'S CARE OF HIS PEOPLE

Psalm 23

Introduction

The Shepherd Psalm is probably the best known and the most frequently quoted of the Hebrew songs. It is rightly considered as the gem of all the Psalms. It is brief, of great depth, an unfathomable ocean of truth. Its beautiful imagery is natural to David, the former shepherd lad. He had been subjected to many dangers and the way he was delivered each time convinced him that Jehovah was watching over him. He did not needlessly incur danger. He took earnest steps to protect himself. The oriental shepherd is worthy of much study. He lives with and for his sheep who are more than merely his property.

God Meets Every Want vs 1-3

The foundation thought of the Psalm is in the first five words, "The Lord is my Shepherd." The figure stands for care, protection and provision on God's part: for trust, obedience and following on man's part. David is making a confession of the things he has experienced at God's hands. He has been to him as a shepherd is to his sheep. He has not been left in want for any good and needful thing, and he feels persuaded that he shall not be in the future. He thinks of God as his individual, personal shepherd. It is the shepherd's business to see that all the needs of his flock are go hungry. well supplied. God's character and abundant resources are a guarantee that all our needs will be met. Jehovah's sheep will never lack. No soul need

The Psalmist leads on from the general statement to specific wants supplied. The words of verse 2 are a picture of rest and physical satisfaction. Only a well-satisfied sheep would lie down in tender, green pastures. God's children will find green pastures and soul rest. Four wants are supplied in this verse: rest, food, drink, leading. The rest is two-fold: the passive rest of lying down; the active rest of walking beside the quiet waters. This is a beautiful picture of God's loving care.

The Lord provides for the healing and reviving of our wearied and discouraged souls (v3). With spiritual food, drink and rest of soul—prayer and worship—He restores our soul. Life has its hills and valleys and amidst these He leads us in the right and safe paths.

God Banishes Every Fear v 4

Life has its perils, the experiences of deep darkness, where we can not see ahead at all. Here there need be no fear, for a trust in God banishes all fear. Danger may be near, but God with us is stronger than any possible enemy. When life is hardest and most difficult, then God is nearest to His trusting child. His Word is our protection and comfort.

God Satisfies Every Longing vs 5, 6

Here the figure changes and David portrays God as a bountiful host. A "table" (v5) suggests a bountiful provision as well as a friendly visit with the host. Enemies may be about, but they can not molest us while eating at the table of God, our host. God anoints our heads with the oil of gladness. The anointing with the Holy Spirit is a necessary preparation for the Lord's feast. God's blessings are given in great abundance, typified by an overflowing cup. The child of God receives liberally. David is convinced that God's goodness and mercy shall follow him in every step (v6) in life. We are well protected and secure. There is constant fellowship with God here and throughout eternity. God cares for those who put their trust in Him.

THE MENNONITE

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Where the Church Comes In

Right where the handclasp's a little stronger,
Right where the smile dwells a little longer,
That's where the church comes in.
There's where the sun is a little brighter,
Folks treat each other a litle whiter,
And the bonds of home are a wee bit tighter,
That's where the church comes in.

Over its steeple the skies seem bluer,
Friendship within it a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze blowing,
There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing—
That's where the church comes in.

When children's lives are in the making,
Or someone's heart with grief is aching,
That's where the church comes in.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And the strong to help the weak are trying,
That's where the church comes in.

A Spotted Christian

Did you ever stop to think that many Christians are only Christians in spots? Are you? By that I mean our Christianity affects only a part of our lives. Some are "Christian" on Sundays but could hardly be classified as such on week days, perhaps excusing themselves by saying "Business is business." Others, perhaps, fail to take into consideration that one day of the week, in particular, is the Lord's Day. Again others do not take Christ into consideration in the use of their leisure time.

There are some wha are glad to use their talents in earning a living or for their own amusement but are not at all willing to use them when asked to do so in the church or in other Christian work. Then there are many Christians who do not permit Christianity to affect the use of their money but "he is no fool who parts with what he cannot keep, to get what he cannot lose."

Is it any wonder that it is hard to distinguish a Christian from one who is not a Christian! To become "pure in heart" should be the earnest desire of every Christian. The Bible does *not* say—By their *spots* ye shall know them. It says, "By their *fruits* ye shall know them." Do not continue to be only a "spotted Christian."

Helen A. Penner

Eastern District Retreat

Once again our Eastern District Young People's Retreat is relegated to the Hall of Memory, there to remain with the twelve which have gone before. The theme of this Retreat was *The Unchanging Christ,* taken from Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever." This theme proved very timely, for the world today is a changing world, with stability apparently gone; yet we have the assurance of a Christ who is from eternity, forever the same.

The Senior Young People's Retreat was held on June 14 to 16. Rev. Ernest J. Bohn of Souderton was the Retreat chairman, ably assisted by Mr. Walter Temple as Camp Director.

The main course was, "The Prophets and Their Message," led by Prof. A. E. Kreider of Bethel College.

The elective courses were:
Mennonite History - Dr. E. S. Johnson
The Doctrine of Non-Resistance and its Application - Rev. J. J. Plennert
Training for Sunday School Work - Rev. Erland Waltner

Mrs. Erland Waltner was the Girls' Counsellor, Mr. William Shelly the song eader, and Mr. Ernest Leitzel the recreation director.

Saturday evening at camp was especially inspiring. After the Vesper Service, the young people of the Souderton Church presented a Biblical drama, *Simon, the Leper.* Immediately following this beautiful play, the Retreaters partook of the Lord's Supper, led by Rev. Bohn. It was a true mountain top experience.

The High School Young People's Retreat was held on the following week-end, June 21 to 23. They had the same leaders with the exception of the elective courses. Instead of these, they had a course on religious problems led by Andrew Shelly.

As stated in our Retreat program, "the aim of the Retreat is to help young people grow in the Spirit and knowledge of God; to provide Christian Fellowship; and to challenge them to follow Christ in every day living."

The Retreat leaders have given us the information and inspiration, we have enjoyed the fellowship, and to us has been given the challenge. By our renewed strength, may we who have enjoyed this Retreat, strive anew to live each day for Him, and to show to others that we are anchored on the Sure Foundation, the Unchanging Christ.

Grace Moyer,
Eastern District Y. P. Correspondent

SENIOR DEPARTMENT

Senior C. E. Topic for Aug. 25, 1940
MAIN TOPIC: Managing my Possessions
2 Cor. 9:6-15

I. Worship Service

1. Songs:
2. Reading of main topic, and prayer
3. Reading along line of main topic
4. Offering for missions, or peace work

II. Leader's Introduction:

The word "steward" has had an interesting history in our language. In old England, the word was used to designate a sty-ward, a keeper of pigs. But that was a high office; pigs were valuable assets. The word was gradually used to designate anyone who had responsibility over something valuable that really did not belong to him. In its highest usage, it refers now to man's place as custodian and trustee for all thatGod has given him to use.

III. Suggested Topics for Short Talks

He pledged a tithe. Gen. 28:20-22.
According to His benefits. Ps. 116:12-14.
She gave God all. Mark 12:41-44.
A promised blessing. Mal. 3:10.
To each his dues. Luke 20:21-25.
"As good stewards." 1 Pet. 4:8-11.

IV. For Discussion

1. Should a Christian tithe?
2. If not, what part of his income should he give?
3. What blessings come through giving?

V. Facts for Study

Often the people who have been tithing have claimed that they have received material blessing because of it. Is that what is meant by the prophet, Malachi 3:10-12.

It is said that if all our church members would tithe there would be money enough to carry on our home and foreign mission work, our educational and publication work, our local church work, and in average times also our relief work.

Paul recommended systematic giving. Does Jesus recommend tithing when he says: Ye tithe mint etc,—

What does Jesus say about the use and the abuse of money?

VI. Illustration

Generous Giving.—The floor of the meeting place where the church worshipped was of earth and got very damp and sodden in winter, so that the members were unable to kneel in prayer. One Sunday Mr. Wang and his wife appeared after the service had begun—a most unusual thing. They looked very hot and tired, and we wondered for a moment what were the bulky burdens which they carried on their backs. They came forward to the center of the little group of ten or twelve worshippers, and then each of them laid at my feet five nicely plaited straw hassocks, saying, "This is my present to the church." Knowing their deep poverty I thanked them warmly, and added, "You shall be paid for these." "Oh, no! Oh, don't," they replied; "we can do so little for the Lord's work, do let us do the little that we can." "Where did you get them?" was the question upon everybody's lips, for straw was very scarce at that time, and I had failed to get any one to make them for me. The reply gave further proof of their living zeal. Mr. Wang said, "Well, in the daytime, when we were at work in the fields, we looked for a little scattered straw, and then, after our day's work was done, we went and gathered it up." "But," said I, "working as hard as you do, how could you possibly find time to do this extra work?" "Oh," he answered, "we just stayed up a few nights and plaited them." My heart was very full that day, as I saw these evidences of real devotion to God on the part of these poor peasants, who but a little while before had been in the darkest of heathenism. I could only think of them in their poverty as being "rich toward God," and rich indeed they are in another way also—they are being used in bringing the Gospel to their neighbors and friends.—From a Letter from a Chinese Missionary.

VII. Food for Thought

"God loveth a cheerful Giver"

INTERMEDIATE DEPARTMENT

Bible Travelers
Aug. 25, 1940

For Daily Reading:

Aug. 19. Abraham. Gen. 11:31; 12:10.
Aug. 20. Jacob. Gen. 28:5; 31:17, 18; 33:18; 46:5-7.
Aug. 21. Nehemiah. Neh. 1:1, 2; 2:1-6; 13:6, 7.
Aug. 22. The Wise Men. Matt. 2:1-12.
Aug. 23. Aquila and Priscilla. Acts 18:1,2,18,19; Rom. 16:3.
Aug. '4. Paul. Acts 22:3, 5; Gal. 1:17; Acts 13:1-4.
Aug. 25. Topic. Heb. 12:1, 2, 12, 13.

Song "My Faith Looks Up to Thee."
Scripture Reading Heb. 12:1, 2, 12, 13.
Prayer by Leader

Talk Abraham. Gen. 11:31-12:10.

"God said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great.' So although he was prosperous and had everything one could desire, he did not hesitate to leave it all to answer the call of God. What faith it must have taken to begin that perilous journey—to follow blindly where God was leading to a strange country! But Abraham never once doubted the wisdom of God, and whereever he pitched his tent he made an altar to the worship of God."

Song "Yield Not To Temptation."

Talk Jacob. Gen. 28:5; 31:17, 18; 33:18; 46:5-7.
Song "I Would Be True."

Talk Paul. Acts 22:3; 5: Gal. 1:17; Acts 13:1-4.
Song "Stand Up, Stand Up for Jesus."

Talk "The Ways of Travel in Bible Times."
Map talk by Leader showing the journeys of some Bible Travelers.
Song "Fairest Lord Jesus."

Talk Conditions of Travel in Bible Times
Song "Faith of Our Fathers."
Offering
Prayer by Superintendent

JUNIOR DEPARTMENT

August 25, 1940

The Tabernacle and The Temple

"The Spirit of God dwelleth in you" 1 Cor. 3:16

I. Worship Period

1. Prelude Music of "O Holy Spirit Enter In" M. H. B. 176.
2. Call to worship Psalm 122:1 "I was glad when they said unto me Let us go into the house of the Lord."
3. Scripture reading by a Junior boy, Psalm 1.
4. Sing in unison, all standing, "My Jesus I Love Thee."
5. Leader's opening prayer
6. Three Juniors each repeat from memory 1 Cor. 3:16; 1 Cor. 6:19; 2 Cor. 6:16.
7. An older person may read the words of the hymn, "O Holy Spirit Enter In," and explain it. Pianist may play the melody of the song very softly during this reading.
8. Sing the first verse of the above song.

II. Study Period

Aim, To help our Juniors to realize that we are Christ's, bought with a price, and that even through our bodies we should glorify Him.

1. Introduction

We have seen how so many, many centuries ago God's people built a house in which they could worship Him. At first it was the Tabernacle and later the Temple. Today we call our churches God's houses, but we find several verses in the Bible which say that our bodies are God's temple. We orselves. How can this be?

2. A three minute talk by a Junior boy "We can be God's temple only if we belong to God."
3. Solo "I Am Thine, O Lord."
4. A three minute talk by a Junior girl. "We are bought with a price."
5. One minute talks

1st voice—The temple was holy. We should keep our bodies pure. Matt. 5:8.

2nd voice—The temple was beautiful. We should keep our bodies and minds beautiful.

3rd voice—The temple was used. We should serve Him with our bodies.

4th voice—The temple was dedicated (consecrated). We too should dedicate our life to God.

5th voice—God was glorified in the temple. We too should glorify God with our bodies.

6. Leader's heart talk, "I will dwell in them."
7. Sing prayerfully: "Take My Life and Let It Be"

III. Mission Minutes

1. Read a missionary letter
2. Silent prayer, asking God to help us give more generously for the cause of missions.
3. Mission collection

IV. Closing Moments

1. A girls chorus may sing the song of the month. M. H. B. No. 291.
2. The boys may repeat in unison the verse of the month Ps. 27:4.
3. A Junior boy prays the prayer of the month
4. Doxology

Junior Leaders: Remember our Round-Table. Come expecting to contribute to the discussion; come expecting to get help from the discussion. August 11. C. E. Convention, Bethel College, Room 202.

SERMON SKETCH

by Dillman B. Hess, Winton, Calif.

THE ABUNDANT LIFE, John 10-10

Introduction:

Aspects of Purpose of Christ's Coming
Light and immortality; Pay the Ransom
Redeem Sinners; Seek and save lost.
Reveal Father; Become lamb of God.
Text: To bring abundant life.

I. Men had both physical and Spiritual life before Christ came.

a. Man's life full of guilt and condemnation
b. Headed for spiritual and physical death
c. Alienated life, alien to God
d. Law could not redeem that life.

BUT THE ABUNDANT LIFE IS A LIFE

a. Of Justification through Christ. Rom. 5-18, Rom. 8-2.
b. Of regeneration John 3-6.
c. Of adoption Gal. 4-5.
d. Of everlasting Glory 1 John 5-11, John 10-28, Rom. 4-23.

II. Search for Abundant life is universal quest of the Soul

Many do not know
  For what the soul is crying out.
  Neither where to find it.
Natural desires of man Self preservation, long life

Satisfaction of temporal desires
  Wealth, fame, ownership, success, recognition
Satisfaction of esthetic desires
  Luxury, comfort, contentment, happiness

BUT ALL THESE THINGS ARE NOT THE ABUNDANT LIFE.
  Text: Jesus came to reveal it.

III. Abundant life consists in LIVING NOT IN HAVING
  Not found in abundance of possessions
  Jesus had it yet had less than any man
    Less than the birds, less than the foxes.
  Wealth cannot satisfy hungering soul
    Rich young ruler
  Success in business no guarantee of abundant life
    Matthew, Zachaeus.

Christ came to reveal it. John 17-3
  To offer it. Therefore His invitations
  To procure it. Necessary to lay down life to do so

Abundant life not expressed in length of years
  Methuselah 961, Jesus 33.

Christ came also to Bestow it.
  We are justified by His merits
  We are regenerated by His spirit
  We are adopted by His grace
  We will be glorified by and with Him.

For this purpose lifted up from the earth
  Expressed through: Fellowship with God, Service to mankind.

Conclusions:

1. Abundant life available to every human being
2. Number partaking of it does not diminish source
3. No restrictions or limitations to amount used (Bargain sales, "Only one to a customer.)

Applications:

1. Christ brought abundant life close to us.
   To obtain it we need to come close to Christ.
2. This life must be maintained, perpetuated.
   Therefore "Abide in me."
3. Reject the Gospel and you exclude yourself from this abundant life.
   You alone to blame if lacking

Admonition
  Flee from wrath to come.
  Resist the evil one and he will flee.
  Accept the Son. Believe on Him.
Brother, Sister, Believest thou this? AMEN.

—Eden Mennonite Church Monndridge, Kan.—A very practical way to make a pastor and his family feel more at home and to tie them more closely to the people whom they serve is to procure a home for them right in their midst. This is what the Eden Church has wisely done. They have purchased a piece of property that will make Rev. and Mrs. Walter Gering with family a nice home.

CORRESPONDENCE

GRACE MENNONITE CHURCH, ENID, OKLA.

"Bless the Lord, O my soul, and all is within me, bless His holy name." Rev. P. J. Wiens very fittingly used this passage as the text for his message Sunday evening, July 28th, at the *Homecoming Services* here. This occasion also marked the close of the fifth year of service rendered this group by Rev. and Mrs. Harder. Rev. and Mrs. Wiens alos spoke during the morning worship.

Elmer Unruh, a fine young man of Enid gave a talk on "Challenging Youth to Christian Service". Miss Mieka Wiens also spoke in a very interesting way and Frieda rendered a violin solo. Our Choir of about 25 voices and the Ladie's Chorus sang appropriate numbers at both services.

On July 14 a very interesting program was rendered in the church by the pupils and teachers and the annual S. S. picnic was enjoyed in a nearby grove.

Such occasions as those mentioned tend to create a feeling of brotherliness and help to develop group and church consciousness. Though our membership shows no spectacular increase, it is steadily growing. Interest in the various activities of the conference is keenly manifested by liberal offerings and favorable attitude.

The Mennonite Churches of Meno, Goltry, and Enid are cooperating in a joint meeting at the New Hopedale Church at Meno on August 4th, with Dr. H. A. Fast, general peace secretary, as the guest speaker.

—Correspondent for the Church

CHURCH VISITATION PROGRAM

FOR MISSIONARY J. THIESSEN

Aug. 13 and 14	Meade
Aug. 15 Evening	Lehigh
Aug. 16 Evening	Friedenstal
Aug. 17 A. M.	Swiss
Aug. 18 P. M.	Emmaus
Aug. 18 Evening	Gnadenberg
Aug. 19 Evening	Elbing
Aug. 20 Evening	Brudertal
Aug. 21 Evening	Garden
Aug. 22 Evening	Hillsboro
Aug. 23 Evening	Bethel College
Aug. 24 Evening	to be arranged
Aug. 25 A. M.	Arlington
Aug. 25, 26, and 27 Evening	to be arranged

In the evenings Bro. Thiessen is willing to show pictures if desired. Should any dates not be suitable, please inform the undersigned.

P. H. Richert, Secr.

IN MEMORIAM

A. J. SCHMIDT, SON OF JACOB A. and ANNA (UNRUH) SCHMIDT, was born June 6, 1886, at Goessel, Kansas, and was called to his heavenly home July 22, 1940.

When he was 19 years old his mother died and he shifted for himself. He learned the carpenter's trade. Next he took up farm work and practiced carpentery as a side line.—On June 11, 1905, he was baptized by Rev. Peter Balzer and joined the Alexanderwohl church. When the Tabor church was organized he became its member and continued to be until his death. It has been his joy and privilege to help build the church and remodel it later.

On April 24, 1913, he was united in holy matrimony with Sara K. Schmidt. Not long after they moved to his farm three miles north of Walton, where he has lived 22 years.—With his wife he celebrated their 25th wedding anniversary two years ago. He became sick with blood poisoning July 11, was taken to the Bethel Hospital July 14, had an attack of pleurisy on July 16, and died of pneumonia on July 22.

We know he was prepared to meet his Lord because he held close communion with Him. The day he was taken to the hospital he was heard praying, "When I stand on Jordan's banks, O God, forsake me not." Saturday night before his death he remarked, "Let's pray all night."

He has been a kind and loving father. We will miss his footsteps, his smile, his kind words, his advice, his love.

He read his Bible often and the verse, "Seek ye first the kingdom of God and its righteousness," has been his guide on the way. This verse was quoted at his baptism, his marriage, his silver wedding and when he was ordained as deacon. While serving as deacon it was his desire to serve faithfully.

He has left to mourn his death, his wife, his children, Mr. and Mrs. Simon Schmidt; Mr. and Mrs. Edward Goossen; Arthur, Eldo and Evelyn; 3 brothers, 1 sister, 5 brothers-in-law, 10 sisters-in-law, and a host of friends. Funeral services were held Thursday afternoon, July 25, at the Tabor Mennonite church. Rev. J. J. Vogt spoke first in English on Matt. 17, 8, emphasizing "Jesus only"; Rev. P. H. Richert, in German, Matt. 25:21; Rev. C. Frey, 2 Sam. 1:26. A quartet sang fitting numbers, and an octet, members of his Sunday School class, sang "Wenn ich am Ufer des Jordan's steh." Rev. C. C. Wedel prayed at the grave.

JOHN SANER was born April 15, 1863, at Herodisht, South Russia. In 1874 he came with his father and other members of his family to America, settling in Logan county, Ohio. In 1879 the family joined a party of immigrants moving to Marion, S. D. Later he moved to a farm near Pretty Prarie, Kansas, where he became one of the charter group that organized the Pretty Prairie Mennonite Church, and his father was the first to be burried in the cemetery there.

In 1884 Mr. was married to Lizzie Graber who passed away in 1888, their only child, a son, having died in infancy. On December 5, 1889, he was again married to Lena Flickinger who became the mother of ten children. Ten years later the family moved to Kingman county, settling on a farm near Murdock. There Mrs. Saner died in 1929. After his retirement last year, Mr. Saner made his home with his children, and since last April with his son in Kingman.

Surviving him are three daughters, Mrs. Barbara Base of Cleveland, Mrs. Katie Stucky of Kingman, and Ella, a student at Moody Bible Institute in Chicago; seven sons, Jake, Jonas and John, all of Kingman, Ben of Monroe, Wash., Julius and Christ of Marion, S. D., and Ernest of Cassody, Kansas. He also leaves 27 grandchildren and a great many other relatives. All of the children were present at the funeral services which were conducted at the Bethany Mennonite Church, of which Mr. Saner was a member, the Reverends John R. Duerkson, P. P. Tschetter and E. J. Neuenschwander officiating.

ADVERTISING EVANGELISM

DO YOU WISH TO BE SAVED?
IF SO, WRITE TO
"GOOD NEWS HALL"
TOKYO

A simple "advertisement" like this, run for a period of months or weeks in a newspaper in Tokyo, has brought to the leaders of the Japan Methodist Church hundreds of inquiries, and has actually resulted in numbers of people entering the Christian fold. Here is evangelism by advertisement.

The first query from a newspaper reader brings to him from "Good News Hall" a simple Christian magazine and pamphlet, and a card on which he may become a member (and entitled to receive more Christian literature) for the slight fee of one yen (thirty-five cents). If he accepts the offer, he is sent a Christian volume from the pen of Toyohiko Kagawa and a year's subscription to *The Kingdom of God Weekly,* also edited by Kagawa. He receives also an occasional Methodist publication and a personal letter from a Methodist pastor asking him to write frankly concerning his own personal problem.

The pastor answers the letter that tells of this problem—usually it is quite personal, and needs a reply using all the knowledge of a trained psychiatrist, and sometimes that of a physician.

The Christian answer to the reader's problem is pointed out, and he is also urged to go to the nearest Christian pastor, to attend Christian services; and sometimes a minister is asked to call upon him. As a result of these meetings and correspondence, many men and women—young and old—have through the months been led to accept Christ.

Many of the inquiries come from shut-ins and others who are ill, and the advice of physicians and hospitals is sought. Some are young people who are out of sympathy with their families, and reconciliation is wanted. Some are spiritually needy, and some are economically needy. There is no set reply; each must be answered and dealt with according to personal needs.

In Tokyo, Dr. Charles W. Iglehart has been pioneering in this field of service, and has been advertising in this manner in Kagawa's rural paper. And people have, as a result, been definitely related to churches in practically every province of the empire.

In Fukuoka, the western end of Japan, Dr. Robert S. Spencer has been gathering inquiries from people in some six provinces through advertisements in the papers there. The Rev. Floyd Shacklock, principal of Hirosaki Boys' School, in north Japan, has a theological graduate giving most of his time to answering inquiries and giving counsel as a result of similar space taken in the rural newspapers of that region.

The fact that almost everyone in Japan can read, and that millions read the daily press, has made it possible to proclaim Christian truths by way of the newspaper. —*Christian Advocate, June 13, 1940*

« « JOTTINGS » »

—*Report of the Eastern District Conference*—Through the kindness of Rev. Howard G. Nyce, Secretary of the conference, we are the recipient of a splendidly gotten-up copy of the Report of the 142nd Session of the Eastern District Conference. It is a 52 page, 5½x8½ inch brochure, with cardboard covers, fine white paper, good clean print—altogether a fine, commendable piece of work. It starts out with the list of ministers and conference committees. Then follow the minutes of the session, the various reports, the constitution and regulations for the Mennolan Retreat project, resoultions, choice among three invitations for the next meeting place—Deep Run, Allentown, Lansdale, Lansdale being selected—, report of the Young Peoples' Program.

—*Rev. John Thiessen Family Visiting on the Bethel Campus*—While the Rev. Sam Goering family have been on a visit to South Dakota and a trip East to New York, the Thiessens are taking care of their home. Rev. Thiessen has received a call to serve the South Church, near Freeman, S. D., the church which Rev. P. R. Schroeder served several years, for six months, but he has made no decision as yet.

—MARRIED, June 1, at Presbyterian Church of Sanger, Calif., *Gerhard Penner of Beatrice Nebr., with Anna Lichti of Sanger, Calif.*, by Rev. M. M. Horsch, Upland, California.

—*Echo from the Eastern District Song Festival*—Two hundred voices, five soloists, and four pianists participated in the program, with Prof. Russel A. Lantz of Bluffton as conductor. The festival was opened with invocation by Rev. Freeman Swartz. Then followed the chorus with four hymns from the Mennonite Hymn Book; "Venetian Song," by Mildred Seitz Clemens; "Rock of Ages", by Gerald H. Kriebel; "Come Holy Spirit", "Bless the Lord, O My Soul", and "The Everlasting Strength" by the Chorus. Solo, "He Shall Feed His Flock", (Messiah), by Helen Baumgartner Kriebel; Solo, "Consider and Hear Me," by Mary Reese Deischer; four numbers by Chorus with Ruth Hunter, Georgia Hazelton, Helen Kriebel and Mary Deischer as soloists. After the offering Master Richard Schantz sang, "Alleleluja" and the Chorus Handel's "Messiah." The program closed with the Benediction by Rev. George Barth and Evland Waltner, and the Choral Benediction.

—*The Charles J. Kauffman family* who recently moved from Freeman, S. D. to Kansas are now located on the Bethel campus, where Mr. Kaufman has taken charge of the College museum. Alumni Hall, which served the school as a gymnaseum for many years, has been completely remodelled, with the addition of a wide balcony. In this large hall there have now been gathered truckloads of valuable natural history material brought from South Dakota, and several loads of antiquities that had been stored in the attic of Science Hall. In spite of the sweltering weather Mr. Kaufman and assistants are now busy assorting, classifying and arranging the material. The exhibit will be one of the largest and most valuable in this part of the country.

—*The Eastern Conference Peace Committee* suggests one way of doing something positive during these troubled times will be to take refugee children into our homes and care for them. Those interested can secure information from Rev. Erland Waltner, 818 W. Lehigh Ave. Philadelphia. Pa.

—*Bulletin, Allentown Menn. Church*

CHANGE OF ADDRESSES

—*Dr. H. A. Fast, Field Secretary,* with family, who have been residing on the Bethel College Campus the last few years have recently moved to

809 SIXTH STREET, NEWTON, KANSAS,

and *Rev. Arthur Friesen* reports that their address now is:

CANTON, OKLAHOMA

—*Retreat! .Retreat! Where? To the Mountains. When? August 12-19.* Why? to get better acquainted with other like minded young people. To learn more of God's Word. To enlarge our vision of the world in which we live. To draw very close to God and learn to know Christ better.—*Bulletin, Reedley Menn. Ch.*

—*Brother Luke Horsch* is visiting churches in the West in the interest of Peace and also of Bethel College. He represents the Pacific Conference on the Bethel Board of Directors.

—*First Church,, Philadelphia, Pa.,* Reports a Bible School enrollment of 87, with three teachers in the Kindergarten, two in the primary dept., three in the Junior department, one for music and one for shop work. Different organizations and friends contributed nearly $100 for the support of the school.

Bulletin, Menn. Church, Lind, Wash.

—*Mennonite Church, Delft, Minn.* Sunday, July 28, marked another milestone in the history of the Delft Bergfelder Church, namely, an organization festival. Rev. John Bartel, our new pastor, made opening remarks and led the program. Rev. I. J. Dick of The First Mennonite Church, Mt. Lake, gave an English message, and Rev. H. H. Quiring of the Mt. Lake Bergfelder Church gave the German message, stressing especially the importance of remaining true to God and standing fast in our faith like our forefathers. He then spoke the consecration prayer for the seventy members that were taken into the church. The men's choir and mixed choir furnished musical numbers. At another meeting previous to this a constitution was adopted for the new organized church. We are thankful to God that we are living in a time when souls are willing to unite with the Body of Christ. —*Mrs. Abram P. Baerg, Corr.*

—*More Good News from Menn. Settlement in So. Dak.*— "We have a bumper small grain crop this year. . . . The average yield per acre of wheat is about 18 bushel, oats 45, and rye 22. There ought to be no trouble about the price, because Pres. Roosevelt promised cost of production price and that was all the farmers asked." —*Exchange*

—*Something New, a Bible School Rally*—The good people of Butterfield, Minn., are planning to have a Bible School Rally, in which all such schools in the vicinity will participate. The exercises will be held in the First Mennnonite Church in the forenoon and the high school auditorium in the afternoon.

—*Mountain Lake Territory* or rather Cottonwood, county, Minn., is threatened with a rather late grass hopper plague. The jumpers are particularly investing the alfalfa fields and are doing a good deal of damage.

—*The Central Conference Mennonites* will hold their conference session at Millersburg, Ind. Rev. Paul Whitmer of Pandora, O., will give the devotional address at the beginning of each session. Rev. Orie Miller and Prof. Russell A. Lantz will be the speakers at a Peace program. Dr. J. E. Hartzler will also be heard in several addresses.

—*Dr. Abraham Warkentin,* like last year, is again going to the Pacific coast to serve as one of the instructors of the California Retreat, and on Aug. 11, he will occupy the pulpit in the First Church at Reedley.

—*Rev. G. A. Lincheid* writes from Canton, Okla.: Wednesday afternoon (last of July) Rev. and Mrs. Arthur Friesen arrived to take up the work among the Indians at the old Cantonment station. The Indians are happy to greet the new workers . . . Let us remember them in our prayers, for the work here will be trying for them until they become initiated and adjusted.

A SCRAPPED FUEHRER

Napoleon for one short hour
A Fuehrer was of awesome power;
And with his ego overgrown
He seemed predestined to a throne.
But his demoniac lust for rule
And trust in war made him a fool,
And marked him as subhuman scrap,
An ugly blot upon the map.
The man who cared for naught but self
And for the glory that was France
Still has a place on the library shelf
But not in the hearts and plans of men!

Henry Stauffer, Berkeley, Calif.

Receipts for Home Missions Treasury of the W. D. Conference during the month of July, 1940

Montezuma Ch., Leland Johnson, $1.25; H. M. B. Gen'l Conf., J. J. Plennert, $25.00; S. S., New Hopedale Ch., R. M. Koehn, $12.30; Lorraine Ave. Menn. Ch., Gus Pankratz, $30.00; Johannestal Ch., H. J. Enns, $10.75; First Menn. Ch., Hillsboro, Kans., P. A. Pankratz, $42.13; Hanston, Kans., Menn. Ch., E. D. Miller, $8.30; Lehigh Menn. Ch., R. Weinbrenner, $4.24; Hebron Menn. Ch., C. L. Wall, $21.72; Menn. Sewing Soc., Buhler, Kans., Mrs. J. R. Wedel, $38.00; Mennoville Ch., Mrs. O. C. Wehmuller, $10.15; First Menn. Ch., Pretty Prairie, Kans., Jacob B. Graber, $61.04; Vona, Colo. Ch., D. J. Tanner, $4.50; S. S. of First Menn. Ch., Beatrice, Nebr., Henry W. Penner, $50.00; Emmaus Menn. Ch., Walter A. Claassen, $71.25; Kidron Menn. Ch., Taloga, Okla., F. W. Koehn, $3.00.
Total $393.63

The above sums are gratefully acknowledged. We had to close our monthly account $43.39 short.

Respectfully submitted, G. A. Lincheid, Treas.

Report of Emergency Relief Board Treasurer for March, April and May 1940

General Fund:

Inman Menn. Ch., Inman, Kans., $7.67; Friend, Newton, Kans., $50.00; First Menn. Ch., Pretty Prairie, by J. B. Graber, $45.05; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Classen, $49.35; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $10.46; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $12.39; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $11.46; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $51.00; Helena Schmidt Est., Hillsboro, Kans., by Robert Weinbrenner, $50.00; Eden Menn. Ch., Moundridge, Kans., by Jacob A. Wedel, $250.34; Friedensfeld, Turpin, Okla., by H. B. Regier, $10.00; Bethel S. S., Inman, Kans., by P. E. Kroeker, $42.74; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $13.38; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $20.11; Mrs. Joe J. Wedel, Moundridge, Kans., $200.00; West Swamp Menn. Ch., Quakertown, Pa., by M. Meyers, $17.00.

Refund .. $1.60

Gruenfield Menn. Ch., Carnegie, Okla., by Dan Schmidt, $9.95; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $9.45; Halstead S. S. Class, Halstead, Kans., by J. H. Mueller, $27.45; Lehigh Menn. Ch., Lehigh, Kans., by R. Weinbrenner, $4.16; First Menn. Ch., Mt. Lake, Minn., by H. T. Nickel, $39.28; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $16.15; Hillegonda von der Smissen, Newton, Kans., $3.00; Johannesthal Menn. Ch., Hillsboro, Kans., by H. J. Enns, $13.16; P. C. Goering, Moundridge, Kans., $10.00; First Menn. Ch., Nappanee, Ind., by D. Metzler, $23.08; Emmaus Menn. Ch., Whitewater, Kans., by Walter C. Claassen, $42.00; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $11.50; Mr. and Mrs. Jacob Goertz, Canton, Kans., $20.00; Miss Marie Goertz, Canton, Kans., $10.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $11.38; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $40.00; Two Friends, Upland, Calif., $5.00.

China Relief:

Jacob J. Enns, Canton, Kans., $10.00; Alexanderwohl Menn. Ch., Goessel, Kans., by H. J. Reimer, $150.76; Alexanderwohl Menn. Ch., Goessel, Kans., by H. J. Reimer, $8.00; Hillegonda von der Smissen, Newton, Kans., $1.00; Salem Zion Menn. Ch., Freeman, S. Dak., by Albert Swartz, $31.58; S. S. Class, St. John's Ch., Pandora, Ohio, $5.00.

Canadian Debt:

New Hopedale Menn. Ch., Meno, Okla., by Alpha Unruh, $24.80; First Menn. Ch., Beatrice, Nebr., by H. Reimer, $77.91; Sicher Menn. Ch., Cordell, Okla., by H. Ratzlaff, $2.95; Hebron Menn. Ch., Buhler, Kans., by C. L. Wall, $13.73; Geary Menn. Ch., Geary, Okla., by W. H. Coil, $6.35; Hillegonda von der Smissen, Newton, Kans., $1.00; First Menn. Ch., Mt. Lake, Minn., by I. J. Dyck, $80.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $51.00; Hillsboro Menn. Ch., Hillsboro, Kans., by P. E. Pankratz, $20.00; Garden Twp. Menn. Ch., Hesston, Kans., by P. E. Vogt, $17.25; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer, $22.86; Bethel Menn. Ch., Mt. Lake, Minn by J B. Fast, $102.91; Bergthal Menn. Ch., Corn, Okla., by C. E. Nickel, $9.00.

War Relief:

Bethel College S. S., N. Newton, Kans., by Helen Penner, $20.16; Friend, Paso Robles, Calif., $1.00; P. J. Waltner, Pretty Prairie, Kans., $10.00; M. Woelke, Arlington, Calif., $1.00; P. C. Andres, Moundridge, Kans. $2.50; Rev. P. J. Friesen, Butterfield, Minn., $2.00; E. D. Conference Peace Comm. by Henry S. Detwiler, Souderton, Pa., $139.31; E. D. Conference Peace Comm. by Henry S. Detwiler, Souderton, Pa., $17.03; Rev. Allen M. Fretz, Perkasie, Pa., $10.00; Henry Bestvater, Newton, Kans., $5.00; W. P. Rempel, Pasadena, Calif., $10.00; E. D. Conference Peace Comm by Henry S. Detwiler, Souderton, Pa., $10.00; Peter P. Dirks, Ruff, Wash., $5.00.

Russian Relief Fund:

Women's Mission Society, La Salle, Canada, $10.00; Abr. J. Dahl, La Salle, Manitoba, Canada, $10.00; J. H. Enns, N. Kildonan, Manitoba, Canada, $11.57.

South America:

Hillegonda von der Smissen, Newton, Kans., $1.00.

U. S. A. Fund:

First Menn. Ch., Reedley, Calif., by R. H. Roth, $27.60; Women's Missionary Soc., by Frieda Regier Entz, Newton, Kans., $5.00; Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

Totals:

General Fund, $1,110.66; Canadian Debt, $429.96; War Relief Fund, $243.36; China Relief, $206.34; Russian Relief Fund, $31.57; U. S. A. Fund, $35.60; South America, $1.00.

Grand Total $2,050.49
Total remittance $1,739.60

Respectfully submitted
Peter H. Unruh, Treas.

SAYS CONGRESSMAN DIES

Congressman Martin Dies says: "There can be no democracy, and no freedom in this country without the Christian religion. If democracy fails in our land it will be because the people turned their back on God. The only thing that will save democracy in the United States is an old-fashioned revival.—There is much that government can't do. It can't take the place of God-fearing Christians."

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, AUGUST 13, 1940 NUMBER 32

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

About the New Hymn Book

The following article is the "Editors' Comments" as they appear in the introduction to the book.

EDITORS' COMMENTS

In compiling this collection of hymns for use in our churches, the editors and those associated with them, were guided by the conviction that *congregational singing* is of first importance in our church worship. We believed it should be encouraged by providing a large variety of singable tunes set to words that express the religious life and thought of our people. To this end we searched scores of hymn books used by other denominations, as well as those, both English and German, that have had wide use in our own denomination. Probably no one church will use all the hymns included in the book. We trust, however, that every church, whether large or small, will find a sufficient number of hymns to suit their particular needs and preferences. An examination of the Table of Contents and the Topical Index will reveal, at a glance, the general plan of the book and the range of subjects covered.

A special feature of this book is the placing in separate sections distinct types of hymns, such as the Chorales, the Gospel Songs, and the Metrical Psalms. Unless our judgment errs, this plan will make them easier to find and more usable than if they were scattered throughout the book according to their subject matter.

The main section of the book, BOOK I, is made up entirely of standard hymns, selected from ancient and modern sources. Some of these appeared in the *Mennonite Hymn Book* and are here reprinted A considerable number, however, were never published before in any Mennonite hymnal. Some of the tunes are doubtless new to most of our congregations, and a few of them may seem difficult. But we believe that every tune selected is singable and worth the effort necessary to learn it. Leaders are advised not to introduce too many new hymns at once. After new hymns are introduced, they should be repeated till they are familiar.

Chorales

We call especial attention to the collection of Chorales, in Book IV. They have come down to us from the land of Luther and our forefathers and are a part of our religious heritage. Many of them were found in the *Gesangbuch mit Noten,* an excellent book which served a former generation well. In all of our hymnody there is nothing finer than these Chorales. They are noble, dignified and powerful. The melodies originally come from tunes which the masses were singing—many of them folk tunes—and are easy to sing. The harmonies are rich and satisfying and especially effective when sung by large groups. In some quarters the congregation is encouraged to sing the melody only. While the Chorales are admirably adapted for unison singing, the practice of singing them in four parts, as has been customary in our church for many years, should not be discontinued. There are no rules for singing the Chorales correctly. They should not be sung in a dragging manner, and certainly not too fast. The Chorales permit of no sentimental or "pretty" effects of shading.

Choirs will find the Chorales, as well as many other hymns in the book, invaluable for special numbers to be sung as anthems. In our opinion, our church music would undergo distinct improvement if much of the anthem literature, now in use, were discarded and these great Chorales and hymns substituted for choir use.

The Metrical Psalms

The Metrical Psalms found in Book V, we believe to be very practical. They can be used whenever a psalm is appropriate. The Psalm tunes are melodiuos, stately, tender; resembling, except for their brevity, the Chorale tunes. They had their origin among the French, Scotch and English people of Reformation days and were written for *congregational singing*. The paraphrases, though quaint in spots, are interesting and beautiful.

A word should be said regarding the *Hymns for Children,* Book II. This section is included here, because we believe that the children should early come to know that the hymn book is *their* book. The church cannot afford to neglect the chillren. Some of the numbers are for small children and alert teachers and leaders will examine the text carefully before making selections for any particular age group.

Children should be encouraged to sing with a light flute-like tone of voice and not permitted to shout. In most cases they will sing in a more lively tempo than adults. A further very necessary word is in order: .*Children should learn many of the standard hymns in the main body of the book.* It is a mistake to confine their singing to simple hymns written for them. There are very few hymn tunes that children will not easily learn by rote and enjoy singing if given an opportunity to do so. The meaning of the words will unfold as they grow in experience—which is true of adults as well.

The *Amens* have been added uniformly at the end of each hymn and Gospel song. This custom is of comparatively recent origin but widely, though not universally, observed by modern hymn book makers. The use of the Amen is of course optional. Among the Jews the Amen was used as a response by the people after the priests had said a prayer or doxology, and meant "so be it". All too frequently they are sung today in an indifferent manner, as if they meant little more than Finis—"This is the end".

The Gospel Songs

The Gospel Songs comprising Book III represent a type of church music which has been severly criticised by some and gallantly defended by others. In seeking the judgement of a large number of people—ministers, musicians, and laymen—we found conflicting opinions. Some think the words of the Gospel songs are too self-centered and individualistic in their thought; the tunes, with their snappy choruses too sentimental and undignified to have a place in our church. But many of our people believe that the best of these songs have a legitimate place and with this opinion the editors agree. The music is rhythmatical and easy to sing. On the whole the songs are well adapted for special types of services, particularly revival meetings and other informal meetings. We tried to select, out of the large number available, such as have been used through the years and become favorites with many people. We trust that no congregation will confine its singing to the Gospel Songs to the neglect of the standard hymns in Book I and the Chorales and Psalms in Books V and VI.

The Church Year

In recent times the Protestant churches of all communions have laid increasing emphasis upon the CHRISTIAN CHURCH YEAR, adapted to present day conditions. The Christian Year is divided into seven seasons based on the life of Jesus: Advent, Christmastide, Epiphany, Lent, Eastertide, Whitsuntide, and Kingdomtide (or Trinity season). It also emphasizes a certain number of fixed and movable festivals that are generally observed by the non-liturgical churches. The observance of the Church Year has the advantage of giving a well-balanced, Christ-centered program of worship and adding variety, color and interest to the church life. With this in view we have taken care to supply an adequate number of hymns, easily found in the indices, which are appropriate for all the seasons and special days of the CHRISTIAN YEAR.

Realizing the great responsibility involved in the task assigned us of providing the church with a new hymn book, we availed ourselves of all the help we could get. Suggestions were solicited from our ministers, missionaries, choir leaders and laymen. The many letters they wrote in response were gratefully acknowledged and carefully considered. We benefited by personal interviews with authorities in the special field of church music, especially Joseph W. Clokey, composer and formerly head of the Organ Department of Pomona College; Robert G. MeCutchan, formerly head of the Department of Music at DePauw University, and the general editor of the new Methodist Hymnal; E. Shippen Barnes, composer and organist, and experienced editor of hymn books; and Russell Lantz and Otto Holtkamp of the Music Department of Bluffton College whose criticisms of the manuscript and helpful suggestions were of great value. R. Lantz, together with C. E. Krehbiel of Newton, Kansas, and Mrs. Glen Fuller, formerly of Bethel College, also have our sincere gratitude for their help in the selection of hymns, as well as A. E. Kreider and J. N. Smucker of North Newton, Kansas, who assisted C. E. Krehbiel in the compilation of "Aids to Worship."

After many months of labor, during which we were encouraged and strengthened by the prayers of many of our people, and guided by the Holy Spirit, the long-awaited book, which has been appropriately named THE MENNONITE HYMNARY, has become a reality and is offered for service in all Mennonite churches and homes, as well as others who will use it. We pray that its use may be to the glory of God and the upbuilding of our beloved brotherhood.

The Editors

TO THE CHURCHES OF THE WESTERN DISTRICT

The Lord willing, the next meeting of the Western District Conference will be held Oct. 23-25, 1940. Is there any congregation or community that desires to invite the Conference to met in its midst? If so please let the Executive Committee know.

We urge that all members remember the work of the Conference before the throne of grace. Pray that we may have a blessed and profitable Conference.

The Executive Com.
T. A. von der Smissen, Sec.

Are We Moving Toward Fascism?

Is there any logical reason for going into hysteria in this country, because of the possibilities of a military attack from across the oceans? Is this the real reason for spending billions upon billions for preparedness or is there another more ominous reason? The activities of militarists, munition manufacturers, financiers and certain trends in our government seem to indicate that there is. The unfortunate economic conditions of the country; its unhealthy industrial system that keeps millions from full time work which they earnestly crave, to enable them to support their families; the farm problem, the labor problem with their attendant insecurity and discontent; doling out help to certain classes: Such conditions make the soil fertile for the growth of fascism. And they do not make for national unity which is so essential to a democracy. This does not discount the relief measures which the government has applied and which, generally speaking, made easier going. But any efforts, which fall short of alleviating conditions in total national economy, do not tend to unite the people. Will the war threat and the cry for defense be apt to do that? Can the growing discontent in the country be overcome, can democracy be saved and national unity be fostered by threats of attack from an external foe, by the vast preparedness crusade now on? Or may there be an ulterior motive back of all this stir? The draft law, making our manpower from 18 to 65 liable to military service, places at the disposal of the commander-in-chief of these United States, a nation thoroughly stirred up by military psychology, the largest war force that the world has ever known. Is not this exactly what has happened in Germany, where a man with unlimited power and a mighty war machine can do and has done just what pleases him? Isn't this bringing fascism right up to our doorsteps. Might not our country fall victim to a dictator, whether he be the nation's president or someone else? What seemed impossible in Europe, but is a fact now, is it not altogether possible in America? What is the vast army to be used for? For defense? Both of the major political parties have taken a stand against participation of our men in foreign wars. Where is our defense line? Might it not at some crucial moment come to be Europe, as has already been suggested on certain occasions? May God help prevent passage of the conscription bill and give us as leaders men of true wisdom and godly foresight, to so improve our unfortunate internal conditions as to bring unity to our ranks and thus save American democracy.—T.

"ONE GOD AND FATHER OF ALL," Eph. 4:6.—Our Savior bids us pray: "Our Father who art in heaven." *Our* Father, He bids us say, not *my* Father. Why "*our* Father"? Because all Christians should pray for one another and with one another.

When a man becomes a Christian, he is not left to stand alone in the world. He becomes one of God's people, a member of God's Church, the one holy Christian Church, the communion of saints. All Christians are His brethren, all are God's children, just as he is God's child. And he loves his brethren, all of them, and desires their well-being, even as he does his own. Now, how can he better express this desire than by praying for them to his and their common Father? And not only *for* them but *with* them.

When the children of an earthly father desire a certain thing of him in common, they bring their combined petitions before their father. And that very fact makes the father all the more willing to hear their request and grant it. So Christians and children of God, whose interests are really the same, can and should bring their combined petitions before their heavenly Father; they can and should pray with one another.

But they *are not all together*, you say; they are widely scattered, scattered over all the earth. How can they pray with one another? And they do not know one another, either. Scattered? widely scattered? Yes, they are—from our point of view. But in God's sight they are not a scattering but a mighty gathering, or church, the communion of saints. And God knows every one of them. So when they pray, each in his own place, most of them all unknown to one another, and say: "Our Father who art in heaven," etc.,—before God they are all praying together, for and with one another, and the combined prayers of many millions of worshipers rise up before God's throne, Rev. 14:2, as sweet music in God's ears and prevailing mightily upon God their Father to grant their earnest prayer. —*Selected*

ORDINATION PROGRAM—REVISED

for the ordination of Brother and Sister Wuethrich at the Emmaus Church, August 18, 1940

Introduction - - -	Theodore Roth
Ordination sermon - -	J. C. Kaufman
Ordination sermonette and ordination	P. P. Wedel
Short addresses by the new workers	
Mission sermon - - -	John Thiessen
Brief remarks by Missionary	Mary J. Regier
A closing word - - -	P. H. Richert
Offering	
Closing prayer and hymn	

There will be songs interspersed with the above.

Reminiscences and Meditations

by M. Horsch

It is now two months since we had the privilege of attending the Pacific District Conference in the Immanuel Church at Los Angeles. We had splendid opportunities to draw comparisons between the Conference as it was thirty-five years ago and as it is at present. These comparisons are not at all unfavorable to the present.

Speaking about the personnel, we could note that the leaders of the conference in the past, are almost all gone to their reward. They were God-fearing men and women, with love in their hearts for the Kingdom of the Lord and for our beloved church. With very little theological preparation, but a knowledge of the Word, they nobly and successfully carried on and laid a solid foundation. Upon this foundation, we were happy to note, the present laborers are building. They have taken up the work where the founders laid it down. Faithfully they are shouldering the responsibilities and under the Spirit's guidance, the work is prospering.

Yes, the foundation is unshaken. Christ and Him Crucified is the solid Rock upon whom the Conference is building. May it be our constant prayer that our beloved Mennonite Church will never leave nor forsake this only true foundation. Otherwise we leave no message to a world that lieth in wickedness, 1 John 5:19. Christ our Savior is the only hope for our beloved country, for the world. This we want to proclaim with clarion calls. It is not for us to withdraw from the world, but in the world exercise the true Christian's illuminating force and preserving power, Matthew 5:13-16. This cannot be done by compromises, or popular slogans, but by consistent Christian life and walk and testimony, 2 Cor. 6:14-15.

Another side of making this Conference a very blessed one to us, was the meeting of a goodly number of dear friends whom we had not seen for years. What a joy to meet them again! What will it be when we all may meet in the presence of our dear Lord, when there will be no more parting. No, after so many years we are not the same. Old Father Time leaves his indelible mark upon all of us. What matters it? Though our earthly house be dissolved, we have a building not made of hands, eternal in the heavens, 2 Cor. 5:1.

Next to this was the meeting and making of new friends, dear brethren and sisters in the Lord. They are of the younger generation and are faithfully carrying on His work. Sometimes we wonder just what the future may bring? The trend all about us is toward breaking down all moral and spiritual restraint. Self-expression, fashion-madness, pleasure-madness is the trend of today and, generally speaking, it creeps into the churches more and more. The consciousness of sin and the need of a Savior is being lost. Should this make us pessimistic? Never, in face of our Lord's declaration in Luke 21:28! No room for pessimissism in a Christian's heart. When we were youngsters we heard the old folks complain about the young people and wonder just what the work of the Lord and the Church would come to. They had reasons to complain and fear, no doubt. Nevertheless, our Great Head of the Church is still leading on by His Spirit and we find consecrated men and women doing His work. His Kingdom is extended practically around the globe. He has His own in every part of the world.

We must not close our eyes, however, to the multiplied dangers confronting especially our young people, the distractions and fearful temptations to which they are exposed. It is true, many are swept away by this current tide, but others remain faithful and true to the Lord and His Church. Yes, He still has His own and His true Church is marching on from generation to generation. As His bride He prepares her, especially by the tribulations of the latter days, toward His return to take her unto Himself to glory. Then the Church militant is transformed into the Church triumphant.

When things look very dark and fear begins to clutch our hearts, let us read Luke 12:32, or Matthew 16:18, or Romans 8:35-39, or Isaiah 11, that great description of our Lord's millennial reign. Yes, in spite of fearful war conditions today, He is going forth to conquer and the kingdoms of the world today unconsciously are preparing the way for Him. The death struggle of this old blood-soaked, war-ridden dispensation must be endured and surely this struggle has begun 2 Tim. 3:1-5. Also the birth throes of the blessed new dispensation must be expected, 2 Thess. 2:3. Then the kingdom of the world will be our Lord's.

Naturally, and rightly so, in our troublous times we emphasize our Christ-taught stand as a non-resistent people. Do we realize, that not going to war or not taking up arms to shoot and kill, is the natural, but one of the less important results of tru non-resistance? If our hearts are not moulded afte the Spirit of our Lord and Master, if we harbo prejudice or malice or jealousy, or hatred agains our fellowmen, we are not non-resistant and migh as well go to war. If we are intolerant towar our neighbor or dishonest in our business dealings we are not non-resistant and might as well take u arms. If in our conferences and churches we quarr and fight and have division we are not non-resistant and had better heed Paul's admonition in Galatians 5:15.

More than this, if we sit in judgment and speak with disdain about our European brethren who do not take the same standpoint as we do in regard to non-resistance, who feel conscience bound to serve their country in a manner which to our conception is incompatible with the Spirit of Christ, we are not non-resistant. The true spirit of peace does not dwell within us. They need our prayers and our Christian sympathy but not our uncharitable criticism.

Another matter! If we sit in judgment over one ruler or another and are filled with hate for one or the other, or one form of government or the other, we have not the true spirit of the Prince of Peace, Romans 12:19-20, Hebrews 10:30. Meditating about these so serious matters we realize our own short comings, yea guilt, in the sight of the Lord. We bow in repentance before Him and remember the words Psalmist in Psalm 103:10-14.

Speaking of the world rulers once more, God in heaven surely is using them today on both sides of the present struggle, for His own dispensational divine purposes. They all need our intercession and prayers. A true Christian cannot pray for the success or victory of one side or the other, but does most fervently pray, that God in heaven may rule and overrule the designs of rulers of nations, according to His own dispensational purposes. We have O so many reasons to be thankful to our God, that He has so led us to become citizens of our beloved America. We want to serve our country very loyally and sacrificially, in every capacity compatible with the Spirit of the Prince of Peace. Our loyalty must be positive not negative. Let us never forget that the most powerful deterrant to keep our country out of this fearful struggle in Europe, is the faithful, fervent and persistent intercession of true Christian citizens.

Once more then, what is our sacred mission here in America and for the world as people of peace? Remember, every triumph of the Gospel, every heart yielding to the Prince of Peace, every life consecrated to Christ our Lord, is a step toward His millennial reign. No, society cannot be saved, nor a warless world be ushered in without individuals being saved. Here we see our great mission and the mission of our peace organizations. Not in alliance with world powers, or with the arm of flesh, or with non-Christian organizations can the great object be accomplished, Zechariah 4:6. On the other hand, use our organizations for aggressive testimony in word and deed concerning our sincerest convictions about war and peace. *Then, think of the great opportunities now for relief work, for healing the terrible wounds of war. It takes true heroes to do this work.* Let us be peace makers and use every opportunity that presents itself. People are getting too war-conscious as a result of pernicious propaganda. May we strive to get them peace-conscious. Leave no one in doubt, not the least our government, that, as far as within us lies, we are determined to follow in the footsteps of the Prince of Peace. If He calls upon us to suffer for His name's sake, He graciously grants grace and strength sufficient in every case. We pray for our enemies and love them for Jesus sake, Matthew 5:9-12.

The word Pacifist, or Pacifism, is misapplied sometimes. There is such a thing as pugnacious pacifism. This is a caricature of the true. We must beware of it, for between it and the spirit of peace, is a worldwide difference. Many Communists, or Marxists claim to be pacifists.

We close with the words of our dear Master, which He addressed to His disciples while facing Calvary: "Peace I leave you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither be ye afraid," John 14:27. "Blessed are the peace-makers, for they shall be called the children of God." Matthew 5:9.

Greetings to you, brother Editor and all the readers.

—*The Writer*

VOLUNTEERS FOR JESUS

at Bethel College

"To know Him, and to make Him known," those are the words which the Student Volunteers of Bethel College selected for their guiding motto for the past school year of 1939-1940. This organization which at the beginning of the year numbered about eighty-five seeks to encourage students to enter full-time Christian service at home or abroad. It strives further to provide a Christian fellowship by means of Bible and mission study for others who may be looking to some other field of work, nonethe-less desiring to please Him. The basis for this fellowship is in the firm conviction that the Holy Scriptures are the only sure guide for life and that Jesus Christ our Lord and Redeemer alone is sufficient to spur us onward to the fulfillment of His great commission "Go ye."

The motto given above suggests the two phases of work carried on by the Volunteers. Two regularly scheduled meetings on Monday and Tuesday nights have as their main purpose to lead students into a closer walk with the Savior. Gerald Stucky, the able and consecrated president of the organization, had charge of the Monday evening meetings; they consist mainly of inspirational talks, testimonies, and prayer. Some topics discussed in these meetings are: How to know God's Will, Personal Work, Problems in the Christian life, etc. The meeting on Tuesday evening consists mainly of instructive programs. Missionaries on furlough bring messages; students make detailed studies of various fields of service. Some missionaries who have served the group in the past year are S. J. Goering, P. W. Penner, John Thiessen, W. C. Voth, and Carl J. Tanis.

The second phase of the work is "to make Him known." If "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," then there is good news to be shouted forth. The deputation work is carried out along several lines. Last year, besides the scheduled programs in the churches there were three regularly scheduled deputational programs. The weekly services at the county jail in Newton on Monday nights not only have drawn definite decisions from the inmates, but also have been a real inspiration to the participants. The old peoples' homes in Newton and Goessel were visited twice a month.

A new opportunity presented itself in which the Volunteers gladly offered their services. Five young men of the group who are looking forward to the ministry gave messages in a week of evangelistic meetings in the Salvation Army hall in Newton. Others from the group witnessed for their Lord and gave numbers of music.

The deputation work in the churches was a real inspiration to those who served. Twenty-one churches were served in the course of the year. Besides visiting most of the nearby churches, a trip was made into Oklahoma. The various churches graciously and sometimes bountifully gave that the expenses incurred in traveling might be defrayed.

As a missionary organization in your own school we look to you for prayer support. As we look at the various fields we see that "they are white unto the Harvest." But to look is not enough for Jesus speaks on "Pray ye therefore the Lord of the harvest that He will send laborers into the harvest."

Jacob J. Enz, Newton, Kansas
President of Bethel Student Volunteers, 1940-41

AN INVITATION

"The Swiss and the Emmaus churches of Whitewater, Kan., herewith extend a hearty invitation to all mission friends to take part in the ordination of our missionary candidates, Mr. and Mrs. Lester Wuethrich on Sunday, August 18, at 2:30 p. m., at the Emmaus church.

J. C. Kaufman,

Another Open Letter

To Mennonite Pastors, Mennonite Parents, and Mennonite Young People:

During these weeks our chief task at our colleges is to enlist the student body for 1940-41 Mennonite students and their parents are urged to consider carefully the reasons for choosing a Mennonite College. It is one of our highest duties to bring to our own schools an increasing number of young people from Mennonite homes and congregations.

Dr. Martin Luther had some interesting things to say on Christian Education. In 1530 he addressed a special sermon to the ministers in which he emphasized the duty of ministers to see to it that their young people attend Christian schools. They are: "Shepherds of souls" — "Must keep watch as an obligation of their office" — "For if we are silent and asleep and youth is neglected, we must pay a high reckoning". To parents Luther said: "God gave children and food for them not that you alone should enjoy them or bring them up to worldly glory. You are seriously commanded to bring them up to the service of God." The indifference toward Christian Education, Luther calls, "the devil's chief work", since the decline of Christian schools means the defeat of God's Kingdom. Luther was a great pioneer and champion of Christian Education. He pointed out that both church and Christian society decay when Christian schools languish and that indifference towards Christian Education is indifference towards God's devine order. Accordingly, we face no more urgent divine responsibility toward our young people, toward the church, as well as toward society at large, than to see that these young people attend our own church schools and prepare themselves to serve God and man in later life.

Christian Education is not left to choice. As a modern educator has said, "It is a divine obligation. Its neglect is sin." These fundamentals of faith and life have been neglected in recent years due to the face that the vision of many has been dimmed by an ever-present worldliness. Due to the present crisis, however, the fogs are lifting. People are seeing that Christ, His church, and His institutions are the need of mankind. If, in this conviction, pastors, parents, and Mennonite people will work together, it will help to fill our Mennonite Colleges with Mennonite boys and girls for this coming school year.

Sincerely,
Ed. G. Kaufman

—*Grace Church, Lansdale, Pa.*—While the pastor and family are vacationing in the West the following brethren will fill the pulpit at this church: Rev. P. J. Bohr, Bro. George Greger, Bro. Andrew Shelly, Bro. John Unruh and Rev. A. M. Fretz.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MIRACLES

translated and submitted by John Thiessen

Miracle No. 2, MA HEIDER

In our neighboring mission I knew an old mother, known as Ma Heider, which means "Mother Heider." Her family was Mohammedan. But in her old age she came in contact with Christians. She saw they had something which she and her people did not have, no matter how devoted to "Allah" they were. She accepted Christ when she was about seventy years old. Normally we all would have said that she, in here old age, had no obligation toward other people any more, and that she was fortunate in having found her Lord in the evening of her life. But Ma Heider did not think that way about herself. She said: "I have now also received this great joy of salvation, so I will bring this to every Indian sister of mine to whom my old body can carry me." She walked from home too home in her own village, and even to neighboring villages to point other women to the Savior, for some twenty years. Humanly speaking she was about finished with this world when she became a Christian; but God chose to use this old earthen vessel for another two decades. That is a miracle.

* * * *

Miracle No. 3, DADURAM

About a dozen years ago a little boy was brought to Dr. Bauman in our Champa hospital. The people who brought the child said: "Please bury the child." The little boy had fallen into boiling water and was nearly scalded to death. The family could not see the suffering, so they brought the child to the Christian doctor. There was no hope for the child's life, as it seemed to the parents; so they spoke of him as dead already, and asked the doctor to bury him. This, of course, also meant that they relinquished all claims to the child. The little boy was now an orphan. Dr. Bauman took him, and treated those terrible wounds. The little body responded, and after several months Daduram was well. Dr. Bauman then brought him to us at the Manhadih Boys' Orphanage. We took him in, and he soon started to go to school.

About a year or so before we left India for furlough Daduram came to ask me for leave to go to visit his old home and relatives. As first I hesitated to let him go, because he was so very young; and I was afraid his heathen relatives would direct his young mind away from Christ, whom he had learned to love. But Daduram persisted. So after special instructions I let him go. He has gone during a few school vacations. Just before we left India in March 1939, Daduram came to me and said: "When you return to India after your furlough, I believe all my relatives will be Christians." The miracle—a boy considered dead, now leading his relatives to Christ. —*Translated*

* * * *

Miracle No. 4, KOKAS

Our Christian brother Kokas of India (at Manhadih mission station) is a very "earthen" vessel when it comes to controlling his temper. His vocation is that of a huckster. In this work of trading here and there he sometimes tries to pull off something which is not on a very high ethical level; and so he is occasionally called before the church council. Once he was even disciplined by the church because of dealing too sharply with some non-Christian people. That made his anger blaze against the church. But after a few sober conversations with him he saw that the Christian church cannot afford to wink at sin. It took him several months, however, to "sweeten" again toward the church, yet in that time when he harbored bitterness in his heart against the church he did not fail to tell non-Christian people about Christ everywhere he went; and he trades far and wide. He frankly says that there is a cross in Christianity, but there is also an Almighty One who helps us bear that cross. It seems to us a real miracle that God uses this hot-tempered brother as a witness for Christ, yet that is taking place in India.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

Rosemary, Alberta, July 16th, 1940

Dear Friends in Christ:

With joy I can report that during the past three months I was permitted to sow the seed of the Word, and I pray that the Lord might richly bless the effort.

During April the roads were so bad that it was possible to visit only a few places with Gospel messages and the bringing of the Holy Communion.

But from May 16 till July 7, I was out every day with very few exceptions, looking after the scattered Mennonite families. Worship Services were conducted, Catechism instruction was given and as occasion arose Baptismal and Communion Services were held. In addition many homes were visited, the old and the sick in homes or hospitals were not overlooked. On all these visits it was our purpose to give help and encouragement, also comfort as it was needed, by the use of Scripture and prayer.

Everywhere I served the people came together in large numbers, both young and old, to hear the Gospel. Naturally this is encouraging to the speaker and it was with much joy that we preached the unsearchable riches of Christ, and his atoning death on the Cross. The Lord graciously gave the necessary strength to do this work.

Wherever it was my privilege to serve, the outlook for a harvest is indeed quite good, in the past we have had many disappointments, but we always have new hope.

I am grateful that support has come to enable me to carry on and preach. May the Lord's blessings rest upon all such efforts.

With kindest greetings, I beg to remain,
C. D. Harder

CHRISTIAN EDUCATION

BACK TO GOD IN EDUCATION

By Mark Fakkema

Church schools for higher education have long been recognized as necessary to the best interests of the faith and life of our young people. The need of church-directed grade schools is also being laid upon the hearts of some devoted Christians. This article, selected by a brother, sets forth this need.

"THEY HAVE TAKEN AWAY MY LORD."

This is the just complaint which every truly God-fearing Christian must make concerning secularized instruction. The secularism of the schools of our land has dismissed God from His world. It has banished the Creator from creation. It has disowned "the Lord of all." What the fool has said in his heart is now by implication proclaimed from the educational housetops.

Let those who use the name of Christ awaken to the full meaning of this. Two devastating consequences are inevitable.

Deprive education of its vertical relation to God and we deprive it of its fundamental educative character. If a man is a fool who says in his heart there is no God, what must we say of the school which implicitly, if not explicitly, teaches that there is no God? The soul of education is the education of the soul. But what must we say of an education that denies the very existence of the soul? Education without religion is a sharpening of tools without giving direction as to their use. Worse than that, given a depraved human nature, education without religion is education seeking its own depraved level unhindered. Education without God is an engine without a governor. More than that, due to man's fallen state, education without God is an engine in reverse. "Without religious motive," says Wyatt Brown, "any education is adding power to irresponsibility."

If we adhere to the Biblical principle of education and make the fear of Jehovah the beginning, the chief part, of knowledge, blessings will extend not only to the field of education but also to the fields for which education prepares. On the other hand, if we remove our Lord from the scene of educational endeavor—and thereby remove "the fear of the Lord"—we undermine knowledge in its most vital and vitalizing aspect. The truth of these Biblical maxims is forcefully brought home to every one of us who is at all conversant with the apostatizing tendency in modern churches and the demoralizing tendency as expressed in the present day, ever-increasing figures concerning juvenile delinquency, crime, lawlessness, divorce, and the general moral breakdown of modern social life.

But there is more: *An education without God dishonors our God.* If there is anything that we . . . hold high it is the honor of our God. Our God is a jealous God. He will not brook our disowning of Him in any field of endeavor—and least of all in the field of education, which is basic and formative to all other fields. How can we confess on the first day of the week that the glory of God is the chief end of man, and during the next five days send our children to an institution which prepares them for a life in which man is set forth as the chief end of life? The Word of God tells us that "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If the daily, physical eating and drinking of our children should be to the glory of God, should their daily mental and spiritual eating be less to His glory? We contend, do we not, that a life of good works must proceed from true faith, must be in accord with the law of God, and must be to His glory—and must not be founded on human-spun theories of life. If the life of our children should be thus, should their preparation for life consist of daily instruction which does not proceed from faith, which is not in accord with the law of God, and is not to His glory, but which is founded on the false theories of evolutionary thinking?

Not only is the well-being of our children concerned, not only do the future orthodoxy of our church and the moral integrity of our civic life hang in the balance, but also the honor and glory of our all-glorious God is at stake. Indeed, an educational system divorced from religion is a maladjustment of the first magnitude.

—*From "Christian Monitor"*

SERMON SKETCH

By D. D. Eitzen

PEACE IN OUR TIME

" . . . .My peace I give unto you . . . ."
" . . . .In the world ye shall have tribulation but be of good cheer, I have overcome the world."

"What do you want?" was the question which an impatient professor asked Dante who had walked a long distance to study philosophy. The heavy-hearted Dante uttered but one word: "Peace."

I. Internal Peace

In that response Dante gave evidence of profound insight. All of man's strivings for wealth, pleasure, fame, power and knowledge are but the unconscious manifestations of a restless soul. Material advantages are sought in the hope that they will afford inward peace. Life teaches, however, that the faster and harder we drive ourselves to achievement, the less we have of peace.

"Why is this true?" we naturally ask. Because peace is a state of relaxness based on confidence. The beginning swimmer struggles frantically and not too successfully. But he who, conscious of and implicitly confident in the infinite buoyant powers of the ocean, relaxes, enjoys a supreme sense of rest and security. This illustration is analagous to the inner peace for man about which Jesus was primarily interested.

Indeed, as our text predicts, we are in times of tribulation. But he "whose mind is stayed on Thee"—he who is always thoroughly aware of and unwaveringly believes in the creative, infinitely redeeming and therefore re-creative power of God in Christ Jesus—he possesses a peace "that passeth understanding." Hence the welcome invitation, "Come unto me all ye that labor . . . I will give you rest," for "By *grace* are ye saved through *faith. . . .*"

II. External Peace

Is it conceivable that men and women with a heaven-oriented poise will not have a peace-making effect in the world? Is it further conceivable that social peace is possible without individuals with an inner peace? Jesus' birth was announced by the angels as meaning, "Peace on earth to men of good will." (Moffat translation). A spirit of unity is really "the unity of the Spirit."

III. Eternal Peace

Materiality has within itself the seeds of its own disintegration. But the God of Jesus is "a Spirit" and "from everlasting to everlasting." Faith in Him and the spiritual salvation of man, therefore, is not subject to the laws of material disintegration. The peace of God "passeth understanding" and is eternal.

" . . .*My* peace I give unto you . . . (therefore) let not your heart be troubled."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

August 25, 1940

Confession and Forgiveness

2 Sam. 12:13, 14; Ps. 51:1-3, 9-13; 32:5

Introduction

David was a remarkable man in many ways. When he had reached almost the height of his power, he permitted a grievous sin to cast a deep shadow over the remaining years of his life. His high position made his wicked sin all the more deplorable. David knew better. Sin is doing that which is contrary to God's will in the face of better knowledge. Sin is deliberately making wrong choices and decisions.

David's Sin 2 Sam. 12:13, 14

God sent Nathan, the prophet, to David to expose very pointedly his sin to him (vs 1-11). He had been responsible for the death of Uriah, the Hittite, with whose wife David had committed adultery. David made a sincere confession of his sin (v13). He felt the enormity of his sin against God. Strictly speaking, the evildoer wrongs his fellows, commits crimes against the state, and sins against God. Nathan assured him that God forgave him and would not exact the law's penalty of death (Lev. 20:10). David's sin—he being the King did not excuse it—brought great dishonor upon God and His cause (v14). David too must pay dearly for his evil course. The child"s death would help men to see God's disapproval of David's sin.

David's Penitent Confession Ps. 51:1-3

David appealed to God's mercy. This is all the sinner can do. This Psalm of penitence never grows old. It is the true expression of the penitent's heart and soul. A true Christian experience begins with the substance of confessional prayer. David could not undo what he had done. The mark and stain of transgression remain with us. God alone can blot them out of His book of rememberance. The brightest aspect of David's sin is the depth and genuineness of his repentance. This is always acceptable with God.

David longed for a thorough washing and cleansing from the evil he had committed (v2). God cleanses us from the vilest sins as a fuller washes a fouled garment, not as a man washes his soiled

(Continued on page 13, please)

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Be Ye Fishers of Men

(The story is a true story. The characters are internationally known. So I have had to change their names and conceal their identity. S. T.M.)

"Do you know my friend, Joe P——— of Mukden?"

"Yes" replied a fellow passenger, as our ship plowed the choppy waters of the Arabian Sea in the midst of the monsoon. "I am now going to Mukden to carry on the very work which Joe built up. He left it before I arrived there a few years ago. But I have heard a wonderful story of his work for Christ."

The story? A good many years ago a great war lord and bandit chief held a large section of his native country in terror and subjection. He was a brigand of first magnitude. His son, whom we may call Tom Lii, followed his footsteps.

One day this young man, Tom Lii, wandered into Mukden. He was attracted to the work that Joe P——— was carrying on in that city. He became charmed by Joe's life and message. Quicker than he realized, he found himself inescapably bound by the message. Christ had been out fishing in Joe's boat, and He had landed His fish.

Years passed. Tom Lii was drawn back into the circle of the rebels. His father was dead. He became leader in his stead. But Christ had driven His stakes deep in His claim upon Tom Lii's soul.

And now the rebels had captured their Prize. The national government would collapse with the Prize in rebel custody. The destiny of 400,000,000 souls trembled in the balance.

Tom Lii passed a sleepless night. The Prize was a Christian. Tom Lii had been one. NO! He would not permit cold blooded murder. The love of Christ restrained him. When morning came he demanded of his fellow rebels that the Prize be released. Joe P——— through his disciple Tom Lii had turned the destiny of that empire!

Be YE—you who read this—fishers of men. Launch out into the deep! Andrew brought Peter to Jesus, and Peter helped turn Jerusalem up side down—right side up.

Who was Joe P——— ? His parents were devout farmers in Eastern Pennsylvania. Their farm was only a few miles from my father's farm. He grew up on that farm and went with his parents to their "Meeting House." He followed Christ, Christ made him, and he turned the course of history.

It has ever been thus. It is thus today.

In the decade before the last world war, she was studying in Geneva, Switzerland. Left and right philosophies buzzed through the Youth Groups of the city, and troubled them to solve the burdens and troubles of a sorry world. She had gone to Geneva to study Art, but she was caught up in the whirl of Youth Groups who clamored for justice and brotherhood. Her heart ached, and her spirit groaned over the ills, the misjustices, the crimes of society.

Then her sister came down from London. When she could stand it no longer, she cried out to her sister in a burst of passion, "Oh, that I might take all the burdens of the world upon my own head and jump into this Swiss Lake." Her sister who had never ben known to utter a single religious phrase in all her life struck her dumb when she replied,—"You needn't do that, Evangeline. Christ many years ago upon the Cross took upon Himself the woes of this world. In Him lies its hope and their remedy."

The inescapable realization of its truth gripped them. They went out by the power of that Cross. For fourty-five years, through them, up and down the country of Tom Lii thousands of men and women found new light and power through Jesus and His Cross.

The Son of Man goes forth today—who follows in His train? He would empower youth today, even as He empowered the Eleven. They followed Him. He made them. Rome crumbled before their message. Come YE after ME, and I will MAKE YOU. Come Ye after Me, and I will make you to be fishers of men. Who follows in His train?

—S. T. Moyer

YOUNG PEOPLE HEAR C. O.

On Sunday evening, August 4, a Peace Rally was held in the Alexanderwohl Church near Goessel, Kansas. The main speaker was Dr. Maurice S. Hess, professor at McPherson College. He spoke on his C. O. experience during the World War.

Roland Bartel opened the program with devotionals. The meeting was then turned over to Edwin Stucky, Young People's Peace Secretary. The Tabor Church furnished instrumental music. This was followed with an address by Miss Marie Regier, a returned missionary, on "The Basis of Peace found in the Sermon on the Mount." The Goessel quartet sang. Next followed the address by Dr. Hess. Lastly Dr. E. L. Harshbarger who had just returned from Washington commented on his experiences there.

SENIOR DEPARTMENT

Senior C. E. Topic for Sept. 1, 1940

Main Topic: The World at Work Eccl. 9:10; Prov. 13:4, 7, 11; Col. 3:23, 24

I. Worship Service

1. Songs: "This is my Father's World," "To the work, to the work," "A charge to keep I have."
2. Reading of main topic, and prayer
3. Roll call, answered by names of those who have done outstanding work in some field, and a sentence or two on the work they have done.
4. Offering for missionary purpose

II. Leader's Introduction

Sometimes work is called drudgery, sometimes duty, and sometimes privilege. Sometimes people wish they had less of it, sometimes the getting of a job, of work seems a matter of not only making one's living, but also of keeping one's mental and moral balance. There is nothing so detrimental or so dangerous as idleness.

Other times when work is so monotonous, hours are so long, labor is so heavy, that there is no time and strength left for anything else, there work is a drudgery.

If a person has his daily work to do which is in a measure suited to his strength and ability, it may not **always** be pleasant to stick to it and to do it well, but any one with a sense of responsibility will not shirk, and then perhaps work is a duty.

But sometimes, at least when a vision comes of being co-workers with God as Paul says, when a person becomes conscious of the glory there is in honest toil, of the reward in the feeling of achievement and a thing well done, then work becomes a joyous privilege.

III. Suggested Topics for Short Talks

1. A working people Neb. 2:17-18
2. An insect as a pattern Prov. 6:6-11 .
3. Mind your **own** business 1 Thess. 4:9-12
4. Timothy advised to be diligent 2 Tim. 4:1-5
5. Jesus, our example Jn. 9:1-4
6. "Laborers with God," Cor. 3:5-11

IV. For Discussion

1. What factors should be taken into consideration in choosing our life-work?
2. Is some work sacred, and other work secular?
3. What qualities make a good worker?

V. Facts for Study

The real uplift in this world is accomplished by folks who become obligated to some duty. The world is filled with people who wish to do good, in their spare moments, when they are at liberty; but the world has been helped by folks who served the Lord under the sense of a constraining Spirit. "Jesus went about doing good" still is a thought worth keeping in mind as we go about doing our daily work. The motive of serving others may become the crown and glory of the many little things which we are called upon to do in a day's work.

VI. Illustrative Poem

If I have strength, I owe the service of the strong,
If melody I have, I owe the world a song.
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.
For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like his flowers which show their right to stay
By giving all their bloom and fragrance away.

—Charles Coke Woods

VII. Food for Thought

"The world does not owe you a living, but you owe the world a life."

INTERMEDIATE DEPARTMENT

YOU HAVEN'T A CHANCE

Sept. 1, 1940

Leader "If any man will come after me, let him deny himself, take up his cross and follow me."

Prayer That we will be willing to follow Jesus and support His work in every way.

Song "True-hearted, Whole-hearted"

Reading of references and comments on them

Treasures that profit nothing Prov. 10:2, 3.
Riches not gained by right Jer. 16:9-11.
Devise not evil against a neighbor Zech. 8:14-17.
Unjust in the least, unjust in much Luke 16:9-12.
Love thy neighbor Lev. 19:17, 18.
A bad example Mark 8:36.

Song "Stand Up, Stand Up for Jesus"

Talk "What makes gambling appealing"

Song "Give of Your Best to the Master"

Bible References of gambling: Have these read and comments made.

Gambling over Jesus' vesture John 19:23, 24.
Gambling with birthright Gen. 25:27-34.
Gambling with one's soul Mark 8:34-38.

Gambling with sin Luke 15:12-16.
Gambling with death Gen. 2:15-17; 3:4-6.
Gambling with eternity Matt. 7:21-23.

Vocal Duet "It Pays to Serve Jesus"

Talk "Modern gambling devices and laws concerning them." (If possible ask a member of the Police Department of your town to come to speak to you or to give to one of your members some data previous to your meeting.)

Song "Savior, Teach Me Day by Day"

Talk by Superintendent "What can we do about gambling?"

Scripture Reading for topic
Exod. 20:17; Luke 12:15; 1 Tim. 6:8-12.

Informal discussion of topic

"Gambling is unchristian, it leads to all sorts of crimes, to poverty and despair. You lose character and you do, in the long run, lose money. You haven't a chance.

"Young people can do something about gambling by having strong, intelligent convictions about it, by bein familar with the local laws that concern gambling, by resisting every effort to spread the menace of gambling."

Song "Dare to be Brave, Dare to be True"
Silent Meditation
The Lord's Prayer

JUNIOR DEPARTMENT

Outline for September, 1940

"THE FRUIT OF THE SPIRIT"

Galatians 5:22, 23

September 1—Love, Joy
September 8—Peace, Longsuffering
September 15—Gentleness, Goodness
September 22—Faith
September 29—Meekness, Temperance

Verse of the month: Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Song of the month: "Here is My Heart." Mennonite Hymn Book, No. 222.

Prayer of the month: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength, and my Redeemer. Psalm 19:14.

To the Leaders. Since September is fruit gathering time, it will be easy for our Juniors to realize that their lives should also yield fruit. Let us be very careful to help them to see that this fruit does not come by self-effort, or by wishing for it, or even willing it, but that it is produced by the Holy Spirit, and is possible only because he has accepted Jesus as his Savior and that Jesus now lives in his heart.

Program for Sept. 1, 1940

Love, Joy

I. Worship Period

1. Prelude Quiet Music

2. Call to worship. Psalm 100:3. "Know ye that the Lord, He is God, it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture."

3. Stand and sing in unison "Blessed Assurance"
4. All heads bowed in silent prayer
5. Leaders Prayer
6. Responsive reading of John 15:1-8.
7. Solo "When the Lord of Love Was Here" Mennonite Hymn Book, No. 95, verses, 1, 2, 3.
8. Poem by a Junior girl:

"You are writing a gospel,
A Chapter each day,
By the deeds that you do
And the words that you say,
Others read that gospel,
Whether faithless or true
Say! what is the gospel
According to you?

—Selected

II. Study Period

Aim To create in our Juniors a desire to yield the fruit of **Love** and of **Joy**, and to lead him to Jesus, the one who can give this.

1. Read in unison Galatians 5:22, 23.

2. All stand and sing one verse of "Love Divine, All Love Excelling"

3. Leader's Introduction

4. Let a Junior boy discuss the first fruit named: **LOVE.** (He may call on others to read the Bible passages.)

a. **"Thou shalt love the Lord thy God."** Deut. 6:5; 10:12; Matt. 22:37.

b. **"Thou shalt love thy neighbor."** Lev. 19:18; James 2:8; Gal. 5:14.

c. **"Love one another."** 1 Thess. 4:9; 1 John 15:12, 17.

5. A short talk by a Junior girl on "Love," answering the following questions:

1. Who puts love into our hearts?
2. Must we show our love?
3. How can we show our love in words? in deeds? in thought?

6. A talk by an older person "The Greatest Love" John 3:16.

7. Let a Junior girl discuss the second fruit named: **JOY.**

a. "Thy word was unto me the joy and rejoicing of my heart" Jer. 15:16.

b. Rejoice in the Lord Phil. 3:1a.

8. A story by a Junior boy.

"A Japanese woman saw some Christians pass by her hotel quite often. She called them one day and said that she wanted to know what made them so happy. She saw that they were different from other people because they were **always** smiling and happy. This is one way in which Christians are different from those who do not know Jesus. They always are glad, and can rejoice no matter what happens." **—Selected**

9. Leader's heart talk

III. Mission Minutes

1. Tell about the new missionaries that leave for China this month.
2. Sentence prayers for them

IV. Closing Moments

1. Memorize the verse for th month Gal. 2:20.
2. Solo voice sings the song of the month, all others humming the melody. "Here is My Heart."
3. Bow heads and together pray the prayer of the month. Ps. 19:14, followed by the
4. Leader's closing prayer

Western District Loan Library

Summer days with thier strenuous work program and heat will soon be over again; days will grow shorter and nights longer. That gives many people more leisure time to read good books.

The Western District Conference has the fine arrangement that any one can borrow good books for no cost whatsoever, except transportation. Last winter many individuals and churches have made extensive use of this privilege and the Education Committee invites all who like to read to write for a Book List so that they can make their proper choices.

The Conference has advised the churches to take collections for this purpose at least once a year. Many churches are in the arrears. We need the money right now. Please send in your contribution at your earliest convenience to the treasurer of the Committee: E. E. Kaufman, Buhler, Kansas.

Education Committee, A. J, Regier, Sec.

(Continued from page 9, please)

hands. David felt a very keen conviction of sin (v3). His conscience would not let him escape from the thought of his sin. His repentance was thorough and his confession unreserved. There must be confession before there can be forgiveness (Ps. 32:1-5). It is usually difficult to awaken a real sense of sin in sinners.

David's Penitent Prayer vs 9-13

David can not bear the thought that God's holy eyes should see his sin (v9). He feels ashamed of it. He feels a great need for a complete renewing, an inner spiritual transformation (v10). Sin defiles the heart and the gospel provides for a full regeneration, the creating of a clean heart within the sinner. Forgiveness alone is not enough. One must be clean and right within. David had lost the joy of salvation and prays for its restoration (v12). He prays to be upheld from falling again into sin. God's spirit upholds us and enables us to choose and do the right. David now being forgiven, cleansed, restored, righteous himself, can be of spiritual help to others (v13).

David Enjoys the Blessings of Forgiveness Ps. 32:5

David states the result of openly confessing his sin to God—immediate forgiveness. Sin must be confessed. God can and will forgive. In His grace provision has been made for atonement for sin. David's confession was accepted, his prayer was answered, pardon was granted and he knew the blessedness of forgiven and covered sin. Evil results of his sin clouded much of his later life. Sin is something from which we can not be saved too thoroughly or too soon. A refusal to confess steels us against the influence of the Spirit.

Mennonite Central Committee Relief Notes

M. C. Lehman, Berlin, Germany, July 3rd, 1940, air mail letter: "The third day was spent at Kazun, a Mennonite congregation about fifteen kilometers from Warsaw by good motor road down the valley of the Vistula. This congregation of about four hundred members, sixty families, was completely plundered of everything by Polish soldiers and their Bishop Bartell shot as a spy, while about twenty of his congregation were lined up forcibly to witness the execution, among them women and children. In all, seventeen members of the congregation were killed. The bishop's wife, mother-in-law, daughter, one son, and a hired man were all killed in the house when a plane dropped two bombs on it.

Four cases of milk and lard were left for distribution in the congregation, and a number of members visited. The Mennonites of Germany have already helped them considerably, as also the German government, but need of furniture, dishes, clothes, food, implements is still very great. All are farmers. Yesterday we decided to make one thousand dollars available for this congregation to avoid the acute suffering they would have to undergo the coming winter. They are mostly fruit farmers, and the long hard winter has killed nearly all their trees, in addition to their previous losses."

* * * *

Ernest Bennett, Toulouse, France, June 26th letter:

"The first shipment of clothing has been received from the port and partly distributed. I have arranged to have eight bales distributed among the Spanish children in the Marseille colonies, and among needy French children from Marseille. This will be distributed along with four cases of Quaker clothing that came in the same shipment, and will be given to poor French children who are recommended by the various school teachers of that district. A further nine bales will be distributed at Perpignan among the Spanish refugees, who now seem to be in worse need than ever. The remainder of the thirty-seven bales will be distributed in Toulouse, which I expect to do in the coming few days. There are about 500,000 Belgian and French refugees in this city, and they are in great need. Since this seems to me to be the biggest need at present I have thought the largest part of the shipment should be used here. As yet I have heard nothing of the second shipment."

* * * *

Ted Claassen, London, July 22nd cable:

"Could you arrange entry permit either Canada or States for Hutterite colony. Passage exit permits all in order. Will be interned unless help comes immediately 80 men, 80 women, 192 children, 72 German adults, total 289."

The foregoing cable refers to the Hutterite Brethren, who had been located earlier in Germany and in Lichtenstein, and who settled in England some years ago with the help of English Friends and Holland Mennonites. Recent correspondence received prior to the cable had informed the Committee of the present plight of these colonists in England. Since receiving the cable, contact in their interest has been made in Washington, and efforts will be continued in exploring possibilities for their migration to Canada or the United States. It is, however, very doubtful whether this can be arranged. Brother Claassen has been instructed to keep in close touch with these folks and their needs.

* * * *

Growing contributions from our churches to the several treasuries cooperating in the work of the Mennonite Central Committee enabled sending $4,000 to the three units on the field during July. Indications are that the monthly sending can be increased each month from now on. Brother Harold S. Bender, Associate Secretary and member of the M. C. C. Executive Committee, sailed from New York July 25th, American Export Line to Lisbon, Portugal, from where he will endeavor to visit the work done by our three units, and with our workers on the field work out plans and program for the coming months, and particularly over the coming winter. It is hoped that the Committee's monthly relief budget can grow to at least $10,000 by winter, and that besides this, large quantities of clothing can be gathered and sent.

(Compiled by O. O. Miller and A. Warkentin)
(Released July 26, 1940)

MEDITATION

If I can stop one heart from breaking,
I shall not have lived in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain.

—*Emily Dickinson*

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
'Till in Heaven the deed appears—
Pass it on.

—*Rev. Henry Burton*

ABOUT SUNDAY SCHOOL MATERIAL

There has been some inquiry where helpful Sunday School material can be obtained. The address for the material suggested for the Cradle Roll, ages 1-4; the Beginners, ages 4 and 5; and the Primary group, ages 6, 7 and 8 is "The Standard Publ. Co., Cincinnati, Ohio." The stories are practically all taken from the Bible, are written in language which speaks to the child in a way he understands, the pictures are well done, and the memory verses and songs given are all choice ones!

For the Juniors, ages 9-11; some who have used the material offered by "The Pilgrim Press, 418 South Market St., Chicago" find it very good. If the teaching material, as well as the daily Bible Readings, are utilized by the classes as well as the teacher, and the teacher chooses of the suggested list of activities to express Christian living, this material may prove very helpful. It is worth investigating. You can always get sample material by asking for it.

Those Sunday Schools who prefer to begin using our own quarterlies at High School Age rather than beginning with the Intermediate group, ages 12-14, may find this material also satisfying for this group. For this age group we should have a good course, chronologically based on the Bible Stories, to give the young people a systematic knowledge of the Bible. One year should be based on Old Testament Stories, taking into consideration especially the lives and personalities of Israel's outstanding leaders, one year based on the life and work of Jesus, one on the Early Christian Church and its leaders.

To all our Sunday Schools we recommend our own Sunday School material for the High School group and the adult classes. —*Mrs. Gerhard Friesen*

NOTICE

Friends will please note that our address is changed from 1312 North Main to 221 WALNUT, NEWTON, KANSAS. Some will remember this latter place as the one where our mother used to live. It is now being remodeled and we hope to make it our home while on furlough.

—*Wm. C. Voth and family*

THE MENNONITE

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A Revival at the Door

We hear much said that we need a revival in our country today and to this I heartily agree. But too often people are pessimistic and have little faith or hope that a revival is possible. I often wonder whether we don't have a revival at the door but fail to realize it.

The gospel is being preached over the radio, the pulpit and on the bill boards. People are being saved by such programs as "The Lutheran Hour," "Let's Go Back to the Bible," "Old Fashioned Revival," and "The Young People's Church of the Air," and others. Then next I think of all these camps and conferences and the influence there. One cannot help but note that many schools have dropped the glee clubs and are now going in for choirs.

In our own General Conference I firmly believe that the spiritual health has improved over what it was some years back. There also seems to be a goodly number of young people of high school calibre preparing themselves for Christian service.

Then observing our own church and others one sees souls being saved and the Sunday School and Church attendance growing and workers going out into the field. It may be that the war and the gloomy conditions in the world are waking people up.

Could it be that we have a revival at the door and all we lack is the faith to thrust in the sickle and reap? —*Olin Krehbiel*

« « JOTTINGS » »

A MINISTERS' AND PEACE WORKERS' RETREAT

Last week, from noon on Monday to Friday evening, there convened at Bethel College a goodly number of ministers with some peace workers. The group met morning, afternoon and evening for discussion, for lectures and fellowship. There were discussion periods from 9:20 to 11:45 a. m. and 2:00 to 2:30 p. m. and lectures in the evening. Some of the subjects for discussion were: What is our Christian pacifist position, historically, biblically?—What issues confront us a peace church today?—What are some of the problems that bother Christian young people?—What methods of work are most native to our Mennonite character and what methods and types of service would best express our basic peace conviction?—What is an effective program of peace action and what kind of an organization would best serve the needs of this program? The leaders in the discussions were H. A. Fast, J. N. Smucker, P. S. Goertz, E. L. Harshbarger, C. E. Krehbiel and Arnold Funk. There were also opportunities for reading, group meditation and prayer. Lectures were given on, "What Unusual Possibilities for Leadership do the Historic Peace churches have in Promoting the Cause of Peace," by Dr. Henry, Methodist minister, Wichita.—"Possibilities for larger Cooperation between various Mennonite Groups in Positive Peace Action," by E. L. Harshbarger, and "Looking Ahead," by E. G. Kaufman.

—*General Conference, 1941.*—In a year from now the General Conference will be held somewhere in this section. Meeting places under consideration are Souderton, Perkasie Park, Ursinus College, and Allentown. Preparations for this conference have been under way for some time. There will be coming to Pennsylvania some 250 delegates representing 170 churches in North America with a membership over 35,000. About another 200 visitors will also come on this occasion.

—*Bluffton College Succeeds in its Refinancing Plan*—Under the splendid management of Bro. D. W. Bixler as special financial agent, Bluffton has now been pretty well cleared of debts. In the fall of 1936 the college owed unsecured creditors some $90,000. At a meeting last fall this group agreed to accept, as payment in full, whatever could be realized from a group of assets, such as pledges and notes held by the school. Collections and distribution on these was put in charge of Mr. Bixel and the work was to come to a close during this last July. This has now happened. That means that the debt of $90,000 is considered paid and the college released from obligations to the creditors. What may still be collected on unpaid notes and pledges will go into the operating and endowment funds of the school. In 1936 the college owed $36,610 to various bonks. In a settlement with a Toleto bank these obligations have been reduced to $2,773. Four years ago, the college owed $101,750 in bonds. Today this bond indebtedness to the public has been reduced to a par value of $53,100. —*Mr. Bixler and those who worked with him, as well the creditors and friends, are to be congratulated upon the success of this venture and God's name be praised for his help in saving this fine Christian college from financial embarrassment. Dr. S. K. Mosiman of blessed memory did much to bring about this happy result.*

Pastor of the Emmaus Church

—*Alien Registration in the United States*—Beginning August 27 next and continuing for at least four months all people residing in any part of the United States who are not registered citizens of the land will be given a chance to register for future identification. The law applies to all persons 14 years of age and over, and the registration may be affected in any first or second class post-office within easy reach of the person registrant. This measure has become necessary, the government thinks, as a result of the wars in the world.

—*Bethel Mennonite Church, Mt. Lake, Minn.* 8-4-40 This has been a blessed day for our congregation. Our newly elected elder, Rev. P. R. Schroeder, was with us for the first time after his recent operation. He read a verse of Scripture, made a few very appropriate remarks, and led in prayer. Then followed an inspirational message by Rev. H. P. Wiebe from the Bruderthaler Church. A male quartette from Henderson, Nebr., offered special music. These boys are working in the harvest fields of this community. Although Rev. Schroeder is to return to the hands of the surgeon in the near future, we trust that the same Heavenly Father who caused him to recover thus far will also aid his recovering in the future according to His own precious will.

Mrs. D. H. Fast. Corr.

Nature and nature's laws lay hid in night; God said, Let Newton be; and all was light. —*Pope*

It is easier to enrich ourselves with a thousand virtues than to correct ourselves of a single fault. —*Bruyere*

FINANCE

WESTERN DISTRICT PEACE COMMITTEE

Receipts for July 1940

West New Hopedale Church, Ringwood, Okla., by C. J. Thomas, $2.05; New Hopedale Church, Meno, Okla., by Alpha J. Unruh, $12.61; G. A. Lincheid, $5.00; Johannestal Church, Hillsboro, Kans., by H. J. Enns, $20.22; Burrton Church, Burrton, Kans. ,by J. V. Regier, $10.02; Pleasant Valley Church, Kismet, Kans., by Rudolph Schmidt, $5.10; New Hopedale Church, by Alpha J. Unruh, $10.91; Saron Church, Orienta, Okla., by J. J. Buller, $9.36; Grace Church, Enid, Okla., by A. T. Mueller, $8.10; Goltry Church, Goltry, Okla., by J. W. Bergen, $9.50; First Church, Pretty Prairie, Kans., by J. B. Graber, $37.29; Zion Church, Kingman Kans., (refund by H. A. Fast) $10.00; Hebron Church, Buhler, Kans., by H. B. Gerbrand, $23.96; Hoffungsau Church, Inman, Kans., by A. B. Reimer, $15.47; West New Hopedale, by C. J. Thomas, $4.25; First Church, Hillsboro, Kans., by P. A. Pankratz, $34.10; Brudertal Church, Hillsboro, Kans., by F. N. Funk, $16.64; Emmaus Church, Whitewater, Kans., by Walter A. Claassen, $30.75; Bethel College Church, North Newton, Kans., by Helen Penner, $53.05; Total literature sold, $28.38. **Total receipts for July, $346.76.**

Walter H. Dyck,
1408 North 9th St., Beatrice, Nebr.

FOREIGN MISSION RECEIPTS FOR JULY 1940

First Menn. Ch., Beatrice, Nebr., $122.16; Olive Wilkowski, Alta Loma, Calif., $10.00; Menn. S. S., Upland, Calif., $15.10; W J. Flickinger, Pretty Prairie, Kans., $10.00; New Huttertal Ch., Bridgewater, S. Dak., $4.51; Woodland Ch., Warroad, Minn., $13.02; First Menn. S. S., Phila., Pa., $21.40; Menn. Ch., Pulaski, Iowa, $6.23; Menn. Ch., Wayland, Iowa, $13.79; Menno Ch., Lind, Wash., $28.86; Bergtal Ch., Pawnee Rock, Kans., 22.75; Christian S. S., Mdge., Kans., 38.74; Hebron Ch., Buhler, Kans., $17.30

Herman S Janzen, Newton, Kans., $10.00; Menn. Ch., Summerfield, Ill., $32.00; Viola Welty, Milwaukee, Wis., $5.00; P. D. Dirks, Burrton, Kans., $30.00; Bethesda C. E., Henderson, Nebr., $25.00; Fairplay Ch., Peabody, Kans., $21.00; Salem Ch., Dalton, Ohio, $30.00; FriedensBerg Ch., Avon, S. Dak., $10.51; Grace Ch., Lansdale, Pa., $44.44; Menn. Ch., Burrton, Kans., $23.14; Berean Class, Immanuel Ch., Los Angeles, Calif., $15.00; First Menn. Ch., Upland, Calif., $28.23; R. E. Miller, Abbyville, Kans., $14.41; Richard Boehr, Chicago, Ill., $10.50; Friend, Pandora, Ohio., $20.00; First Menn. Ch., Sugarcreek, Ohio, $30.00.

Bethesda C. E., Marion, S. Dak., $15.00; Bethel Ch., Mt. Lake, Minn., $300.00; Eden S. S., McPherson, Kans., $517.40; First Menn. S. S., Mt. Lake, Minn. $36.80; First Menn. Ch., Nappanee, Ind., $100.00; Johannestal Ch., Hillsboro, Kans., $4.45; Swiss Ch., Whitewater, Kans., $133.57; Christian Ch., Mdge., Kans., $52.50; San Marcos Ch., Paso Robles, Calif., $21.13; Hebron Ch., Buhler, Kans., $44.20; First Menn. Ch., Mt Lake, Minn., $73.13; Bergfelder S. S., Delft, Minn., $29.91; Bergfelder Ch., Delft, Minn., $46.30; Alice Bartel, Fairview, Okla., $10.54.

Immanuel S. S., Los Angeles, Calif., $26.75; West. Dist. C. E Convention, $19.56; Friend, Goshen, Ind., $50.00; Immanuel S. S., Los Angeles, Calif., $30.00; New Hopedale Ch., Meno, Okla., $24.76; Bergfelder Ch., Mt. Lake, Minn., $92.15; Grace Ch., Dallas, Ore., $16.16; Eden S. S., Mdge., Kans., $10.00; Garden Twp. C. E., Mdge., Kans., $11.02; Grace Ch., Pandora, Ohio, $36.55; Menn. Ch., Pratum, Ore., $20.59; Ladies S. S., Delft, Minn., $16.15; First Menn. Ch., Wadsworth, Ohio, $30.00; First Menn. S. S., Monroe, Wash., $12.57; Bethel Ch., Dolton, S. Dak., $12.34; Mrs. John Roth, Salem, Ore., $5.00; Anna Schmidt, Newton, Kans., $20.00; Lichtenauer Ch., St. Elizabeth, Man., $17.35; West Zion Ch., Mdge., Kans., $32.30.

Menn. Ch., Lehigh, Kans., $8.48; Menn. Ch., Deer Creek, Okla., $32.09; Garden Twp. Ch., Mdge., Kans., $56.00; Men's Chorus, Berne, Ind., $17.00; First Menn. S. S. No. 53, Berne, Ind., $29.20; First Menn. Ch., Berne, Ind., $414.32; Friend, Versailles, Mo., $10.00; First Menn. Ch., Aberdeen, Idaho, $93.69; Eden Ch., Mdge., Kans., $415.88; Zion Ch., Elbing, Kans., $233.00; Second Menn. S. S., Beatrice, Nebr., $125.00; Fairplay Ch., Peabody, Kans., $12.00; Bethel S. S., Enid, Okla., $11.57; Johannestal S. S., Hills-Kan., $233.66; Second Menn. S. S.,Beatrice, Nebr., $68.99; Menn. Ch., Pulaski, Iowa, $10.66; Mr. and Mrs. L. M. Ledig, Upland, Calif., $150.00; Tabor Ch., Goessel, Kans., $35.83; East. Dist. Young People's Union, $95.00.

Menn. Ch., Cantonment, Okla., $2.13; Cheyenne Ch., Longdale, Okla., $2.47; Cheyenne Ch., Fonda, Bergtal Ch., Pawnee Rock, Kans., $19.06; Refund, $1.50; First Menn. Ch., Geary, Okla., $7.40; Anna Toews, Alsen, N. Dak., $4.00; Rev. Eduard Duerk- Okla., $2.57; Arapaho Ch., Canton, Okla., $6.94; sen, Alsen, N. Dak., $1.00; First Menn. Ch., Pretty Prairie, Kans., $200.00; Bethel College Ch., North Newton, Kans., $34.59; First Menn. Ch., Butterfield, Minn., $30.67; Interest and Rent, $595.21; Mrs. Frieda Regier Entz, Treas., Ex. Com. Miss. Soc., $288.97; Mrs. Frieda Regier Entz, Treas., Ex. Com. Miss. Soc., $787.18. Total $6,313.93

Balance on Hand, July 1, 1940, $2,457.36.

Gifts for General, $4,861.81; Special Support, $792.35; Interest and Rent, $595.21; Sundries, $64.56. Total, $6,313.93. Grand Total, $8,771.29.

Paid Out on Orders, $7,847.02.

Balance on Hand, August 1, 1940, $924.27.

Respectfully submitted,
J. E. Regier, Treasurer

1001 East Broadway
Newton, Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, AUGUST 20, 1940 NUMBER 33

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Beautify Our Church Grounds?

In the Old Testament history we find that whatever abode God honored with His presence, He wanted it to be beautiful. It was so with the Tabernacle as with the Temple. We Mennonites have not been known to make much of beautifying our "meeting houses" or "Gotteshäuser." They were rather conspicuous for their simplicity. We do not here wish to advocate lavishly appointed church interiors, as is the fashion with the Catholics. For there can be attractivenes in a neat, tidy interior which may be had by the application of wall paper, or other tasty wall covering, paint and varnish, to give it all a fresh, cheerful appearance. We would rather raise the question whether we might not add a chapter to community up-building by beautifying our church grounds, thus making the place where God neets us Sundays and certain week days more attractive and inviting. Near or around many of our homes we have flower gardens, flower and shrubbery patches that delight the eyes of all that see them. But in many rural communities church yards look anything but inviting or even decent. Graveled driveways, trees, shrubs, and in spring and summer grass lawns would exert an attraction. We are looking for ways and means to link up our children and young people with the activities of the church. Here an opportunity is offered. Flower seeds, small trees and shrub seedlings are inexpensive. Under the sponsorship of some energetic Sunday School worker or C. E. leader, boys and girls could be lead to prepare the ground, do the planting, take care of the plots and thus get valuable, rudimentary lessons in landscape gardening that might stand them to good stead in life. Our Field Secretary reports that the Mennonite Church at Herschel, Saskatchewan, has public spirited workers that have managed to landscape the surroundings of the church and, with small expense, to make it a beauty spot in summer time. This church has thus set an example that is greatly worthy of imitation and within reach of almost any other church. Wouldn't our Father in heaven be delighted to see more such attractive spots around our Mennonite churches? — T.

Quakers Offer Volunteer National Service

There is nothing especially new about the scheme for national volunteer service which so excited the press when the American Friends Service Committee announced it recently. The Quakers have been carrying on such work on a small scale for several years. But it is indicative of the timeliness and value of the present Quaker program to find this scheme available for expansion just now when it is so badly needed. The plan is to set up work camps for all sorts of constructive social service by all "whose conscience will not permit them to serve in armed forces or otherwise contribute to the progress of war, yet are earnestly seeking outlets for their energies to aid mankind and to preserve our democratic institutions." As examples of the sort of work contemplated, the Quakers speak of the reclamation of forests and impoverished farm lands, aid for migratory workers in California and Florida, labor on simple housing projects, service in public welfare institutions and private social agencies, and even work in Mexico building rural schools. A certain number of volunteers will be trained for work among refugees and in post-war rehabilitation in Europe. Each volunteer must enroll for a full year's service and must, if possible, pay his own expenses. He must also agree to work at any job to which he is assigned. In coming forward now with a scheme of this nature, open to others than members of the Society of Friends, the Quakers are taking a long first step toward providing that constructive content for conscientious objection which Christian opposition to army service has badly needed. It is not enough for the young Christian who repudiates the war method to register his objection to carrying a rifle or serving a machine gun. He must find some way to make a positive contribution to the health and strength of society. Many of the churches have talked of this necessity; it has remained for the Quakers to work out a practical method of meeting it. In so doing the Friends Service Committee deserves the support of all the churches.

—*The Christian Century*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

MIRACLES

Translated by John Thiessen

MIRACLE NO. 5, MUNNIRAM AND MINNIE

Some years ago two beings came to our home in India whom we could hardly call human. They were laden with sores and boils, caused by diseases of immorality. The man, about forty years old, suffered because of his own sins. The child, about four years, suffered because of evil heritage. Both looked so awful that we felt like just driving them away. But we quickly recalled that Christ said that He had come not for the healthy, but for the sick; and that we were in India because of the sinners there. We took them in, gave them a little room near the medicine house. The man was called Munniram; the little girl we named Minnie. Both received medicine and good food, and the "Good News." After a few weeks Munniram was strong enough to go to work. He worked as gardener for several months, and then he said: "I have been raised from the dead, physically; now I also want that Savior because of whom these Christians took me and my daughter in." He accepted Christ, and was a consistent Christian for many years until his death, about three years ago. Every time he came to church he quietly bowed and prayed. His place in church was never vacant. Minnie is today in Normal school, preparing to teach India's children. She is a fine Christian and a beautiful young lady. Yes, another of God's miracles, to make from sin-laden diseased people a saint in church and a saint in church and schoolroom.

MIRACLE No. 7, SUNDARSINGH

Sundarsingh has been one of the major problems in our church in Manhadhi, India. He is almost entirely blind. It has always been a question as to what he should do. Sometimes for a long stretch he is a consistent Christian, and then we send him with the evangelists into the field to help with singing and giving testimony. He is a good singer, and also plays several musical instruments. Then all of a sudden he pulls off some unseemly prank and must be disciplined. Some years ago his supporter in America had somehow confused his name, and wrote to India in German asking how "Sunderling" was (The German meaning "the peculiar one"). This seemed to be the right name for Sundarsingh.

In order to help him earn his own livelihood, we sent him to a blind school, and he learned basket making. He knows this work well, and can earn something in that way. But he is "the peculiar one" all the same. Yes, God has used him. I have heard him testify before high and low, saying: "You have eyes that see physical things, but by God's grace, I have eyes that see spiritual things." I have seen non-Christians being deeply touched by his simple testimony. The miracle is that God uses also the peculiar ones among His faulty followers.

CHRISTIAN EDUCATION

Mennonite Young People for Mennonite Colleges

True Christianity and Christian schools live and die together. Christianity without a love of Christ is unthinkable. A love of Christ without Christian schools to lead the Savior's lambs is hypocrisy. There is no escape from the Savior's simple, haunting words, "Lovest thou me? Feed my lambs." Church history tells us that whenever the church came to love the world more than Christ, Christian education languished and the church fell in evil days.

Our pioneer fathers loved Christ more than the world, and they made the Christian education of their youth one of their chief concerns. As a result the church was blessed and grew. If Christian education today does not rank as high in our concern as in earlier days, this fact should indicate to us the danger signal for our church. For one generation of indifference towards Christian education can destroy what generations of sacrificing love have built.

Mennonite young people for our Mennonite Colleges is an expression of the deepest and truest Christian insight. It is the foundation for a vigorous church and is an expression of the love of Christ. Christ's Kingdom is threatened today. Human beings everywhere are calling to the throne of God, "O Lord, have mercy upon me." The peace of the world has been shattered. Here in America the church is still free, the gospel is still preached. Christian schools may still flourish, and we of this generation must recognize it as our obligation to help preserve these blessings.

One important way is to finance our Christian schools, which are the very bulwarks of democracy and Christianity. Another way, and perhaps even a more important one, is to see that in these our Mennonite schools are found our Mennonite young people. God needs those Mennonite young folks for the coming tasks in His Kingdom. Our church schools exist to prepare them for those tasks.

The personal interest and the personal influence of some Christian men or women will help many a young person decide where to go to college. All of us recognize our church's missionary obligation: To seek that which is lost. Even to leave the ninety and nine and go out into the mountains. It is the very heart of the gospel. God loves us—we love our fellowmen. God seeks us—we seek others. God goes out to find us—we go out to find them. In a very real sense this great missionary obligation applies in our relation to our church school. It is one thing to seek that which is lost. It is another thing, and just as important, to guard that which has been saved. And one great reason that our colleges were founded was to guard that which has been saved—to afford our sons and daughtres an education with a Christian purpose, a Christian content, and a Christian environment.

Our church colleges are the fulfillment of the great missionary obligation. They prepare leaders and teachers of men as well as laymen, pastors, and missionaries to go out to seek that which is lost. It is therefore our Christian obligation to enlist our young people to attend our church schools. Your personal interest and effort is needed. That is the Savior's way of seeking, winning, and guarding souls. That is one way of building His Kingdom.

We close as we began: Mennonite young people in Mennonite colleges. That is the truest proof of our love for our Christ. We ask for your prayers and your help to get our young people to our colleges for their sakes and for the sake of Him and His Church.

Ed. G. Kaufman,
President, Bethel College

SUNDAY SCHOOL LESSON

A. S. BECHTEL

July 14, 1940

Job's Struggle to Faith in Life After Death

Job 14:13-17; 17:13-16; 19:23-29 Read Ch. 3 to 19

Introduction

Chapters 4 to 19 are a part of the dialogue between Job and his three friends who came to comfort him. The theme they discuss is his sufferings. The fundamental idea of his friends is that these are a punishment for his sins. He declares himself innocent. Sometimes he is in the depths of despair; then again he shows much courage and exaltation of spirit. Job's three friends were lacking in humility of mind and heart. They could not comfort effectively because they did not know the grace of God well enough. Merely using words and pious sayings, will not comfort the afflicted and sorrowing.

Is the Grave the End of Life? 14:13-17

These verses are a part of Job's answer to his friends. He prays that he may be hidden in the grave—Sheol, the gloomy caverns where the Semitic peoples believed the dead went after death—until God's wrath would be past (v13). This wish raises the question (v14), Shall a man live again after death? Job is thinking of a renewed life, a life freed from troubles. This is attractive to him, yet he wonders if he may hope for it. He is willing to wait in the silence of the grave until this change, renewal should come. Job believes that God will call the dead to arise, that He will not leave those who are the work of His hands in the oblivion of the grave (v15). He declares that while God notes all of his sins (v17), yet his hope is in God that He will keep him from sinning. Justice rules in God's great plan for man. In the future life of blessedness, the injustice in this world will be rectified.

What Lies Beyond the Grave 17:13-16

These verses are a part of Job's fourth answer. His comforters "heap up words." They see his sick, broken, ruined condition, doomed to the grave, a dark and gloomy place. There seems to be no hope for one whose body has gone to corruption in the grave (v14), yet Job is not without some hope. He is in deep perplexity. He has no visible testimony of a resurrection life (v15). His hopes shall be buried with him (v16). We have the witness of the resurrection fact in Jesus. Job and the Old Testament saints died in faith.

Assurance of the Resurrection 19:23-29

This passage is a part of Job's fifth answer to his friends and expresses deep faith. He despairs of being understood by them and wishes that his words to them might be imperishably preserved so that future generations judge him aright (vs 23, 24). Regardless of what others may think, Job knows that he will be vindicated (v25). The word "redeemer" should be translated vindicator. Job despaired of any vindication in this life. He clung to the assurance that God would vindicate him in the life beyond the grave. So there must be a resurrection body in which he shall see God, who will take his part and vindicate him. Job clings to this sublime hope (v27) that he shall see God as his friend. He sees the resurrection, the future life, as his full acquittal before God. This assurance gives comfort to his soul. He is convinced that death does not "end it all." For the Christian it is a glorious beginning. The desire for a future life is one of the deepest desires of the human soul. Faith in the future life gives importance and real meaning to this life.

A Few Pages from Our New Hymn Book, "The Mennonite Hymnary"

For the information of the many readers who are interested in our new hymn book we present in these pages the *Topical Index* of the hymns in the book and the *Index of First Lines*.

TABLE OF CONTENTS

BOOK ONE—HYMNS

	Hymns
WORSHIP	
Praise and Adoration	1-18
Morning	19-27
Evening	28-40
Close of Worship	41-45
GOD THE FATHER	
His Majesty and Power	46-47
Maker of Heaven and Earth	48-53
His Love and Mercy	54-64
JESUS CHRIST OUR LORD	
His Advent	65-69
His Birth	70-86
His Epiphany	87-91
His Life and Ministry	92-99
His Triumphal Entry	100-101
His Passion	102-112
His Resurrection	113-116
His Ascension	117-124
His Coming Again	125-130
THE HOLY SPIRIT	131-139
THE CHRISTIAN LIFE	
The Call of Christ	140-144
Penitence and Confession	145-147
Faith and Vision	148-154
Peace and Joy	155-159
Guidance and Protection	160-169
Love and Gratitude	170-179
Prayer and Communion	180-189
Loyalty and Steadfastness	190-194
Trials and Temptation	195-198
Aspiration and Hope	199-204
Purity and Uprightness	205-211
Consecration and Stewardship	212-220
Service and Brotherhood	221-231
Inner Life	232-239
HYMNS OF COURAGE AND COMFORT	240-259
THE LIFE ETERNAL	260-266
THE KINGDOM OF GOD	267-272
THE CHURCH	
General	273-277
The House of God	278-282
The Lord's Day	283-288
The Holy Scriptures	289-292
The Ministry	293-297
Sacraments and Rites	
Consecration of Children	298-300
Baptism of Believers	301-302
The Lord's Supper	303-311
Marriage	312
Burial of the Dead	313-316
The Communion of Saints	317-319
Church Unity	320-323
CHRISTIAN MISSIONS	324-342
NATIONAL AND INTERNATIONAL LIFE	
The Nation	343-349
World Friendship and Peace	350-357
THE CHRISTIAN HOME AND FAMILY	358-363
SPECIAL SERVICES	
Mothers' Day	364
Farewell Service	365
Our Forefathers	366-369
Hospital Sunday	370
Temperance Sunday	371
Labor Day	372-374
THE SEASONS	
Harvest and Thanksgiving	375-378
New Year	379-383
Winter	384
Spring	385
Summer	386
Autumn	387
SCHOOLS AND COLLEGES	388-390
YOUTH	391-402

BOOK TWO

HYMNS FOR CHILDREN	403-436

BOOK THREE

GOSPEL SONGS	437-504

BOOK FOUR

THE CHURCH YEAR IN CHORALES	
Call to Worship	505-508
Praise	509-520
Advent	521-524
Christmastide	525-527
New Year	528
Epiphany	529-530
Lent	531-540
Eastertide	541-545
Whitsuntide	546-548
The Church and Missions	549-552
General	553-574

BOOK FIVE

METRICAL PSALMS	575-600

BOOK SIX

RESPONSES, CHANTS, DOXOLOGIES, AND AMENS	601-623

BOOK SEVEN

AIDS TO WORSHIP	
	*** Page**
Responsive Readings	000
The Lord's Prayer, The Ten Commandments,	

*** Proper page numbers to be supplied yet**

the Apostolic Creed 000
Calls to Worship 000
Invocations 000
General Confession, General Thanksgiving 000
Prayer, Benedictions 000
Index of Titles to Responsive Readings 000
Topical Index to Responsive Readings 000
Index to Scripture Passages 000

INDEXES, ETC.

Forewords 000
Editors' Commments 000
Acknowledgments 000
Table of Contents 000
Index of First Lines of Hymns 000
Index of Subjects 000
Alphabetical Index of Tunes 000
Metrical Index of Tunes 000
Index of Authors and Sources 000
Index of Composers, Arrangers and Sources of Tunes 000

INDEX OF FIRST LINES

Number
A charge to keep I have 214
A gladsome hymn of praise we sing 403
A great and mighty wonder 526
A little Child the Savior came 300
A little seed lay fast asleep 406
A mighty fortress is our God 549
Abide with me 40
Abide with us our Savior 559
According to Thy gracious word 305
After Thy loving-kindness, Lord 589
Again, as evening's shadows falls 280
Again returns the day of holy rest 286
Ah, dearest Jesus, how hast Thou offended 534
Alas! and did my Savior bleed 108
All glory be to God on high 521
All glory, laud and honor 100
All hail the power of Jesus' name (Miles Lane) 3
All hail the power of Jesus' name (Coronation) 4
All hail the power of Jesus' name (Diadem) 5
All hidden lie the future ways 299
All my heart this night rejoices 525
All praise to our redeeming Lord 322
All praise to Thee, my God this night 33
All things bright and beautiful 410
Alleluia sing to Jesus 124
All people that on earth do dwell 594
All things come to Thee, O Lord 612
Almighty Lord, with one accord 390
Amen, Amen 619, 620, 621, 622, 623
Angels, from the realms of glory 81
Angels we have heard on High 82
And must I be to judgment brought 501
Another year of setting suns 381
Another year is dawning! 380
Amazing grace! how sweet the sound 463
Around the throne of God in heaven 405
Art thou weary, heavy laden 143
Are you weary, are you heavy-hearted 476
"Are ye able," said the Master 392
As pants the hart for cooling streams 586
As with gladness men of old 530
Asleep in Jesus! blessed sleep 314
At even, when the sun was set 37
Author of life divine 309
Awake, my soul! and with the sun 26
Awake, our souls! away, our fears! 258
Away in a manger 414

Be still, my soul: the Lord is on thy side 54
Befiehl du deine Wege 558
Before Jehovah's awful throne 272
Behold a Stranger at the door! 141
Believe not those who say 210
Beneath the cross of Jesus 112
Bethlehem, of noblest cities 88
Birds are singing 409
Bless Thou the gifts our hands have brought 611
Bless the four corners of this house 362
Blessed assurance 480
Blest be the everlasting God 266
Blest are the pure in heart 205
Blest be the tie that binds 41
Bread of the world in mercy broken 304, 306
Bread of heaven on Thee we feed 311
Break Thou the bread of life 288
Breathe on me, Breath of God 135
Brightest and best of the sons of the morning 91
Brightly beams our Father's mercy 448
By Christ redeemed, in Christ restored 310

Can a little child like me 435
Captain of Israel's host and Guide 168
Children of Jerusalem sang the praise 404
Christ is coming! let creation 127
Christ for the world we sing 327
Christ is made the sure foundation 277
Christ is our cornerstone 9
Christ, whose glory fills the skies 26
Christ has for sin atonement made 473
Christ the Life of all the living 535
Christ the Lord is risen again 544
Christians, awake! salute the happy morn 71
Come all ye shepherds 79
Come, every soul by sin oppressed 457
Come, Father, Son, and Holy Ghost 301
Come follow Me 565
Come, Holy Ghost, in love 131
Come, Kingdom of our God 269
Come hither, ye children 413
Come, let us all unite to sing 439
Come, let us join our friends above 319
Come, let us join our cheerful songs 17
Come, let us to the Lord our God 146
Come, Lord, and tarry not 129
Come, my soul, thou must be waking 27
Come, O come, Thou quickening Spirit 548
Come, risen Lord, and deign to be our guest 307
Come, Thou Almighty King 8
Come, Thou bright and morning star 554
Come, Thou Fount of every blessing 189
Come, Thou long expected Jesus 69
Come unto Me ye weary 240
Come, we that love the Lord 443
Come, ye disconsolate 243
Come, ye faithful, raise the strain 113
Come, ye sinners, poor and needy 450
Come, ye thankful people, come 377
Commit thou all thy griefs 558
Cross of Jesus, cross of sorrow 111
Crown Him with many crowns 118

Dark the day on Calvary's Cross 538
Darkening night the land doth cover 32
Day by day the manna fell 247
Day is dying in the west 31

Dear Lord and Father of mankind 181
Dear Shepherd of Thy people 279
Deck thyself, my soul, with gladness 552
Die Sach' ist Dein, Herr Jesu Christ 550
Down at the cross my Savior died 464

Eternal Father! strong to save 169
Eternal One, Thou living God 369
Evening and morning, sunset and dawning 555

Fairest Lord Jesus, Ruler of all nature 97
Faith of our fathers! living still 154
Far and near the fields are teeming 325
Father Almighty, bless us with Thy blessing 59
Father and Friend, Thy light, Thy love 63
Father eternal, Ruler of creation 354
Father in heaven, who lovest all 401
Father, in Thy mysterious presence kneeling 188
Father, O hear us 609
Father of men in whom are one 388
Father to Thee we look in all our sorrow 249
Father, we praise Thee, now the night is over 24
Faher, we thank Thee for the night 423
Father, what-e'er of earthly bliss 251
Father, whose will is life and good 326
For all the saints who from their labors rest 317
For common gifts we bless Thee, Lord 176
For the beauty of the earth 51
Forever with the Lord 261
For them whose ways are in the height 166
For Thy mercy and Thy grace 528
Fountain of good, to own Thy love 218
Fling out the banner 331
From Greenland's icy mountains 333
From heaven above to earth I come 527
From the eastern mountains 89
From yon distant heaven 433

Give of your best to the Master 400
Give to our Lord immortal praise 11
Give to the winds thy fears 246
Glorious things of Thee are spoken 274
Glory be to the Father 606, 607
Go forth to life, O child of earth 211
Go, labor on; spend and be spent 231
Go to dark Gethsemane 107
God be with you till we meet again 365
God is love; His mercy brightens 55
God is my Light! 560
God is our Refuge 588
God is the refuge of His saints 257
God's law is perfect 578
God moves in a mysterious way 60
God of our fathers, whose almighty hand 347
God of the eartth, the sky, the sea 52
God reveals His presence 506
God bless our native land 348
God is in His Holy Temple 2
God sees the little sparrow fall 408
God that madest earth and heaven 35
God the All-merciful 351
God's trumpet makes the slumb'ring world 194
God who madest earth and Heaven 573
Gott des Himmels und der Erden 573
Gracious Savior, Gentle Shepherd 298
Gracious Spirit, Holy Ghost 174
Great God, the followers of Thy Son 13
Great God of nations 349
Great God, we sing that mighty hand 383
Grosser Gott, wir loben Dich! 519
Guide me, O Thou great Jehovah 160

Happy the home when God is there 361
Hail the day that sees Him rise 117
Hail, Thou once despised Jesus 122
Hail to the brightness of Zion's glad morning 332
Hail to the Lord's Anointed 65
Hark, hark, my soul! angelic songs 260
Hark ten thousand harps and voices 123
Hark! the herald angels sing 85
Have Thine own way, Lord! 217
He leadeth me: O blessed thought! 478
He who would be in God confiding 571
Hear our prayer, O Lord 604
Heaven and earth, the sea and air 510
Here, O my Lord, I see Thee face to face 303
Here we come with gladness 421
Hide me, O my Savior 483
His name for ever shall endure 591
Holy Father, cheer our way 254
Holy God, we praise Thy Name 519
Holy, Holy, Holy, Lord God Almighty 1
Holy Lord, holy Lord 520
Holy, holy, holy, Lord God of hosts 601, 602
Holy Ghost, dispel our sadness 134
Holy Spirit, faithful Guide 137
Holy Spirit, Truth divine 136
How are Thy servants blest, O Lord 33
How blest are those whose hearts are pure 20
How brightly shines the Morning Star! 52
How firm a foundation, ye saints of the Lord 15
How gentle God's commands! 5
How great, Almighty, is Thy kindness! 51
How happy is he born and taught 20
How lovely are Thy dwelling's fair! 59
How sweet, how heavenly is the sight 32
Hushed was the evening hymn 41

I am Jesus' little lamb 43
I am the Lord, O hear My voice 56
I am Thine, O Lord 47
I can hear my Savior calling 50
I do not ask, O Lord 47
I feel the winds of God today 39
I have a Savior 46
I hear the Savior say 46
I hunger and I thirst 30
I heard the voice of Jesus say 14
I have found a friend in Jesus 44
I joyed when to the house of God 59
I know that my Redeemer liveth 45
I know not how that Bethlehem's Babe 9
I know whom I have believed 45
I look to Thee in every need 24
I'm not ashamed to own my Lord 30
I lay my sins on Jesus 44
I love Thy kingdom Lord! 27
I love the Lord 59
I love to tell the story 49
Immortal Love, forever full 17
I need Thee every hour 18
I sing the mighty power of God
I think when I read that sweet story of old 4
I would be true 20
Ich bete an die Macht der Liebe 5
In Christ there is no East or West 3
In our work and in our play 4
In pleasant lands have fallen the lines 3
In the cross of Christ I glory 1
In the hour of trial 1
It came upon a midnight clear
It may be at morn, when day is awaking 4
I've found a Friend 4

I waited for the Lord my God! 585
Jehovah, Jehovah 507
Jehovah let me now adore Thee 569
Jerusalem the golden 262, 263
Jesu! Geh' voran 574
Jesus, and shall it ever be 192
Jesus bids us shine 420
Jesus calls us: o'er the tumult 140
Jesus Christ, my sure defense 541
Jesus, I never can forget 533
Jesus lives! thy terrors now 543
Jesus, Lord, we look to Thee 321
Jesus lover of my soul 158, 159
Jesus loves me! this I know 428
Jesus, keep me near the cross 490
Jesus, my all 468
Jesus, our Savior, grant us Thy peace 157
Jesus, priceless treasure 564
Jesus, Refuge of the weary 536
Jesus, Savior, pilot me 161
Jesus shall reign where'er the sun 341
Jesus, still lead on 574
Jesus, tender Shepherd, hear me 425
Jesus, the very thought of Thee 155
Jesus, Thou joy of loving hearts 171
Jesus, Thou divine Companion 372
Jesus, Thy boundless love to me 170
Joy to the world! the Lord is come 70
Joys are flowing like a river 479
Joy dawned again on Easter-Day 415
Joyful, joyful, we adore Thee 10
Judge Eternal, throned in slpendor 345
Judge me, God of my salvation 499
Just as I am, Thine own to be 393
Just as I am 458

Lamb of God, most holy 540
Lead, kindly Light, amid th' encircling gloom 162, 163
Lead me gently home, Father 449
Lead on, O King Eternal 399
Lead on, O Father, in the paths of peace 164
Let the whole creation cry 49
Let the words of my mouth 608
Let there be light, Lord God of hosts 353
Let us with gladsome mind 64
Liebster Jesu, wir sind hier 553
Life of all that lives below 238
Lift up your heads, ye mighty gates 523
Light of light, enlighten me 553
Lo, God is here! let us adore 508
Lo, He comes, with clouds descending 130
Lo, the day of days is here 545
Lo! the heav'ns are breaking 434
Lobe den Herren, den maechtigen Koenig der Ehren 515
Lobe den Herren, O meine Seele 513
Look, ye saints! The sight is glorious 119
Lord, dismiss us with Thy blessing 45
Lord God, the Holy Ghost 132
Lord I hear of show'rs of blessing 204
Lord, in the fullness of my might 397
Lord, in the morning 20
Lord, it belongs not to my care 253
Lord Jesus, I long to be perfectly whole 469
Lord Jesus, think on me 196
Lord of all being, throned afar 53
Lord of life and King of glory 363
Lord of light, whose name outshineth 342
Lord of our life, and God of our salvation 278
Lord, speak to me, that I may speak 296
Lord, Thou hast been Thy people's rest 568
Lord, Thou shalt early hear my voice 576
Lord, Thy mercy now entreating 147
Lord, through changing days, unchanging 402
Lord, Thy Word abideth 292
Lord, what a change within us one short hour 183
Lord, who can be with Thee compared? 513
Lord, with glowing heart I'd praise Thee 511
Love Divine, all loves excelling 178, 179
Loving Shepherd of Thy sheep 429
Low in the grave He lay 452

Majestic sweetness sits enthroned 120
Man of Sorrows, now my soul shall greet Thee 537
Master, speak! Thy servant heareth 219
May the grace of Christ our Savior 613
Mighty God, while angels bless Thee 46
Mir ist Erbarmung widerfahren 562
Motherhood, sublime, eternal 304
More love to Thee 472
Morgenglanz der Ewigkeit! 554
My country, 'tis of thee 344
My days are gliding swiftly by 503
My faith looks up to Thee 150
My God and my Father 245
My God I thank Thee, who hast made the earth 177
My hope is built 487
My Jesus, as Thou wilt! 250
My Jesus, I love Thee 216

Nearer, my God, to Thee 202
Nearer the cross! 40
Near to the heart of God 230
New every morning is the love 22
Not alone for mighty empire 355
Not always on the mount may we 98
Now cheer our hearts this eventide 557
Now, on land and sea descending 28
Now thank we all our God 514
Now the day is over 29
Now the laborer's task is o'er 315
Now to heaven our prayer ascending 371
Now to Him who loved us 617
Now to the King of heaven 615
Nun ruhen alle Waelder 556

O beautiful for spacious skies 343
O brother man, fold to thy heart thy brother 299
O children, hither do ye come 534
O Christ in Thee my soul hath found 451
O come, all ye faithful 80
O come loud anthems let us sing 18
O come, O come, Emmanuel 67
O day of rest and gladness 285
O Du Liebe meiner Liebe 536
O for a closer walk with God 197
O for a faith that will not shrink 153
O for a thousand tongues to sing 12
O gladsome light 34
O God of Bethel, by whose hand 167
O God of love, O King of peace 352
O God, our help in ages past 61
O God, Thou faithful God 566
O God, we pray for all mankind 350
O grant us light, that we may know 389
O happy day, that fixed my choice 465
O happy home, where Thou art loved 358
O have you not heard of that beautiful stream 232
O heart of God 237
O Holy Night 86
O Holy Savior, Friend unseen 233

O Holy Spirit, enter in	546
O Jesus, I have promised	212
O Jesus, Thou art standing	144
O little town of Bethlehem	84
O Lord, how happy should we be	255
O Lord of life where'er they be	316
O Lord, Thou art my God and King	600
O Lord divine, that stooped to share	172
O Love that wilt not let me go	175
O Master, let me walk with Thee	223
O Master Workman of the race	93
One is kind above all others	447
O perfect Love, all human thought	312
O pow'r of love, all else transcending	517
O sacred Head, now wounded	539
O Savior, bless us ere we go	44
O scatter seeds of loving deeds	498
O send Thy light	587
O sing a song of Bethlehem	92
O Son of God, we wait for Thee	524
O Son of Man, our Hero	396
O Son of man, Thou madest known	373
O Spirit of Life, O Spirit of God	547
O Spirit of the living God	330
O still in accents clear and strong	294
O that I had a thousand voices	509
O the unsearchable riches	454
O Thou great Friend to all	224
O Thou, in whose presence	470
O thou my soul, bless God the Lord	596
O where are kings and empires now	276
O Word of God Incarnate	289
O worship the King	7
O Zion haste, thy mission high fulfilling	328
O'er the trackless ocean guided	165
On the mountain top appearing	336
One sweetly solemn thought	264
One thought I have, my ample creed	248
Once in royal David's city	412
Once to every man and nation	346
Onward, Christian soldiers	225
Open now Thy gates of beauty	505
Our blest Redeemer, ere He breathed	138
Our Father, who art in heaven	610
Our Lord, His Passion ended	572
Out of the depths I cry to Thee	531, 532
Pass me not, O gentle Savior	474
Peace in our time, O Lord	357
Peace, perfect peace	256
Pour out Thy Spirit from on high	295
Praise God, from whom all blessings flow	618
Praise Him, praise Him	426
Praise Him! praise Him!	438
Praise the Lord: ye heavens adore Him	16
Praise thou the Lord, my soul	513
Praise to the Lord, the Almighty	515
Praise waits for Thee in Zion	590
Pray when the morn is breaking	180
Prayer is the soul's sincere desire	184
Rejoice, the Lord is King	121
Rejoice, ye pure in heart	156
Remember all God's children	436
Rescue the perishing	497
Ride on! ride on in majesty	101
Ring out, wild bells	397
Rise, my soul, and stretch thy wings	200
Rise up, O men of God	230
Rock of Ages, cleft for me	148
Safe in the arms of Jesus	313
Safely through another week	284
Savior again to Thy dear name we raise	43
Savior, breathe an evening blessing	38
Savior lead me lest I stray	502
Savior, like a shepherd lead us	395
Savior, teach me, day by day	424
Savior, Thy dying love	220
Savior, while my heart is tender	394
Savior, when in dust, to Thee	145
See how great a flame aspires	339
See Israel's gentle Shepherd stand	307
See the shining dewdrops	407
Shepherd of eager youth	398
Shine Thou upon us, Lord	293
Show me Thy ways, O Lord	581
Silent night, holy night	83
Since Jesus is my Friend	236
Sing praise to God who reigns above	512
Sing them over again to me	494
Sinners Jesus will receive	466
Sleep, baby sleep	43
Softly and tenderly Jesus is calling	456
Softly now the light of day	36
Soldiers of Christ, arise	198
So nimm denn meine Haende	561
Spirit divine, attend our prayer	139
Spirit of God descend	133
Spread, still spread, thou mighty word	551
Stand up, stand up for Jesus!	193
Still, still with Thee	23
Stille Nacht, heilige Nacht	83
Strive aright when God doth call thee	563
Strong Son of God, immortal Love	149
Summer suns are glowing	386
Sun of my soul, Thou Savior dear	30
Sunset and evening star	265
Sweet are the promises	481
Sweet hour of pray'r!	182
Take my heart, O Father	441
Take my life and let it be	215
Take the Name of Jesus	485
Take Thou my hand, O Father	561
Teach me, my God and King	226
Tell me the old, old story	495
Tell me the stories of Jesus	419
Thank the Lord	376
That man hath perfect blessedness	575
The Church's one foundation	273
The dawn of God's dear Sabbath	283
The day of resurrection	115
The duteous day now closeth	556
The first Noel the angel did say	76
The glory of the spring how sweet	385
The God of Abraham praise	14
The happy Christmas	411
The heavens declare Thy glory	291
The Lord bless you and keep you	614
The Lord doth reign	593
The Lord's my light	582
The Lord's my Shepherd	597
The Lord is my Shepherd, no want shall I know	62
The Lord is in His holy temple	603
The King shall come when morning dawns	125
The morning light is breaking	324
The spacious firmament on high	50
The Spirit of the Lord revealed	570
The stars were silent	77
The strife is o'er, the battle done	116
The wise may bring their learning	418
The whole world was lost	467
The whole wide world for Jesus	340
The work is Thine, O Christ our Lord	550

The year is gone beyond recall 382
The year is swiftly waning 387
There is beauty all around 360
There is a fountain 492
There is a green hill far away 104
There's a land that is fairer than day 504
There is a Name I love to hear 496
There is no name so sweet on earth 440
There is no sorrow, Lord too light 259
There's a wideness in God's mercy 58
Thine arm, O Lord, in days of old 95
This is my Father's world 48
This is the day of light 287
Thou art coming, O my Savior 126
Thou art the way, to Thee alone 185
Thou Grace Divine, encircling all 57
Thou gracious God, whose mercy lends 359
Thou shalt arise, and mercy yet 595
Thou to whom the sick and dying 370
Thou true Vine, that heals the nations 234
Thou who Thyself didst sanctify 297
Though lowly here our lot may be 374
Throned upon the awful tree 109
Through all the changing scenes of life 583
Thy kingdom come, O God 271
"Thy kingdom come!" O Lord, we daily cry 356
"Thy kingdom come," on bended knee 268
Thy way is in the deep, O Lord 242
Thy way, not mine, O Lord 252
Thy Word have I hid in my heart 605
Thy Word is like a garden, Lord 290
'Tis so sweet to trust in Jesus 488
'Tis the promise of God 442
'Tis winter now 384
'Tis midnight and on Olive's brow 103
Today be joy in ev'ry heart 72
To God the only Wise 616
To Thee, O Lord, our hearts we raise 378

Unheard the dews around me fall 39
Uplift the song of praise 366
Unto the hills 589
Unto Thy Temple, Lord, we come 282

Veiled in darkness Judah lay 68
Vom Himmel hoch da komm ich her 527

Wake, awake, for night is flying 522
Walk in the light! so shalt thou know 209
Watchman, tell us of the night 66
We cannot think of them as dead 318
We give Thee but Thine own 213
We've a story to tell the nations 335
Welcome, Thou Victor in the strife 542
We have heard the joyful sound 334
We love the place, O God 281
We praise Thee, O God 437
We plow the fields, and scatter 375
We praise Thee, O God, our Redeemer 15
We thank Thee, O our Father 422
We three kings of Orient are 90
We walk by faith, and not by sight 152
We would see Jesus 20
Wer nur den lieben Gott laesst walten 571
What a Friend we have in Jesus 186
What a fellowship, what a joy divine 489
What a wonderful Savior 473
What Child is this, who, laid to rest 78
What grace, O Lord, and beauty shown 90
What mercy and divine compassion 562
What star is this, with beams so bright 87
Whate'er my God ordains is right 567
When courage fails, and faith burns low 191
When He cometh 432
When I survey the wondrous cross 105, 106
When in the maddening maze of things 241
When morning gilds the skies 19, 21
When my love to God grows weak 102
When peace, like a river 484
When the weary, seeking rest 203
When thy heart with joy o'erflowing 227
When we walk with the Lord 486
Where cross the crowded ways of life 222
While Thee I seek, protecting power 197
While shepherds watched their flocks by night 73, 74
Who is He in yonder stall 96
Who is on the Lord's side 190
Who is thy neighbor? He whom thou 228
Will your anchor hold? 482
Within Thy tabernacle, Lord 577
Word of Life, most pure, most strong 329
Work, for the night is coming 221

Ye Christian heralds, go proclaim 337
Ye fair green hills of Galilee 94
Ye gates, lift up your heads 580
Ye must be born again 461
Ye servants of God, your Master proclaim 6
Ye servants of the Lord 128
Yield not to temptation 477

SERMON SKETCH

By Lester Hostetler, Upland, California

YOUR JOY NO MAN TAKETH FROM YOU

"And your joy no man taketh from you" John 16:22

Most people discover early in life that their joys are very much at the mercy of other people. Somebody else breaks our toys, criticizes our work, insults our dignity, or spreads gossip to ruin our reputation. The cup of happiness from which we are about to drink is smashed by the wilfulness or the carelessness of others. The joy of husband or wife is largely dependent upon the attitude, the words, and actions of the other. The father's joy depends largely upon the child; and the child's joy is made or marred by the temperament of the parent. The employer and the worker, each may have joy or lack of it, depending upon the spirit in which they mingle. In every area of life, in home or factory, in office, school room, on the farm, or in the public service, we are made happy or we are made miserable by those with whom we come in contact.

In view of this truth which is somewhat disconcerting it is good to hear the words of the Master. He speaks of joy so deep that no man can take it from us. It was the last night of His earthly life. He was about to be betrayed by one of the twelve. Soon the Roman soldiers would find him in the Garden to arrest him. Presently He will be tried, spat upon, mocked, nailed to the Cross. All this is well known to Him. Others would do their worst to make His life bitter. But even the sight of the Cross could not take away His joy.

He promised the disciples to be with them. And the presence of Jesus makes the difference in life which gives a joy that cannot be snatched away. A true Christian is still human. You can hurt him, insult him, and taunt him. Reject his love or show ingratitude for deeds of mercy and he feels the sting. But a true Christian, that is, one who abides in Christ and Christ in him, has a realm in his soul which the outside cannot touch. No invader can reach it to destroy his joy. Let us illustrate this great truth.

Take for example the joy one finds in work. There are some who prefer idleness but the majority of us find our greatest joy in work. We plan, we labor, we sacrifice, we give of our time and energy in order to accomplish something. We build up a farm, or establish a business, or found a school or organize a church. Someone will oppose us or laugh us to scorn like the enemies of Nehemiah when he was rebuilding Jerusalem. Someone will criticise, point out mistakes, call attention to weaknesses. It takes all the joy out of work for many people but not for the Christian. His work is hid in Christ; he knows it is inadequate and imperfect. But it is work for Christ; it fits in the program of His Kingdom and in that consciousness he rejoices with a joy that no man can take away.

Or take the matter of one's own character. The Christian is conscious of his imperfections. He knows that he is a sinner, though redeemed by grace. It is easy for people to point the finger of scorn at a Christian and point out the weaknesses in his character. It is often done and the sting of it is enough to take the joy out of living. But in Christ it need not be so. For Christ looks at a life and judges it not by what it is but by what it is possible of becoming. Our characters are imperfect indeed, but they are in the hands of the Master builder, the great Artist, whose work it is to mold them and perfect them. In the commonplace block of marble the sculpture sees a figure of exquisiteness and beauty. In the common human clay, lost, stained and imperfect, Christ sees personality capable of growing more and more unto His own likeness. In that there is a joy which no man can take away.

We are living in days of great uncertainty. What we hold to be very precious today may be snatched from us tomorrow through the brutality and greed of men. In Christ we have that which is permanent. Amid the sorrows of life it is still possible, through Christ, to experience the joy which no man can take from you.

GUIDE BOOK FOR MISSION SOCIETIES READY

Since most of the program committees of the missionary societies make out their programs for the year before the next issue of the News and Notes appears, we take this opportunity to inform our societies that the new Guide Books with suggested programs for 1940-1941 are now ready. The Literature Committee has especially planned these books for society leaders but any one interested in them, regardless of their position in their missionary society, is welcome to a copy as long as they last. They can be ordered from any one of the Literature Committee: Mrs. A. J. Neuenschwander, Quakertown, Pa.; Mrs. A. E. Kreider, North Newton, Kansas; or Mrs. J. S. Schultz, Bluffton, Ohio.

SHOULD CHURCH MEMBERS CALL ON THE PASTOR?

(A Swiss Christian Paper, "La Vie Protestante" (The Protestant Life) has the following to say upon this subject):

When you have a toothache you go to your dentist. When you have a pain you go to your doctor. When you need a pair of shoes you go to a shoe store. When you have any important affair, you upset your routine and go to your banker, lawyer, notary, government office, or the principal of your children's school. But when you have something wrong with your soul you stop going to church, stay at home full of bitterness and wait for years for your pastor to call on you. When he arrives you heap reproaches upon him. Is it normal? Your pastor has office hours, and a telephone. What are you waiting for?

WORLD PEACE PRAYER DAY, SUNDAY, SEPT. 8.—President Roosevelt has set aside this Sunday as a day of prayer on which Americans of every creed and denomination should ask God "to grant to this land and the troubled world a righteous and enduring peace. When every succeeding day brings sad news of suffering and disaster abroad, we are especially conscious of the divine power and it is seemly that we should pray for God's blessing on our country and for the establishment of a just and permanent peace among all the nations." —*Bravo for Methodist Youth*!—Methodist Youth sent this in a telegram to the President of the United States: "Youth does not want to be conscripted. Peace time enrollment for national discipline is a step toward dictatorship. It is not a defense measure but it is a method of escape from domestic problems like unemployment. It is the same method that Hitler, Mussolini and Stalin have used . . . ."

R. Weinbrenner
Editor

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Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

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Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

A Mountain Top Experience

By Onieta J. Tiahrt

Camp Wood, near Elmdale, Kansas, was the scene of the recent Western District Conference Young People's Retreat. It was hot, yes, and windy, too, but such physical discomforts were forgotten as we searched for a better understanding of the works of God and for a better way of life for ourselves.

At Quiet Hour each morning, Miss Amelia Miller led us away from our own petty cares into a realm of quietness where we had time to appreciate the wonders of God's world, and where his spirit soothed us and gave us renewed strength to cope with the problems of a new day.

Then, under the guidance of Rev. Reynold Weinbrenner, we walked with "Christ and the Twelve" and shared in their spiritual experiences. And with Rev. Walter Goering we studied the character and personality of Moses and of other Old Testament heroes, and tried to find in them a lesson for our own lives. Miss Miller said one day that we should "go to school to God," and it seemed almost as if we were doing that very thing in these two classes.

Rev. Henry Fast led the discussion entitled "Christian Youth in a World at War." As Peace Secretary of the Western District Conference, he was very well equipped to aid us in working out our pacifist principles and to help us answer puzzling questions in regard to registration for conscription or compulsory military training, alternative service and the like. I believe that this was the most timely and necessary of the classes; because, in this troubled world, it is most important for young Mennonites to know the answers to these questions and to be able to uphold their beliefs.

The two groups which, I believe, fostered the most interest were the discussion groups on "Questions Youth Faces" led by Mr. Ben Bargen and Mrs. Abr. Lohrentz. Personal problems, boy-girl relationships, and other youth questions received a due amount of consideration by the groups.

Ping pong, horseback riding, canoeing, swimming, soft ball, and bull sessions filled the afternoons. This was the time when everyone got better acquainted with everyone else, and we solved all the world's problems—political, economic, social, international and religious. This was the time when one realized that most of the ministers were quite human, and some of them could even be beaten in a game of ping pong. And this was also the time when boy met girl and they decided what they would do after the evening services.

To me the Vesper hour was one of the most inspiring of our devotional services. It was held on the side of a hill just as the sun was setting. As we watched the sunset and gazed up into the vast space of sky above us, we heard Mrs. Ed. Schmidt tell us that only through a complete surrender to the will of God could we accomplish anything, and we realized how ineffectual is man without the will of God to guide him. It was an experience none of us shall forget.

Nor shall we soon forget Rev. John Thiessen's evening messages, each one rich in "food for thought", and embroidered throughout with accounts of his experiences in India, nor the gospel song service each evening led by Miss Adina Goering. And above all we shall not forget the communion service at the lake on Sunday morning. Somehow with the wonders of God's world about us, and with music drifting across the lake throughout the service, the true meaning of the Lord's Supper was revealed to us and it was a never-to-be-forgotten experience.

HEAR YE!

Have *You* any unusually good and interesting *Pictures* taken at the Young People's Retreat that you attended this summer? Especially wanted are pictures which describe the camp, explain retreat activities, and show retreat groups and leaders. Think of the lake, flag-raising, the dining hall, vesper service, coming to camp and leaving camp, etc.

Before you forget send these pictures with a note of explaination to your district Y. P. representative and ask him to forward them with others to John E. Fretz, 3722 North 16th Street, Philadelphia, Pa.

Why all this? Because the young people of the Eastern District have undertaken the project of putting on a thoroughly good exhibit of Young People's work at the 1941 General Conference session. For this they need pictures of *all* our Y. P. retreats. Will you help?

SENIOR DEPARTMENT

Senior C. E. Topic

Series: Looking Toward Marriage and the Home

MAIN TOPIC: CHOOSE YOUR FRIENDS

Eph. 4:25-32; Prov. 18:24

Sept. 8, 1940

I. Worship Service

1. Songs: "I would be true," "Follow the Gleam," "What a friend we have in Jesus."

2. Reading of main topic, and prayer

3. Friendship "Nuggets" in answer to roll call Suggested "nuggets" are the following: "Be slow to fall into friendship, but when thou art in, continue firm and constant." **Socrates**

"A true friend is the gift of God, and He only who made hearts can unite them." **South**

"Two persons cannot long be friends if they cannot forgive each other's little failings." **Bruyere**

4. Offering for missions

II. Leader's Introduction

One of the finest and noblest friendships of which the Bible tells us is that of David and Jonathan. They understood each other, they helped each other, they were not jealous of each other, they loved each other, they drew out the best in each other.

Friendships influence our lives deeply. You become like those in a measure whom you choose as your friends. They open their hearts and their lives to you, you share your life with them. Both of you should be richer, not poorer, because of your friendship if it is of the right kind.

Because courtship and marriage often begin in friendship, the friendships between young men and women are of special importance. There is no better place for young people to find friends than in the church and in church groups where Christian standards are maintained.

III. Suggested Topics for Short Talks

A noble friendship of women. Ruth 1:14-18.
A noble friendship of youth. 1 Sam. 18:1-4.
Friends in suffering. Job 2:11-13.
The loving friendship of Jesus. John 11:30-36.
Intimacy of Jesus and disciples. John 15:12-17.

IV. For Discussion

1. What qualities of character make a good friend?

2. Is a father ever a boy's "best friend," or a mother a girl's "best friend?"

3. Is friendship worth more in good times, or in times of trouble?

V. Bits of Poetry

It is my joy of life to find,
At every turning of the road,
The strong arm of a comrade kind,
To help me with my load.

And since I have no gold to give,
And love alone must make amends,
My prayer is always, while I live,
"God make me worthy of my friends."

Friendship thrives on love and on kindness

It isn't the thing you do, dear;
It's the thing you leave undone,
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are the haunting ghosts tonight.

The stone you might have lifted
Out of a brother's way:
The bit of heartsome counsel
You were hurried too much to say:
The loving touch of the hand, dear,
The gentle winning tone,
Which you had no time nor thought for

With troubles of your own.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it isn't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.

INTERMEDIATE DEPARTMENT

WHY BE HARD-BOILED?

Sept. 8, 1940

As Thy Days

So shall it ever be.
'Tis planned by one
Whose thought is all for thee,
That in accord with life's great need
A strength divine shall come,
Supplanting weakness, changing greed,
And making plain the pathway home.
In Holy Writ this truth we see,
That as Thy days—so strength shall be.

The marvel of it all!
What wisdom wrought!
Thy weakness to forestall!
Not in advance this blessing falls,
Nor stored for coming days,
Not to be gathered into stalls
Nor bartered for in devious ways;
'Tis surely thine when need makes plea,
For as Thy days —so strength shall be.

The glory, then, be Thine,
O Master, Lord,
For meeting need of mine.
I would not anxious be, nor fret
When burdens press me sore,
But trudge along contented yet
To trust Thee, Lord, and love Thee more
With stronger faith that 'tis for me—
For as Thy days, Thy strength shall be.
Grant Colfax Tuller, F. H. Revell CO.

Song "Yield Not to Temptation"

Scripture Reading Exod. 20:7; 1 Pet. 3:8-12; Gal. 5:22-25.

Silent Prayer

1 Sam. 25:5-17 David's reputation, A man of devotion.

"Throughout all the Bible there is not a character who lived closer to God than did David. From the time when as a shepherd boy he killed the giant Goliath, until he died, he always lived close to God; but, being human, he sinned. Because of this sin David grieved all of his life and tried his best to make atonement to God. Most of his Psalms were written as a cry to God for forgiveness.

"Let us repeat together his beautiful Psalm 23."

Lev. 19:32 Regard for the aged.

Luke 10:1-11 Christ's directions to the seventy.

Luke 14:7-11 Christ's words to guests,

"He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

Rom. 13:1-7 Right bearing toward officials

1 Cor. 10:32, 33 Avoid offense

"There is an old story of a girl who went to a saint to confess her sins. She was not bad at heart, but she spoke unkindly of her neighbors, and the things she said were not always true; so the saint knowing her fault, told her to buy a fowl and walk out of town. As she walked along she was to pull out the feathers one at a time until all were plucked. She obeyed, and when she returned she was ordered to pick them up again. 'This can not be done,' she said in dismay. 'By this time the wind has blown some away. I could never pick up all of them.' 'So it is with gossip,' replied the old minister. 'It is easily dropped. But never again, no matter how hard you try, can you gather back the words you have so thoughtlessly scattered." —N. W. Whitwell

Song "Angry Words, O Let Them Never!"

Talk by an Intermediate "Is it sissy to be interested in the church?"

Vocal Solo "An Evening Prayer"

Song "I Would Be True"

Mizpah Benediction

JUNIOR DEPARTMENT

"The Fruit of the Spirit"

Galatians 5:22, 23

Program for September 8, 1940

PEACE, LONGSUFFERING

I. Worship Period

1. Prelude—Piano with violin obligato. Melody of "Peace, Perfect Peace" M. H. B. No. 229.

2. Call to worship, Psalm 100:3. "Know ye that the Lord, He is God, it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture."

3. All heads bowed in silent prayer.

4. Stand and sing in unison, "There Comes to My Heart One Sweet Strain." M. H. B. No. 234.

5. Scripture reading—Colossians 3:12-17, by a Junior girl.

6. Leader's prayer

7. Poem by a Junior boy

A Prayer for Peace

"Dear Father, Jesus taught us all
When He was here so long ago
About forgiving every wrong
And loving all—both friend and foe;
How we should think of others first,
And not be greedy or unkind,
How we should make folks happier,
In all the ways we find.

"Dear Father, tell the world again,
So many lands have quarreled and fought;
It may be some have never heard,
And others—just forgot."

Edith May Cunnings

(The above poem was contributed by Miss Helen A. Penner, Beatrice, Nebraska).

8. Solo "Peace, Perfect Peace" M. H. B. No. 229.

II. Study Period

Aim.—To help our Juniors understand what is meant by **"Peace"** and **"Longsuffering"** and to create a desire in them to yield these two fruits of the Spirit, by the grace of our Lord Jesus Christ.

1. Repeat from memory, in unison, Galatians 5:22, 23.

2. A two minute talk by a Junior girl. "The source of peace" Romans 5:1; Philippians 4:7; John 14:27.

3. Story told by a Junior boy, "Peace found in Christ"

Sadhu Sundar Singh, the great Christian of India tells the following:

"Once when I was crossing the mountains I met a girl of good family. Her parents were wealthy. She was on a pilgrimage, and her bare feet were bleeding. In answer to my question she said, 'I am looking for rest and peace and I hope to get them before I get to the end of this pilgrimage. If I do not, I shall drown myself.' I saw that she was in earnest, her heart cried for peace, for salvation. She, the wealthy girl had given up her home and all she cared most for to seek salvation. She did not find peace on that pilgrimage but she met a missionary who told her about Christ. In Him she found peace for her soul. I saw her after she became a Christian and she told me, 'In Christ I have found all and more than I sought. I have found the better part that shall never be taken away from me.' "

—Selected

4. A two minute talk by a Junior boy "Live in Peace" Colossians 3:15

5. Story, told by a Junior girl.

The "Peace" Offering

Mabel heard an old man tell about some one giving another person a peace offering after they had quarreled. Mabel knew very well what a quarrel was. She and Edna had had one.

Mabel's grandmother always knows that children want a lunch in the afternoon. Grandma calls it a 'piece.' This day Mabel ran to the house. "Grandma, may I have a piece?" she asked. Grandma laughed and gave her a big slice of bread and butter and brown sugar on it. It looked so good that Mabel wanted to eat it herself but she did not. She ran to the back fence. "Edna! Edna!" she called, "Here is a piece offering I brought you."

Edna came outdoors with both hands behind her. She took the bread and said, "Thank you!"

Then she held out a big yellow apple for Mabel to eat.

They were sitting side by side when Edna's brother Tom came by. "Ho, I thought you girls wouldn't play together any more!" he teased.

"We did say that, but I got sorry" Mabel told him. "I brought Edna a piece offering and she gave me this nice apple."

Tom laughed, "You gave her a p-i-e-c-e for a p-e-a-c-e offering."

6. Stand and sing "When Peace Like a River" Service Hymnal No. 228.
7. A Junior girl introduces the next fruit of the spirit by explaining what "Longsuffering" means.
8. Bible reading by a Junior boy, Matthew 18:23-27
9. Song "Christ Receiveth Sinful Men"

III. Mission Minutes

1. Make plans for Christmas gifts to our mission stations.
2. Have a large globe present and point out where our stations are located.
3. Name at least one missionary at each place.

IV. Closing Moments

1. Sing together the song of the month, "Here Is My Heart" M. H. B. No. 222
2. Repeat from memory the verse for the month Galatians 2:20
3. Together pray the prayer of the month Psalm 19:14.
4. Sing "Into My Heart"

IN MEMORIAM

ANNA DESTER, DAUGHTER OF JOHN AND KATHARINE RUPP DESTER, was born on March 13, 1861, near Franklin, Lee County, Iowa. Three years later, in 1864, her parents moved to Washington County, Iowa. In 1886, she, with her widowed mother, two sisters, and one brother, moved to Halstead, Kansas, where she lived the remaining days of her life.

In early youth she gave her life to Christ and was baptized on October 5, 1873, by Rev. William Galle, and joined the Mennonite Congregation at Dayton, Washington County, Iowa. After coming to Kansas she transferred her membership to the Mennonite Church at Halstead in 1887, where she remained a faithful member until her death.

Throughout her life she was keenly interested in her church and the upbuilding of the Lord's Kingdom. She was always ready to help along in financial and other ways as much as she could, especially in the work of Foreign Missions and Christian Education.

Her parents and all of her brothers and sisters preceded her in death. She leaves to mourn her passing: sixteen nieces and nephews, including eight children of her sister Mary Krehbiel, three children of her sister Elizabeth Peters, and five children of her brother Jacob S. Dester; a number of grand-nieces and grand-nephews; as well as many other friends who knew and loved her.

For the past few years she had been failing in health but was not bedfast until a few days before she died on July 30, 1940, which brought her life to an age of seventy-nine years, four months, and seventeen days.

Her life was not lived in the limelight of publicity but in the quietude of her home. her church, and her friends. In Christian faith she bore her duties and the burdens of life without complaining. Those who knew her and shared her love will ever cherish her memory.

Funeral services were held on Friday forenoon, August 2, in the Halstead Mennonite Church with Rev. David C. Wedel, her pastor, in charge.

JACOB P. WEDEL, retired citrus grower, was born near Odessa, Russia, August 3, 1862; passed away at his home in Garden Grove, California, August 5, 1940, leaving his beloved wife, Lena Wedel, four sons and six daughters. Formerly from Moundridge, Kansas, he was an active and faithful member of the First Mennonite Church of Upland, until he moved out of the community nearly twenty years ago. Funeral services were held at Santa Ana, Wednesday, August 7, at 3 P. M., Rev. Lester Hostetler officiating.

CORRESPONDENCE

MENNONITE CH., PULASKI, IOWA, 8-13-40.

As an Iowa corn rain falls gently outside, it may be a good time to report briefly on some of the activities which the year thus far has seen in the local congregation.

The harvest season is almost ended with satisfactory and sufficient yields for which all are, no doubt, grateful. The prospects for the remainder, such as corn, soy beans and a few other crops are good and the year here ought to make us all get down on our knees to give thanks that things are as well as they are.—As these lines are written, preparations are being made by a number of members to attend part or parts of the Middle District Conference at Donnelson, fifty miles east. This will be the third occasion this year for the four Iowa churches to mingle together in a special way, and this biggest and best event fittingly comes last.—In June Rev. Wm. Penner of the Wayland church was here for a week leading the customary series of June meetings. In the same month, our pastor W. F. Unruh was at Mountain Lake, Minn., for a schedule of addresses on missionary subjects. And also in that month, the annual Sunday School Get-together of the four Iowa churches took place at Wayland with several car loads of our people in attendance.

In July, eleven young people were received into the church here through baptism. Rev. Unruh preached a special sermon on the Holy Ordinance and the entire service was such as to awaken again a new appreciation for the eternal doctrines and precepts of the Christian Church. In the group of youths were several great-grandchildren of the founding fathers and mothers of 1861, those pioneers who made it their business to build the Pulaski Mennonite church. They built for themselves and for their children and other children, and may the trust be long carried on.

A week ago, Saturday and Sunday, the annual retreat of the Christian Endeavor societies of the Iowa churches was held here, with some hundred young persons in attendance. Rev. A. E. Kreider, of Bethel College was the retreat speaker and the theme developed in the several sessions was "Let your light so shine." A banquet was held on Saturday evening and the program was otherwise highlighted by panel discussions, special music and other features. —*V. E. S. Correspondent*

THE FIRST MENN. CHURCH IN CHICAGO

It has been some time since we have written any news from the work of our church here in Chicago. On the first of August this year, I resigned as pastor of the church. The mission board is planning to get another pastor to move to the city and take charge of the work. Personally, I am very much concerned about the welfare of the people and have promised to stay until they get a settled pastor.

In view of the fact that we had hoped to have a new pastor by the first of August, I accepted the superintendency of a branch mission on the north side. This is a small charge, but I believe it can be developed into a splendid work. This will be a missionary center. We will use it for the preaching of the gospel and give shelter to homeless children that we find occasionally in our missionary activities. This work merits your prayers and interest. It may be at times we will have to shelter children there until we find permanent homes. We will be glad for any help you may render along the line of canned fruit and the like. No one can imagine what it means to be homeless and without a friend in this great city, unless they have gone through it themselves. In looking over my past experiences in the matter of homeless children, I find that I have been able to rescue fifty-five boys and girls. Some of them are now married, have homes of their own and are living very happily. Some have been called to the ministry and are doing a splendid piece of work for God and the church.

Sincerely yours, A. H. Leaman
850 W. Madison St., Chicago, Ill.

Cablegram from China ,received Aug. 14— Son arrived all well—Jentzen.—Cool here and beginning to rain, which we need very much. John Lichti

FIRST MENN. CHURCH, HALSTEAD, KANS.

Camp Wood Retreat was held July 23-28. Rev. D. C. Wedel, our pastor, was a member of the retreat committee. Miss Amelia Mueller was the leader of the quiet hour. There were 161 full time and 42 part time registrations. Five of our young people attended all sessions and several others part time. At the Sunday sunrise communion service 207 were present. Mrs. J. J. Thiessen gave an interesting account of their work in India at the Dorcas meeting in June and Mrs. P. W. Penner was to be the guest speaker ot the last meeting, but was hindered by the inclement weather. We hope to have her with us at a later date. Miss Marie J. Regier, home on furlough from China, gave an interesting talk about her work at the last Sunday morning service. She as well as the Penners expects to go back to their field of labor this fall. Rev. D. C. Wedel conducted a series of meetings at the Bergthal Church, Corn, Okla., beginning Monday Aug. 12 and concluding Aug. 16. He returned to Halstead in time for Communion Services Sunday, Aug. 18. —*Correspondent*

EDEN MENN. CH., MOUNDRIDGE, KANS.

8-30-40

During the last few weeks we have again experienced in a special way the grace of our Lord. We owe all thanks to Him for the peace that still prevails in our land. May He continue to lead us as He sees fit. We have also been blessed in a material way, with a bountiful harvest, for which all praise be to Him. Surely He is calling us to a greater service for Him in that He has provided so wonderfully.

Of special services we had, on May 5th, a program sponsored by the Ladies' Mission Society, which was given by the Sisters of the Bethel Hospital. They left on us an impression of the importance of their work, and I believe it was an inducement to better giving for that cause. On May 12th we had a Consecration service for all little children and their mothers. This service preceded an address by Dr. E. G. Kaufman and Dr. Cutshall who was assisting the work of the college at the time. In the evening of the same day the Bethel College A Cappella Choir rendered an inspiring program. On June 23rd both the Sunday School and Worship period time were given to Rev. and Mrs. P. W. Penner who gave us interesting talks on mission work.

There have been seven weddings and one funeral in our church since the first part of April. The funeral was that of grandfather Jacob A. Krehbiel who passed away rather unexpectedly on the 19th of April. We had baptismal service on the 21st of July. Twenty-one young souls gave themselves to their Savior in a public way. Sunday, July 28th, we enjoyed communion services with the newly baptized. May our prayers go with all young children of God that they may overcome the many temptations of these times. Our minister is at present enjoying a change in schedule in that he is attending school in Colorado. May the Lord give him renewed strength and inspiration to carry on the work here upon his return. —*Richard Schrag, Corr.*

« « JOTTINGS » »

—A GUIDE BOOK FOR MISSION SOCIETY LEADERS published by the Literature Committee of the Women's and Foreign Missionary Association of the General Conference; with programs for 1940-41, is now ready for distribution and may be had by leaders and in fact any society member, as long as they last, by writing to one of the three members of the committee: Mrs. J. S. Schultz, Bluffton, Ohio; Mrs. A. J. Neuenschwander, 122 Juniper Street, Quakertown, Pa.; Mrs. A. E. Kreider, North Newton, Kansas. SEE ANNOUNCEMENT ELSEWHERE IN THIS PAPER.

—*Dr. and Mrs. D. D. Eitzen of Los Angeles, Calif.* visit Newton. These good people, Dr. Eitzen a graduate of Bethel College and Mrs. Eitzen of the Bethel Hospital, visited friends in and near Newton over the other week end, and also attended church at Bethel College, Sunday, Aug. 11. Unfortunately, however, we were not given a chance to see and greet them. Dr. Eitzen is assistant professor of Pastoral Service in the Graduate School of Religion of Southern California.

—*Dr. J. H. Langenwalter, Reedley, Calif.* writes, "My improvement has been more rapid during the last few weeks. The doctor thinks I can take up my regular work in September again. It will be necessary to keep the recent experience in mind. I hope to be able to do one man's work by that time, however."

—*Rev. J. J. Esau writes from Bluffton, Ohio,*— "Greetings! We have returned from the west coast and ARE LOCATED AGAIN AT BLUFFTON, OHIO.

"The Lord hath done great things for us; whereof we are glad. Ps. 126:3. It has been our joy for the past two years to visit a number of our Mennonite churches to conduct Evangelistic services. We feel the Lord has blessed the effort and as He leads and opens the door of opportunity we shall be glad to continue the work. Churches that are interested for meetings may write to us at Bluffton, Ohio."

—*Rev. Adolf Friesen, Donnellson, Iowa,* writes in a note Aug. 13, "We are looking forward to a fine session of the Middle District Conference. We have had much rain lately, which we needed. There are good prospects now for a bumper corn crop. We hope, however, that the sky will clear for the Conference session."

—*Address Notice*—The *correct address* of the Missionary W. C. Voth family is reported to be: 221 South Walnut, Newton, Kansas.

—*One of our active ministers* who recently wrote to the instigator of the Conscription Bill at Washington, D. C., urging the shelving of the measure with reasons for this, got this reply, "I am sorry that you do not agree with my views regarding the Military Training Bill. I feel confident that if you knew all the facts, you would be one of the staunchest supporters of this program." Our brother adds, "The same spirit that our country has been condemning these last twenty years, has now taken possession of many of our national leaders. May God have mercy on our country."

—*Rev. A. S. Bechtel, Hanston, Kansas,* writes, among other things, "It looks like rain this morning (Aug. 14) and we do hope it will really rain. We have had but little of the rains that came to different parts of the state recently. When you read in the paper that Western Kansas is wet, just note that this does not apply to our section. We have had only about a half inch of rain all told.

—*Rev. Willard Claassen,* pastor of the Roaring Spring and Napier congregations in Penna. writes of their recent vacation trip to Kansas, in their Church Bulletin, "It was invigorating to meet friends and loved ones again. The Lord was very gracious to us, no car trouble and no accidents. The speedometer registered almost 3,000 miles. We have the promise for many visitors at Roaring Spring when the General Conference meets in Penna. next summer."

—*Bethel College.*—Good progress is now being made on the Memorial Hall. Bricklayers are busy at work on the outer walls and the building is taking on shape. While the Hall will not be finished even for temporary use before some time in the late fall, it is satisfactory to know that it is becoming more and more a reality.

—*The Western District C. E. Convention* held at Bethel College Sunday, August 11th, was attended by large audiences, both afternoon and evening. The principal address of the afternoon was by Dr. H. A. Fast on "Young Mennonites in a World of Crises — Some Practical Thinking, in the evening by Rev. Albert Gaeddert, pastor-elect of the Hoffnungsau Menn. Church on "Young Mennonites in a World of Crisis—Things that Abide." As a report of the meeting may be forthcoming we shall not enlarge here.

—*First Mennonite Church, Philadelphia, Pa.* The members of this church are busy preparing for the coming Diamond Jubilee Anniversary. A special committee is at work compiling the "Diamond Jubilee Book" which is to go to the press shortly. Bro. J. B. Bechtel, one of the old timers of the church, Emma Kratz and E. Y. Fretz compose the general committee in this work of preparation.

Rev. G. A. Linscheid
1001 East Broadway
Newton, Kansas

Ja 41

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THEFT-PROOF

Edna R. Brown, Spokane, Wash.

Modern inventions and devices include many productions designed to safeguard property of all kinds against theft. Electric alarms, sirens, firearms, safes, bars at the windows, door locks—and no doubt you think of many more—all are common because of the commonness of stealing and robbing. These are supplemented by policemen, detectives, judges, jailers, night watchmen, and theft insurance.

The theft problem is a big one and a certain one. There is always the possibility of someone wanting what you have badly enough to take it.

The world was ever thus. That is why Christ could clearly make himself understood when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19, 20, 21).

Riches—spiritual riches—may be made secure. Earthly riches never can be, unless they are converted into heavenly ones. Money invested in gospelizing the world cannot be stolen. On the other hand, it will pay rich dividends. Means used for the glory of God are always theft-proof. God gives us the assurance of this theft insurance. Thus, the poor need not steal nor fret; and the rich need not worry nor err.

Even though the rich person evades theft throughout his life, he is robbed by death itself. His riches cannot take flight along with his soul.

"Riches profit not in a day of wrath: but righteousness delivereth from death" (Prov. 11:4). "They that trust in their wealth, and boast themselves in the multitude of their riches: None of them can by any means redeem his brother, nor give to God a ransom for him. (For the redemption of their soul is precious, and it ceaseth for ever." (Ps. 49:6, 7, 8).

On the other hand, when honest riches are wisely invested, God's riches (peace, joy, grace, love, etc.) are given in exchange, and his blessing is generously granted.

"The blessing of the Lord, it maketh rich, and he addeh no sorrow with it." (Prov. 10:22).

Treasures stored in heaven are alone theft-proof.

SELF-CONTROL, THE PRICE OF LEADERSHIP—In Acts 27 we read of the apostle Paul being taken by ship to Italy, as a prisoner of Rome. In the vicinity of the island of Crete, they met violent, contrary winds and, for almost two weeks, the ship was tossed about aimlessly. But amidst scenes of distress of a crew cringing with fear, Paul was calm, because of the peace of God in his heart and the special assurance from Him that not a soul on the ship, nor the boat itself, would be lost. At last driven near a rocky shore, it looked as though the craft would founder. In this desperate situation the sailors were so stampeded by panic that they attempted to leave and consign the passengers to their plight. But Paul by his moral fortitude saved them all, with the calm statement, "except these abide, ye cannot be saved." And, knowing that everybody was famished from fasting and exhaustion, he tactfully uttered this appeal, "I pray you to take some meat; for this is for your health." Then he calmly "took the bread and gave thanks to God in the presence of them all." What a splendid example in this crisis! Then he began to eat and the rest followed him "and all were of good cheer." Thus the one man aboard, who had vanquished his own fear, was equipped to strengthen all who traveled with him, and to calm their spirits. This shows that the price of leadership is self-control, but this must be undergirded by Christ-control to be effective as was the case of Paul, who throughout his missionary career evinced the same attitude of self-restraint that he did here. —T

If there had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. . . . Blessed by the Lord who has not given us as prey to their anger. Our soul is escaped as a bird out of the snare of the foulers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124

Conscription -- Who Wants It?

Strong brakes have been applied to the pell-mell rush of Congress toward peacetime conscription. Two weeks ago it was freely predicted in Washington that the Burke-Wadsworth bill would be a law within a fortnight. Today it is not all certain to find its place on the statute books of 1940. The Senate military affairs committee has only now been able to report the measure out for debate and in the House hearings are still continuing. The reason is that congressmen, who recently passed a $4,000,000,000 military bill with the disgraceful minority of only one dissenting vote, are "hearing from the country" in unmistakable fashion. Dr. Fosdick abandoned his vacation and went to Washington to oppose the goosestep and advocate democratic respect for the rights of conscience. Thousands of others are going or are writing letters. The rising flood of letters, the delegations trekking from all over the country through House and Senate office buildings, the hearings repeatedly extended in spite of strong military pressure to close them and the emphatic demand for adequate discussion in Congress are signs that an aroused democracy may yet prevent the army from stampeding the bill through. Secretary Stimson did not help the bill's chances when he based his whole argument in its support on the assumption that it was necessary as a "war measure." Senator Holt's assertion that the drive for conscription originated in New York in which various wealthy men subscribed $250,000 to "sell" the scheme to the country through radio also did not help. Continued labor opposition and the statement of former Secretary of War Woodring that a voluntary system would work, if it were given a chance, further reduced the initial momentum of the drive for passage. When the President at a critical moment failed to endorse the Burke-Wadsworth bill by name and in spite of the reproaches of the *New York Times* confined his approval to "the principle of universal training," the inference became plain that conscription is political dynamite. The army, having over-reached itself in its eagerness for the greater prestige, higher pay, swifter promotions and vaster power which would accrue to it if its favorite dream became a reality, is confronting the possibility that its ecstatic vision of a fortnight ago may have been a mirage. In the meantime, many important religious bodies have not yet spoken. —*The Christian Century, Aug. 14, 1940*

O why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast-flying cloud,
A flash of lightning, a break of the wave,
Man passes from life, to his rest in the grave.
—*Wm. Knox*

POLITICS AND WAR—are in the foreground of our thinking if we follow the newspapers and the radio programs. The current talk about war and the defense of our country is inspired, in part, by politics. There is no military authority in the country that believes that Hitler could invade the United States and yet we are asked to lay our money and our young men upon the altar of preparedness to save our country from foreign foes. We are well on the way of adopting the evils of Hitlerism in order to fight Hitler. It is an unparalleled travesty in American life. To save democracy we adopt dictatorship; to save our freedom we place ourselves under the yoke of a military machine; to keep our Christianity from perishing we march under the banners of the war-gods. The present war is the judgment of God upon the nations because of their refusal to trust and obey Him. We are following the same road and the end of that road, if continued, is not peace and righteousness but suspicion on the part of other nations, fear, hatred, war, and the punishments of God. Whatsoever a nation soweth that will it also reap.

—*Lester Hostetler*

ANNOUNCEMENT OF ORDINATION

We are glad to annuonce that two new workers are willing to go to India together with Bro. and Sister P. W. Penner, who are returning, namely Bro. and Sister Harold C. Ratzlaff. He is from Meno, Okla., and she (Ruth Regier) from the Buhler church.

The Lord willing, their ordination is to take place in the afternoon of Sept. 8th, at Buhler. All mission friends are invited to participate by intercession, and many also by personal attendance. We need such festivals to renew our interest in missions.

Program

Introduction by the local pastor	John F. Schmidt
Ordination sermon	A. E. Kreider
Charge and ordination	P. P. Wedel
Short addresses by the new missionaries	
A word by a visiting minister	
Closing remarks	P. W. Penner
Offering	
Closing song and prayer	

The local church is asked to furnish songs to be interspersed among the above.

In behalf of the Board, P. H. Richert

INVITATION

The Buhler Mennonite Church cordially invites all friends of the missionary enterprise to attend the ordination to the mission field in India of Brother and Sister Harold Ratzlaff; to be held, the Lord willing, in the high school auditorium of the Buhler High School, Sunday Sept. 8, at 2:30 P. M.

John F. Schmidt, Pastor

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ANOTHER WORKER EQUIPPED WITH THE LANGUAGE

Dear Bro. Richert: Another Year has passed and as I look back I can lift up my voice with praise and thanksgiving for Him who has kept me and been my help, an ever present Guide and Friend.

This year again I spent about 5 months in Landour in the Language School. Then in Sept. I took my 2nd. year oral examinations and in Oct. 4, 5, 6th the written examinations. Several weeks ago I received the results and was indeed glad to see that I had passed my 2nd year work. At present I have no teacher but am reading Matthew in Hindi and memorizing Hindi Bible verses from the Gospel of John. I believe this will be a great help to me.

My time is divided between the two hospitals. In the morning I take my bicycle and go to the Leper Home first. I spend most of the forenoon over there at the hospital. Then in the afternoon I am at the hospital here. Work at this hospital is increasing again. For awhile we were not so busy, due to the rice harvest. In the Leper hospital we have had some very sick patients. There has been a great deal of fever (malaria) and intestinal disturbance, probably due to the cold weather. The thermometer here in Champa has registered as low as 36 degrees which is cold for the Indians.

I enjoy my work and am glad that I can understand the people more and more as time goes by. I count it a privilege to be here in the service for Him who has done so much for me, and for those who are yet in sin and darkness. We have so much to be thankful for especially that we can still spread the Gospel and give out the message of love. My prayer is that I may be found faithful.

Gratefully yours, Eva A. Pauls

WAS THE OPERATION SUCCESSFUL?

A mason from Sariepalie came to Basna for an eye operation. He came to the Bible instruction class for patients daily. The day before he was dismissed his wife said: "I had to stay with our belongings to watch that nothing was carried away, but my husband listened daily and came to tell me what he learned. Now we are going home to teach our relatives, and we will then all return for baptism." This family has not yet come for baptism, pray that they may have courage to become Christians, and that many more may be helped physically in our hospital and healed spiritually.

—Augusta Schmidt

Our Church Colleges in the Present Crisis

Many are wondering what will happen to the church colleges in the present crisis. There are those who prophesy that they will become extinct. However, there is another side to the question. A fundamental consideration is the fact that the heart-interest of the Christian church is in Christian education and, therefore, if the Christian church is to continue, the Christian college also has a future of expanding service and increasing value.

We recognize that the difficulties which the church college faces are great. There is the recent significant expansion of public higher education. Endowment returns are lower than formerly. In many quarters there is a decline in the freewill contributions. There are the anti-Christian contentions of secular educators. And what is worse than all of these is that Christian parents often are blind to what is really involved in the choice of a college for their children.

Difficult as these problems are, they do not necessarily mean impending defeat for the church college. Thinking Christian people will not be deceived by the superficial assertion that all education is alike. To be sure, Christian and secular institutions have some similarities. For example, both have teachers, students, classrooms, laboratories, curricula, etc. But there the similarity ends. In all essential matters of aims, purposes, and means there is a worldwide difference between Christian and secular higher education. Their ultimate purposes are far apart.

The secular or state school aims at intellectual development only. It is an instrument to perpetuate the state. It can become an instrument through which the state may be destroyed.

The Christian college is an altogether different institution. It offers intellectual training not inferior to that provided by the secular institutions. In fact, in many cases it affords a training distinctly superior. In addition it provides a moral and spiritual background that is not to be found elsewhere. Its chief aim is the development of a fully rounded Christian personality. It is important that the Christian college is an instrument through which the church works and a means by which the church lives. The church, therefore, will not allow the church college to pass out of existence, but will rather insist that it expand its services and become of increasing value.

Ed. G. Kaufman
President, Bethel College

Train up a child the way he should go; and when he is old he will not depart from it. —Bible

THOUGHTS ON GENERAL CONFERENCE PEACE WORK

by L. J. Horsch, Upland, Calif.

Last fall the Peace Committee met in Newton on the Bethel College campus. On the surface not much seems to have been accomplished. While other denominations are taking a greater and ever increasing interest in peace, non-resistance, and the pacifist movement we Mennonites seem to be becoming more and more apathetic. Has the mantle of Elijah fallen on others? Only a few weeks ago 2500 delegates to the Southern California Convention of the Christian Churches and Churches of Christ meeting in Long Beach adopted on July 20th a resolution, "Recognizing the right of conscientious objectors to hold their convictions as followers of Jesus Christ, we pledge ourselves to protect that right." In addition they adopted a resolution "deploring the proposed legislative action embodied in the Burke-Wadsworth Bill now before Congress" and sent copies of the resolution to the President of the United States, to the Senators from California and to the Senate Committee on Military Affairs. Incidentally, I hope that many of our people wrote to our Senators and Congressmen earnestly requesting them to use their influence to prevent the Burke-Wadsworth bill from becoming the law of the land. I am convinced that citizens should make use of the constitutional right of petition, but I also feel we should commend our representatives in Congress when they take courses of action of which we approve.

The General Conference Peace Committee has come to the conclusion that something more must be done than occasional appeals through our church papers or the sporadic educational programs in individual, widely scattered churches. We have determined to engage Rev. Henry A. Fast as our field secretary, the Executive Secretary of the Peace Committee, on a full time basis. He is to visit every church in the entire General Conference (with the possible exception of the churches in Canada) in the interests of the Mennonite Peace Program. He is to help us rethink our position and attitudes not only as local churches, but also as individuals, and as a denomination. Not only is it the intention to have Rev. Fast speak at every church he visits, but he is to help or assist in organizing each local congregation, so that it may effectively conduct a program of education in the Mennonite position of non-resistance. Furthermore, he is to counsel such young men who are facing the very real possibility of compulsory military service. This is not all, however. It is not enough merely to be in opposition. We must develop a program of constructive Christian building and rebuilding of broken homes and blasted lives, of aiding the underprivileged, a program which looks not alone to the problem of relief caused by the European war, but beyond the war to a reconstruction program after peace has arrived. Dr. Fast will ably help us develop such a program. Last winter he spent a month at Pendle Hill, Pa., at a training school maintained by the more experienced Quakers, for this very purpose. In other words his is to be a constructive mission of church visitation, personal help and guidance in a time of crisis, and training for effective service after the crisis has passed.

Naturally this cannot be accomplished without money. So I am writing not only for the purpose of presenting this information, but also to offer our congregations the opportunity of contributing to this timely project. May I also point out that if this project is to succeed there is need not only of one or two offerings but for a definite, systematic program of contributing to this work. The Peace Committee needs a constant flow of funds just as the Mission Boards receive. Naturally it varies but yet there is a continuous income. I was heartened the other day when a letter came to me from one of the smaller churches in the Pacific District Conference stating that this congregation would contribute $5.00 a month for the next five months. Until such time as the General Conference Peace Committee has sufficient funds for this project, the Western District Conference will meet the expense alone and therefore, as you doubtless read in the MENNONITE or in the BUNDESBOTE of July 9th, Rev. Fast will begin his mission in that Conference.

The Peace Committee of the General Conference believes it is carrying out its work in the best possible manner through this project, but we are entirely dependent upon the churches and members of the General Conference for funds. Without money little or nothing can be accomplished, a fact of which I need not remind you. If and when a conscription bill becomes law then the need for funds will become more pressing, as you can very well realize. We believe that if our people realize the need and the urgency of the Peace Committee's present program they will give generous financial support. In the last analysis, however, their interest in and active sympathy for this work will depend largely upon their leaders who, in the main, are their ministers and pastors. So we are appealing to you as the pastor of a church to give this arm of the General Conference your earnest, prayerful support.

PALESTINE was the soldiers' academy for the world. In that little country God was training up a people out of whom in the fullness of time, His gospel cadets should emerge, fitted by all the training of their national history for going out among the heathen to proclaim the unsearchable riches of Christ. —*Wm. M. Taylor*

CHRISTIAN EDUCATION

A. S. Rosenberger

WEEK DAY RELIGIOUS EDUCATION

J. S. Schultz

For many years the Sunday School was thought of as the only medium of religious education for children in spite of the fact that it was founded for purposes of secular learning. As long as the school laws of our land were sufficiently flexible, many of our Mennonite communities asked the regular teacher to teach the children Bible stories for a short period daily during the school year; other communities arranged for a month or two of special Bible instruction immediately after the close of the regular term. When an increasing number of homes neglected Bible study, additional ways of teaching children religion were sought, among them Daily Vacation Bible Schools and Week Day Religious Education.

It is our purpose here to describe one community enterprise of the type just mentioned; namely, that of Bluffton, Ohio. One of the fruits of several Union Sunday School Conventions was the Daily Vacation Bible School, first conducted in the summer of 1921. This was held for one month, was open to children between the ages of 5 and 14, and was taught by one trained teacher assisted by local church workers. This plan continued under the direction of the Bluffton Council of Religious Education for three summers, each year over a hundred children being enrolled. Classes met in the First Mennonite and the Methodist churches.

During the spring and summer of 1924 the Council laid plans to organize Week Day Religious Education instead of carrying on the Daily Vacation Bible School. The protestant churches of Bluffton collaborated in this undertaking.

All the children of the elementary school were to receive two half-hour periods of instruction a week by a teacher especially qualified for this work. For several years the high school pupils were offered a course in religion, taught by one of the regular teachers, but this part of the plan was abandoned for various reasons while the instruction in the grades has been carried on continuously to the present. Meanwhile, the four year high school has been changed to six years and religious education again brought back into the junior high school, all of the classes being taught by the regular teacher. Miss Ruth Yoder from West Liberty, Ohio, was the first teacher, serving for nine years. Miss Vivienne Musselman, Miss Alice Treuschel and Miss Janet Henderson followed her. At times our teachers taught in neighboring communities as well, since our own Bluffton program demanded only half to four-fifths of the time of a full-time teacher.

To receive Bible instruction, boys and girls remain in their regular room. Religious education is placed on the daily schedule of the school just as music, art, or the other subjects. Though it cannot be made compulsory, all but a few children take these courses. Bibles and other materials for these classes are kept in the room or carried by the teacher. Bible teaching is supplimented by stories, drawing, worship service including prayer, and the like. Frequent references can be made to children's daily experiences, thus the real effectiveness of religion in daily life is brought home to the pupils. It is well recognized that teaching knowledge of the Bible is not enough, important as that is. To be really meaningful a prime requisite for religious education is that the atmosphere in class be worshipful. The teacher, above all, must be able to control the pupils by love, not by force. Under such conditions the value of religious education to boys and girls cannot be measured.

The Council of Religious Education, made up of two or three representatives from each cooperating church (all but one or two of the protestant churches participate), hires the teacher, determines her salary, makes out the budget for the year, fixes the quota to be paid by each church, and formulates policies. The past year the Bluffton Council also sponsored a Leadership Training Course. For our community, Week Day Religious Education is an integral part of our educational system. For the present at least, we think of it as the best method, together with home and church, to Christianize the child's public school education. When these teachers are Christians and in full sympathy with our program, it is all the more effective.

MIDDLE DISTRICT CONFERENCE A SUCCESS

—*Rev. Adolf Friesen of the Mennonite Church at Donnellson, Iowa,* where the Middle District Conference has just been held reports "a very fine conference." The business sessions did not become tedious, because they were interspersed with inspirational addresses by the Reverends J. N. Smucker, H. A. Fast and P. W. Penner. The evening sessions were equally inspiring, with Rev. A. S. Rosenberger's conference sermon on Thursday evening and the Women's Missionary Societies and Young Peoples' sessions on Friday and Saturday evenings respectively. On Sunday morning the conference was richly blessed by partaking of the Lord's supper, in the afternoon a memorial service for Dr. S. K. Mosiman and addresses on Peace and relief gave much food for serious thought. As a fitting climax the four Iowa churches gave a musical program in Union Service Park on Sunday evening.

SERMON SKETCH

W. A. Regier, Los Angeles, Calif.

"THE DELIVERING POWER OF GOD"

Scripture: 2 Peter 2:1-22.—Text 2 Peter 2:9a

In the opening chapter of this wonderful Epistle of II Peter, the Apostle assures his readers that inspired prophets in their teachings have given them a lamp which they should cherish and use in the darkness that was prevailing then, and that will continue until the Lord Jesus returns to the earth in Glory, for notice II Peter 1:16-21. Thus our hearts are encouraged for we know that we can have confidence in God's Word. However, when we come to the second chapter, he gives us the negative side, for he tells us that in the Christian Church of that day there were false teachers and that these teachers would be found right on down to the coming of the Lord Jesus Christ which, humanly speaking, isn't at all a bright outlook. But God has never forgotten and He didn't in this case, for into the very heart of that dark picture He sets a lamp, which gives forth a gloriously bright ray of comfort and confidence, for out of that darkness comes this word: "The Lord knoweth how to deliver the godly out of temptation." II Peter 2:9a.

I. The Lord Knoweth

1. Among the many things that can be said of God that thrill the human heart, perhaps one of the brightest it that GOD KNOWS!

2. For the moment that we receive the assurance that He Knows, there is no more room left for doubt.

A. Now what does God Know?

1. II Tim. 2:19, "The Lord knoweth them that are His."

2. Many in the world today do not know the Lord Jesus Christ as Personal Savior, simply because they have never accepted Him as such—they are seeking to enter in some other way and are being deceived.

3. But the Lord cannot be fooled—"He knoweth them that are His."

4. And we too can have absolute assurance that we are His. Note II Tim. 1:12, John 10:28-29.

B. Job 23:10, "He knoweth the way that I take," linked with Deut. 2:7, "He knoweth thy walking through this great wilderness."

1. Children of God everywhere are finding themselves surrounded by wilderness, but the Lord knows and we can take courage.

2. Matt. 6:8, "Your Father knoweth what things ye have need of, before ye ask Him."

II. The Lord knoweth how to deliver

1. He doesn't only know us, nor does He only know the circumstances under which we struggle—BUT HE KNOWS HOW TO DELIVER US.

2. Note account of: Israel at the Red Sea; Daniel in the Lion's Den; Daniel's friends in the Fiery Furnace—and to the Glory of God we see how the Lord has power to deliver.

III. The Lord knoweth how to deliver the godly out of temptation

1. Weymouth gives it added thought by translating: "The Lord knows how to rescue the godly men from temptation."

2. The devil ever seeks to make the temptation appear so great that we thereby will be caused to take our eyes off the Lord Jesus, and if he is successful he has us licked—he always strikes at the weakest point.

3. But our dear Savior has promised us that He would rescue us from temptation—let us trust Him, for He gives ample proof in 1 Cor. 10:13; 1 Thess. 5:24.

4. The question therefore comes down to this: To whom are we looking, to SELF, or to CHRIST?

5. Let us remember—WE CAN BE CONQUERORS ONLY THROUGH CHRIST! Rom. 8:37.

MORBUS SUNDAYITIS

There is a disease that is worse and more deadly than small pox. It is diagnosed by the spiritual as "Morbus Sundayitis." It is a disease which afflicts most church people.

The symptons vary but never affect the appetite. It never lasts more than twenty-four hours. No physician is ever called. It always proves fatal to the soul. It is very prevalent and destroys thousands every year. The attack comes upon them suddenly every Sunday morning.

No symptoms are evidenced on Saturday night. The attack comes about nine o'clock Sunday morning. Usually the sufferer has enjoyed a very good night's sleep, eats a hearty breakfast, but about church time the attack comes upon him with sudden severity.

It continues until morning services are over and then seems to abate long enough for him to eat a large dinner. In the afternoon the sufferer seems to be much better and often goes out for a motor ride, game of golf, or some other form of exercise.

Morbus Sundayitis never seems to affect the eyes, for the patient seems to be able to thoroughly enjoy the Sunday paper. About supper time he gets another attack that seems to last until the church services are over. On Monday he awakes refreshed and does not have a similar attack until the following Sunday.

REMEDY: ONE LARGE DOSE: Awake thou that sleepest and arise from the dead and Christ shall give thee light.—Eph. 5:14.

Submitted by Wilmer Smith

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 1, 1940

PRAISING GOD FOR HIS BLESSINGS

Psalm 103:1-5, 10-18 Read 103, 107

Introduction

The two Psalms of today's lesson (text from 103 only) speak of the many blessings we receive from God and of our duty to thank and praise Him. Psalm 103 gives a list of God's mercies, emphasizing especially the forgiveness of sins. The spiritual blessings and privileges which we enjoy are our greatest reason for thanksgiving and praise.

Bless Jehovah, O my soul vs 1, 2

The psalmist addresses his own soul, his inner being. God is highly worthy of the praise of our whole heart and soul, of all our powers of self. God's holy name stands for His person and character. The human heart is prone to forget that God is the giver of the many blessings we enjoy. David reminds himself of his soul's debt of thankfulness. Frequent praise will help to keep us from forgetting. Our thoughtlessness about God's blessings helps to make us thankless.

Wonderful Benefits God Gives vs 3-5

Foremost among God's gracious gifts which we enjoy, is forgiveness of sin and iniquities (v3). Our God is the only One who can offer forgiveness or any unmerited favor. His forgiveness covers ALL our sins. God can heal all diseases, make men whole, spiritually and physically. In times of mortal sickness and greatest danger, God often saves life from destruction (v4). His loving kindness is as a crown upon the head. God satisfies the soul—"mouth" v5—with the best things, satisfies its desires. They who trust in God will continually be filled with renewed life and joy—do not grow old (cf. Isa. 40:31).

Wonderful Person, God vs 10-18

God's love, patience and mercy far exceed our understanding. His justice is greatly tempered with mercy. He does not deal with us as our sins deserve (v10). His mercy is limitless in extent toward His children who reverence Him (v11). He removes our transgressions so far that they will never meet us again (v12). The guilt is removed forever. God's feeling toward His children is like that of a father toward his children, but His love is far greater than a father's can possibly be. Man's life on earth is short (vs 15, 16). God is everlasting and unchangeable. His mercy is the same from generation to generation (v17). His purpose is firmly established. There is no change in His righteous character. His mercy is for those who are obedient to Him.

To acknowledge God's mercies is both a duty and a privilege. He satisfies our needs and desires in the temporal things which nourish and sustain the body. He gives the ability to see, hear and enjoy the many delightful things all about us. Common courtesy prompts us to say "thank you" to one who gives us even a small gift or does us a little favor. How much more then should we express gratitude to our God from whom all blessings flow. We believe in God, we must admit that we ought to praise Him. We need to give OURSELVES to Him. His love demands our all. Praise helps to divert our minds from our trials and troubles. The more we praise and thank the Lord, the greater will be our spirit of thankfulness.

Mission Meeting at Middle District Conference

on August 16, 1940

After congregational singing, led by Mrs. Delbert Welty, Mrs. N. N. Soldner led the devotionals on "The Vision", Prov. 29:15 and II Cor. 4:1-10. The Donnellson Ladies' Quartet gave two numbers in perfect harmony and Mrs. Ernest Krehbiel sang a solo. The organists, Alma Lowenberg, and the pianist, Hilda Krehbiel, accompanied the music with great inspiration as they did also for the conference sessions.

The Dorcas Society of Wayland, under the direction of Mrs. Jocob Eicher, gave an effective background for the evening theme, "The Call from Afar." The dire need of the ill-fed and the sick of India was continued in a talk by Mrs. P. W. Penner.—*In the remarks during the conferenc a scattering of funds was discouraged. Some Mennonite churches have various entertainments by outside visitors for pay, and so neglect their real duty toward their own missions. What a blasphemy against God to neglect one's own vineyard!* Eternal vigilance should also be applied toward harnessing the funds in the right direction. Is a lazy-minded attitude in this respect an excuse for scattering funds in all directions? The words of the prayer book, "Forgive us the things we ought to have done", might well be applied here.

Officers elected were: Pres.:Mrs. N. N. Soldner (St. John), Pandora; Vice Pres.: Mrs. William Unruh, Pulaski; Program Com.: 3 year term, Matilda Basinger (Grace), Pandora; 2 year term, Mrs. Ed. Amstutz (First Menn.), Bluffton; 1 year term, Mrs. Wm. Shelly, Wadsworth, Ohio; Women's work, Mrs. Howard Gilliom, Berne, Ind.; the collection amounted to $33.38. —*Matilda Basinger, Sec. pro tem*

CHRISTIAN FELLOWSHIP

By J. H. Langenwalter

The Way of Life which Jesus taught men makes fellowship necessary. Two or more people guided by the same great Spirit cannot be out of harmony with each other. Their understanding of each other may not yet have reached a state of final possibilities, but it is developing that way.

Jesus gave men a sense of friendship in place of slavery. He told them that whatever might happen, He would not leave them as orphans. Even when He realized that His days on earth were counted, because of the unfriendly and selfish attitude of the leaders of the people, he told them that He would return again. He was always setting up situations so that people had opportunities of really getting together. All this was His way of opening the possibilities of fellowship to mankind.

God's unit in humankind has always been the family. That is the one arrangement among people where the greatest possibilities for real unity can be brought into play. Jesus revealed God as The Great Father. He looked upon men as brothers in a great family. He did not consider Himself as the Crown Prince, but the Son of God. This family relationship was not primarily a matter of blood relationship but a matter of doing "the will of My Father who is in heaven"!

So strong was this desire for fellowship on the part of Jesus that, during the last evening before His crucifixion, He invited His confused, disturbed and divided group of disciples to eat together, not to satisfy physical hunger, but to satisfy His hunger for fellowship with them, even when they were not with Him in spirit. This was a case of heart-hunger. How little the disciples realized it that night and how thankful they were for it after they had come to their senses again!

We, too, are to hold Communion with each other today. May it be no mere formality. May it be a genuine, sincere expression of the desire for fellowship with each other and with God, as revealed through Jesus Christ! Such an occasion calls for healthy, wholesome self-examination. This is no time to sit judgment of others. Only God can judge the heart. If another makes a wrong move that is no reason why I should make no move at all. We need the exercise in expressions of fellowship as well as did the disciples of Christ on the eve before His crucifixion. None of them were "worthy" that night in any sense of perfection which people sometimes demand of themselves and others. However, they were in great need of exercising themselves in the possibilities of fellowship, and Jesus gave them the opportunity under most unfavorable circumstances.

Christian fellowship is not broken, or even weakened, by the accidents and incidents of life. That fellowship can carry us through six months of a changed program without losing strength. On the contrary, it affords us untold opportunities to grow through exercising our possibilities for deeper fellowship.

—From Church Bulletin on Communion Sunday

CORRESPONDENCE

DEEP RUN MENN. CHURCH, PA., Aug. 19-40

Russell L. Mast, formerly of Ohio, who recently was elected assistant to our veteran pastor Rev. A. M. Fretz, and Mrs. Mast were tendered a reception by the congregation on Saturday evening, July 13, 1940.

We were especially blessed July 28, 1940, when Mr. Mast was ordained minister. He is the sixth minister to serve the Deep Run Church during its approximate 90 years of existence. In spite of the intense heat the church was filled to capacity. In attendance also were the new pastor's parents, his brother and sister who motored from their home in Ohio to attend this service.

Rev. Olin A. Krehbiel of Lansdale, Pa., president of the Eastern District Conference presided. A most impressive sermon was delivered by Dr. Elmer E. S. Johnson pastor of Hereford Mennonite Church and a member of the faculty of Hartford Theological Seminary from which Mr. Mast graduated a few months ago. Dr. Johnson took as his text the latter part of Matt. 21:23, "By what authority dost Thou these things and who gave Thee this authority."

At the conclusion of the sermon Mr. Mast was ordained by Rev. A. M. Fretz. Other ministers of the Eastern District Conference also participating were Reverends A. J. Neuenschwander, J. J. Plenert, Freeman Swartz, Howard J. Nyce and E. J. Bohn. *—Mae Gross, Corr.*

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EAST SWAMP MENN. CHURCH, PA.

We are indeed glad to report an increase in the enrollment of our Daily Vacation Bible School, which was 105 as against 92 of last year. There were 87 present every day of the term. We wish to thank the teachers for the time they devoted to bring the pupils to a clearer knowledge of the Bible and the sacrifice Jesus Christ made for us. They were Rev. and Mrs. Harold Burkholder, Mrs. John Snavely, Mrs. John Aukland, and Mrs. P. J. Boehr. The cars used to bring the children in and take them home covered 1100 miles, the farthest coming 12 miles.—July 28 our Young People spent the afternoon and evening at the Home in Fredrick. They gave a program, Rev. Burkholder brought a short message. Then the FEAST. A cold lunch was served by the Young People, to which the folks at the Home look forward. There were 92 over from our church. We would encourage other churches that hold services at the Home to do the same, for the sake of fellowship with the Folks.—On August 7, a special meeting of the Brotherhood was held concerning the present war situation.—Sunday afternoon, August 11, the Young People visited the shut-ins and brought them cheer in song and word.—On Wed. evening, Aug. 14, Rev. J. J. Plenert gave a testimony as to his life in the first World War. A well filled house greeted him.—We are looking forward to a Prophetic Bible Conference, Sept. 12-15, with Dr. La Salle Harrison as speaker.—Our pastor and family moved to their new home in Quakertown, 118 S. 7th Street.—We thank God for all the kindnesses and longsuffering shown to His people. For we are sinners, and sin daily; but asking forgiveness in Jesus' name, it will not be remembered against us. —*W. W. Cope, Corr.*

* * * *

GRACE MENN. CHURCH, DALLAS, OREGON

A great many things have happened since the last report from here. On July 4, the four churches, Portland, Pratum, Albany and Dallas had a picnic at Brush College near Salem, where all present had a very enjoyable time. In July Miss Emma Ruth, Field Secretary, was in our midst and interested us with her splendid talks.—Friday night, the 9th of August, we had a house warming for Mr. and Mrs. E. E. Linscheid in their new home which they built this summer. Mr. Linscheid's brother and an Eyman family from Reedley were also over for the occasion, and Mr. Eyman sang a solo which was enjoyed by all.—Rev. Leisy gives chart talks very nearly every Sunday. He draws his own pictures to bring us such wonderful messages. They are explained so clearly that even a small child can understand. And I know they certainly enjoy it all.—The Young People of our church have organized a Young People's Society, of which Helen Thiessen, daughter of our S. S. Superintendent is the leader. That gives the young folks a chance to take part in the services.—The weather was quite damp here for a while which made it hard for the combine. Everybody will be glad when harvesting is over.

—*Mrs. Leonard Schmidt, Corr.*

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BUTTERFIELD MENNONITE CHURCH, BUTTERFIELD, MINN.

The August 18 Bulletin of this church contains an interesting account of the Bible school work that the pastor, Rev. Albert Schultz, has been doing. He says, "There may be some who wonder why it is that I have been doing some of this work. The answer is found in II Cor. 5:14, 'For the love of Christ constraineth me.' Rev. Peterson of Mankato entrusted to my supervision a certain district in which *seven* Daily Vacation Bible schools were conducted last year and *nine* this year. We had 265 boys and girls enrolled in these nine schools. The Bible was the only text-book. We are claiming Isa. 55:11, 'My word shall not return to me void, but it shall prosper. . . .' Jesus said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?' We have here the value of a soul set forth. MORE THAN ALL THE WORLD. In answer to prayer the Lord gave me consecrated and capable teachers. My one concern is that the teachers know the Lord and the Bible. I care very little about their church denomination. I care so little that I do not know the church affiliation of one of them. But through conversation I have discovered that four are Mennonites, three are Baptists, two Lutherans, and one I do not know.—The teachers were given a free will offering in each school except one. The offerings totaled $120.00. They taught 180 days."

MENNONITES IN THE UNITED STATES

—*A Census of Religious Bodies,* an 80 page brochure, published by the Census Bureau of the U. S. Department of Commerce recently came to our desk. Published four years ago, the report may lack somewhat in accuracy, but it is none the less interesting. The following are some of the data concerning Mennonites: There are seventeen branches or groups (sects) of Mennonites in the United States. The combined total of all these is given as 114,337. One out of each four followers of our faith resides in Pennsylvania. More than 30,000 are found in that state; 12,000 in Ohio; 10,000 in Indiana. The *largest* branch is the Old Mennonite brotherhood, 46,301. Of these, Pennsylvania harbors 20,546. This state also has 127 of the denomination's 346 churches. Of this total number of Mennonite congregations in the U. S., 289 are of the rural type.—The General Conference of the Mennonite Church of N. A. is listed as *the second largest* group, 26,535 in 1936. This conference shows a gain of 22.9 per cent in ten years, 21,582 having been the number in 1926. This branch made attempts as early as 1859 to unite all Mennonite bodies. It is strongest in Kansas, with 8,616 members in 36 churches. Pennsylvania, with 3,428 members and 25 churches supplies the second largest contingent in the Gen. Conference. Oklahoma has 1,961 members and 21 churches.—*The third largest* branch is the Old Order Amish. This group numbers 9,887 members with 100 churches.—The Mennonite Brethren in Christ claim 7,814 members, the Mennonite Brethren Church of North America, in German Breuder-germenide, 7,595, and the Central Conference of Mennonites 3,434 members.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Western District Christian Endeavor Convention

The forty-eighth annual convention of the Christian Endeavor Societies of the Mennonite churches of the Western District Conference was held in the Bethel College Chapel, North Newton, Kansas, Sunday, August 11, 1940. The main theme of the convention was "Young Mennonites in a World of Crises."

The afternoon session was opened at 2:30 by a song service led by Paul Kliewer with Donna Regier at the piano. William Juhnke, president of the W. D. C. E. Convention, led the devotionals and presided at the remainder of the meeting.

The Junior Program, given by the Bethel College Church Junior C. E., was in charge of Miss Minnie Schmidt, who was assisted by Mrs. Eldon Rich. "Christian Endeavor Essentials" were presented by Mary Ann Unruh, Ruth Ann Bartel, Ralph Bargen, Alice Claassen and Carlton Schroeder. A reading, "A New Pair of Eyes", was given by Gladys Pearl Schmidt.

Following this number, John Juhnke gave his prize winning, missions oration, entitled "All for Missions." He said that the really significant question for us today is this: just what can young people do to further Christian missions? In answer to this he gave five suggestions. One thing we can all do is read and study more about our mission work. Second, we can put new life in our mission C. E. programs by practical discussions. Third, we can give to missions on the financial side. Fourth, we can pray for our missionaries. Fifth, we can volunteer for mission service.

Dr. H. A. Fast, executive peace secretary, then gave a challenging and thought-provoking address on "Young Mennonites in a World of Crises: Some Practical Thinking." He compared the action that we as young Mennonites should take in a time of crisis to that of the captain of a ship. First, steady nerves, courage, confidence, clear-headedness, and good judgment are demanded of us. We should be calm because of a great faith. Secondly, we must make sure of our foundations or, in other words, our basic assumptions. The Jesus way is adequate and sufficient for conditions today. In the third place, we must check our machinery. Do we have inner spiritual reserves that will help us to face crises? Then we must be certain of our direction, and we should know the nature of the crisis we face. Finally, we should put the machinery to work. In our own local communities we can strengthen the church by making it more active and far-reaching. We can discover human needs and solve problems on the community basis. Also we can put community building on a spiritual plane.

Special music was next presented by the men's quartet of the Pretty Prairie C. E., consisting of Leo Voran, Fred Krehbiel, Lawrence Kauffman, and Bud Krehbiel.

Carl Stucky, the winner of the peace oratory contest, stated in his oration, "'More Men Needed'—A New Discovery," that the supreme task in this day is to train for peace and to find a reasonable way of doing it. We may be sure that time, effort, sacrifice, enlightenment, action, and unity are essentials in this program. He suggested that we begin by adopting a National and a Church Peace Program. The National Peace Program should consist of a Peace Department in the President's cabinet and a National Peace Conference which would be made up of all the peace groups in the United States. As a church project he suggested the establishing of peace headquarters in Switzerland to help suffering humanity on European need fronts, giving peace training courses in cooperation with the Friends and the Brethren, and providing all Mennonites with peace instructions, including a unified peace statement.

Announcements were made by Harley Stucky and William Juhnke. Irvin Schmidt, Jacob Goering, and Clinton Kaufman, chairman, were appointed as the nominating committee. During the closing song an offering of $21.69 was taken to help defray the expenses of the free Reatreat scholarships given to the winners of the oratory contests. The meeting was dismissed with prayer.

At 5:00 a luncheon was served to the delegates in the College Dining Hall. The Junior Leaders' Meeting under the guidance of Miss Minnie Schmidt met at 6:00. At the same time the official business session was held with William Juhnke presiding. The opening prayer was given by Rev. Alvin von der Smissen. The secretary's report and the treasurer's report were read and accepted. Edwin Stucky gave a report as peace secretary. This was followed by the presentation of the prayer calendar by Sam Richert. The follow-up system was explained by Paul Goering of the First Mennonite Church of Christian, Moundridge, Kansas, where the first set of follow-up cards has been placed in the Western District. Clinton Kaufman read the secretary's and the treasurer's report of the Retreat committee. The secretary's roll call of delegates revealed that thirty-two churches were officially represented at the convention.

Here follow the resolutions passed at the business meeting. But due to lack of space, they will have to be published in the next issue.—Editor of the MENNONITE.

A WORD OF OUR APPRECIATION: We wish to thank (1) the local church for the use of church properties; (2) the local church folk for the fine hospitality which they have shown; (3) those who have served us lunch; (4) those who have been responsible for making this a successful convention; (5) all those who participated on the program in any way.

The new officers of the convention are Rev. Reynold Weinbrenner, president; Rev. Walter Gering, Retreat Committee; and Sam Richert and Miss Mary Becker, program committee.

Alvin Reimer led the opening song service for the evening session. He was assisted by Emran Gamer at the organ and Miss Verna Kaufman at the piano. Hans Regier, vice-president of the W. D. C. E. Convention, was in charge of this program. Inspiring devotionals were given by the Bethel College Church Senior C. E. The set-up of the Young People's Union was explained by William Juhnke, and Erwin Goering spoke about the Fellowship of Reconciliation. Next Charlotte Penner and her sister Margaret sang a duet for the Emmaus C. E. The address "Young Mennonites in a World of Crises: Things That Abide" was given by Rev. Albert Gaeddert. He said that we should seek first the Kingdom of the Spirit. He emphasized the fact that the church needs to be unified and working together for one purpose. A disciplining of ourselves should be carried on in our attitude of prayer and our attitude of Christian love. He also stressed the point that our trust should be laid in God for He is the only power that abides.

The closing resolutions were read by Harley Stucky. The offering of the evening amounted to $10.42.

Rev. J. N. Smucker dismissed the convention with a benediction.

(Resolutions to be Published Next Week)

SENIOR DEPARTMENT

Series: Looking Toward Marriage and the Home

MAIN TOPIC: Youth A-Courting Prov. 3:1-7

I. Worship Service

1. Songs: "He leadeth me", "All the way my Savior leads me", "Somebody did a golden deed."
2. Special music—several numbers
3. Talk on "Etiquette of Courtship"
4. Offering for Missions

II. Leader's Introduction

A man is moulded into the likeness of the lives that come nearest him. The nearer people are to each other, and the more they think of each other, the greater will be their influence over each other. It is often said that the friendship between a young man and a young woman is one of the most ennobling influences that come into the lives of a young person. This friendship, which often leads to courtship, is one of the treasures of life, indeed to be coveted.—Since it is one of the most far-reaching and meaningful of life's relationships; it is well worth asking God's leading and His guidance for it.

III. Suggested Topics for Short Talks

1. Love at first sight Gen. 14:61-87.
2. Solomon's wicked relationships 1 Kings 11:1-4.
3. Righteous living, an asset Psalms 34:11-16.
4. Love should abound 1 Thess. 3:12, 13.
5. True love is born of God 1 John 4:7-10.

IV. For Discussion

1. It is important that young people should consider whether they have common interests when they go a-courting?
2. Is it essential that the other party be a Christian? Does that mean church membership?
3. Is the home which the other comes from to be given any consideration?

V. Facts for Study

Courting time is "getting acquainted" time. It is a valuable period of life, a formative period. What your life will be eventually depends in a measure on the choice you make. It is one of the fine things about this period that young folks usually see the good and noble in each other, and draw out the best there is in each other. They are also considerate of each others wishes, courteous in their relationships, kind and loving in their ways. —If these things become a habit, something valuable for life has been gained. Christ should be the center of the home; He will be if He is given a place also in the period of courtship.

VI. Food for Thought

"Can two walk together, except they be agreed?" "The basis of friendship must be community of soul."

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches or politeness that regard which only virtue and piety can claim. Dr. Johnson

INTERMEDIATE DEPARTMENT

Can You Take It?

September 15, 1940

Song: "He Leadeth Me"

Poem:

Guide and Friend

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry,
Will never close his ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, today, forever!

Then trust Him today
As thine unfailing friend,
And let Him lead thee all the way,
Who loveth to the end.
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand—
If, trusting Him who faileth never,
We rest on Him, today, forever!

Anonymous, F. H. Revell Co.

WORSHIP

Scripture Reading Deut. 31:6; 1 Cor. 16:13; Eph. 6:10-13.

Prayer by Superintendent

Read and comment on Matt. 10:16-22.

Song "Jesus, I Have Promised"

Reading and Discussion of following references:

II Tim. 2:3-13—Suffer hardship
II Cor. 3:1-11—Not sufficient of ourselves
Phil. 4:11-13—All things in Christ
I Thess. 5:14, 15—Help from brethren

Prayer Song "Savior, Teach Me Day by Day"

Talk by Pastor—Paul's Sufferings and his attitude toward them.

Song "I Gave My Life for Thee"

Discussion:

1. Can you stand—without complaining—teasing, scorn, real physical and mental suffering?

2. Can you resist holding a grudge against someone whom you feel has wronged you?

3. Why should we be willing to forgive? It really isn't so hard to forgive our friends and those we love. The real test comes when it is necessary to forgive our enemies. When Jesus was teaching on the Mount He told the people that if they loved only their friends they were not doing anything out of the ordinary, for even the wicked loved their friends. But it takes someone with a big soul to love his enemies. We do not deserve any praise for loving our friends; it is only when we are Christian enough to love and forgive our enemies that we have a right to claim a reward."

4. If we have thoughtlessly hurt someone, what should we do?

Offering

A Prayer

Those who love Thee may they find,
Thou forevermore art kind;
Those who trust Thee may they know,
Thou dost hear their cry below.

Those who serve Thee may they see,
Service draws them near to Thee!
May this service, trust and love,
Lead at last to heaven above!

George F. Chawner, F. H. Revell

JUNIOR DEPARTMENT

"THE FRUIT OF THE SPIRIT"

Gal. 5:22, 23

Program for September 15, 1940

GENTLENESS, GOODNESS

I. Worship Period

1. Prelude Pianist plays the melody of "Take Time to be Holy" very softly. Service Hymnal No. 248.

2. Call to worship, Psalm 100:3. "Know ye that the Lord, He is God, it is He that hath made us and not we ourselves; we are His people and the sheep of His pasture."

3. A Junior girl who reads well, may read the words of the song "Take Time to be Holy"—the pianist playing the melody very softly meanwhile.

4. Sing this song in unison, singing softly.

5. Leader's opening prayer

6. Scripture reading by a Junior boy. Psalm 15 (Mr. Ruskin calls this Psalm "The Gentleman's Psalm." It contains a description of a gentleman).

7. Solo "Living for Jesus" Service Hymnal No. 346. Verse sung as a solo, all join in on the chorus.

II. Study Period

Aim: To help our Juniors to desire the qualities of **Gentleness** and **Goodness** and to point them to Him through whom alone they may become truly gentle and good.

1. A Junior girl may repeat from memory Galatians 5:22, 23, writing the "fruits of the spirit" on a blackboard as she names them, using a colored chalk to write the two that are the subject of our study today.

2. Leader's introduction: "Gentleness, Goodness," these words are almost the same in meaning. The word gentleness means goodness and kindness. A gentle spirit is not natural to us, but if we pray to the Lord Jesus He will give us a heart that is gentle and good. Unless there be gentleness in the heart there can be none in the life.

3. A two minute talk on "Be gentle unto all". 2 Tim. 2:24; Titus 3:2; James 3:17—By a Junior boy.

4. Memory verses by a Junior girl Luke 6:31-33, 35-36.

5. A two minute talk on "The Lord Jesus is our example of love and gentleness." 2 Cor. 10:1, by a Junior girl

6. Sing in unison "Since Jesus came into my Heart" Service Hymnal No. 207.

7. Telling Aesop's fable of "The Sun and the Wind"

8. A short discussion of what gentleness is not. It is not rudeness, selfishness, lying, vulgarity.

nothing low, (continue).

9. A discussion of what gentleness is. It is kindness, love, sympathy, politeness, courtesy, sincerity (continue).

10. Bible reading By a Junior boy, Matthew 25: 31-46.

11. Tell the story of "How Joseph returned good for evil" Genesis 45

12. In unison pray "Create in me a clean heart O, God, and renew a right spirit within me" Ps. 51:10.

13. Sing in unison, "Stepping in the Light" Service Hymnal No. 309.

III. Mission Minutes

1. Leaders have the names of missionaries written on slips of paper. The Juniors may each draw a name. Tell where the missionary whose name they have drawn is located. The Leader may then ask the Juniors to pray for that particular missionary this week.

2. Continue Christmas plans, (gifts to our several mission stations).

IV. Closing Moments

1. Repeat from memory the verse of the month, Galatians 2:20. Help those who have not yet learned it to understand it, and learn it.

2. All girls sing the song of the month, "Here is My Heart, M. H. B. No. 222.

3. All heads bowed, boys together pray the prayer of the month, Psalm 19:14.

4. Softly sing in unison, "Into My Heart"

« « JOTTINGS » »

—*"Church Messenger", Eden congregation, Schwenksville, Pa.* Rev. Fremont Swartz, editor: MISSIONS: Do not forget that God has given us 2,000,000 Chinese and 1,000,000 natives of India, with several thousand American Indians, for whose spiritual enlightenment we must give account to God.—Young people are questioning the Conscription Bill, not because of a lack of patriotism, but because it vitally effects them and their lives, and they are not entirely convinced of the necessity of their being subjected to what so many of their ancestors left Europe to avoid—Universal Military Training. Once started, when, where will it end? MORE DEBATE, LESS HYSTERIA IS DESIRED !"

—*A Card from Dr. A. Warkentin, Camp Gaines, Lake Sequoia, Calif.*, written Aug. 14, reached us too late for use in last week's paper, so we bring it here:

"Greetings from sunny California. The Retreat at Lake Sequoia is in full swing. Close to 100 young people are attending and more are expected for the week-end. A fine Christian spirit prevails in the group. The giant trees and the beautiful lake are a real inspiration. Rev. L. Hostetler is editor of *The Sequoia Daily News*, a very interesting two-page daily. The weather here in the mountains is ideal; it was very hot in the valley."

—*Rev. Henry Harder* of Enid, Okla., has been visiting Western Distict churches in the interests of home mission. On Sunday, Aug. 18, he spoke to the Bethel College Church. He gave a vivid and interesting report of the work of a home missionary in his untiring efforts to seek and find "lost sheep," as it were, and with great patience woo them back into the fold of the church. He showed very plainly how necessary home mission work is in our own Mennonite circles, especially in towns to which our people continually drift.

—*Mennonite Church, Buhler, Kansas.*—Dr. J. E. Hartzler of the department of Systematic Theology of Hartford Seminary will conduct a series of inspirational meetings at this church from Sept. 8 through Sept. 15. The following are topics of the addresses the speaker anticipates giving: "Jesus and the World Today", "The Lost Sense of God", "What and Who is Man?", "When is Man Saved?" "Jesus or War", "Building Men for God", "Building the City of God", and "The Supremecy of Christianity."

—*Freeman, South Dakota, reports a Retreat,* to be held August 25 to 28, at Freeman Junior College. The speakers and courses are as follows: Rev. David C. Wedel, Halstead, Kans., "Building a Reasonable Faith", Dr. Guy Herschberger, Goshen, Indiana, "Principles of Non-resistance"; Rev. P. R. Aeschliman, Wagner, S. Dak., "The Cooperative Way of Life". The Retreat Motto is, "The Christian Testimony in a Time of Crisis." All young people are urged to enroll, although everyone is welcome.

—*Mennonite Church, Geary, Okla.*—This church in cooperation with the Christian and Methodist churches is conducting a two weeks' Preaching Mission. These open-air union services are well attended. Rev. G. E. Osborn of the Philips University Church, Enid, Okla., brings the message, while his son-in-law, Rev. Dyer of Denver, Colo., leads the singing and sings at each meeting. —*Mrs. Frantz, Corr.*

—*Menno Mennonite Church, Lind, Wash.*—Dr. Abraham Warkentin of the Bethel College faculty will be the speaker at a week's series of meetings, August 21-27. Let us start now to pray for a time of spiritual refreshing and to plan our time to attend these meetings. Dr. Warkentin will give a ten minute sketch on Mennonite History before each service. —*From "Bulletin"*

—*Second Church, Beatrice, Nebraska,* reports in its Bulletin that Dr. Henry A. Fast, Executive Peace Secretary of our conference, is visiting the two churches in that community in the interests of peace. At one meeting he will speak on our peace position, he will give some time to interviews on the peace problem and also hold open discussions on the same subject. The last evening he will show moving pictures of his trip to South America and also pictures taken in the wilds of Saskatchewan.

—*First Mennonite Church, Reedley, Calif.* reports in its Bulletin that our missionaries from Oraibi, Arizona, Rev. and Mrs. J. P. Suderman, were with them recently, also that the congregation was about to vote on a resolution to employ Rev. Edgar Toevs as assistant pastor for a term of nine months beginning Sept. 25, 1940.

—*First Church, Bluffton, Ohio.*—This church sent the following as delegates to the Middle Dist. Conference at Donnellson, Iowa. Rev. H. T. Unruh, Dr. L. L. Ramseyer, Rev. Grover Soldner, Gerhart Buhler and D. W. Bixler.—Mrs. Verna Patterson of Idaho is visiting her mother, Mrs. Christina Kohli, who has been critically ill. Mr. and Mrs. Ralph Blosser and family expect to move to Seven Mile, near Hamilton, where he will be an instructor in the schools. —*Correspondent*

FINANCE

TREASURER'S REPORT OF THE EDUCATION COMMITTEE OF THE WESTERN DISTRICT CONFERENCE

Receipts

11- 5-39	Bal. rec. on entry to office J. J. Voth	$146.61
11- 5-39	Eden Church, Moundridge, Kansas, by H. A. Goering	59.50
11- 5-39	New Hopedale S. S., Meno, Okla., by C. J. Froese	7.52
11-25-39	Christian Church, Moundridge, Kans., by J. B. Stucky	10.00
12-13-39	New Hopedale S. S., Meno, Okla., by R. M. Koehn	7.90
1-10-40	Alexanderwohl Church, Goessel, Kans., by H. J. Reimer	20.89
3-17-40	Deer Creek Menn. Church, Deer Creek, Okla., by H. A. Bechtel	5.00
3-24-40	Gnadenberg Church, Whitewater, Kans., by E. L. Schmidt	10.60
3-25-40	Brudertal S. S., Hillsboro, Kans., by P. F. Funk	10.34
5- 2-40	Emmaus Menn. Church, Whitewater, Kans., by Walter Classen	12.11
5-18-40	Hoffnungsau Church, Inman, Kans., by A. B. Reimer	9.60
5-21-40	Hebron Church, Buhler, Kans., by H. B. Gerbrand	9.10
6- 5-40	Lehigh Menn. Church, Lehigh, Kans., by R. Weinbrenner	3.34
7- 1-40	First Menn. Church, Newton, Kans.	8.15
7-15-40	Johannestal Church, Hillsboro, Kans., by H. J. Enns	2.25
7-25-40	Bethany Menn. Church, Norwich, Kans., by David J. Schrag	5.22
7-25-40	Bethel College Church, Newton, Kan., by Helen Penner	16.20
7-31-40	Lehigh Menn. Church, Lehigh, Kans., by R. Weinbrenner	2.80
		$347.13

Disbursements

11-13-39	J. J. Voth Freight on books and supplies	$16.85
12-30-39	Rev. D. C. Wedel Mileage	1.50
12-30-39	Bethel College Printing	18.50
4-11-40	Mennonite Book Concern Books	173.82
4-11-40	Herald Publ. Co. Book ends	1.25
4-11-40	Herman Warkentin Labor	4.00
4-11-40	Mary Becker Labor	4.25
4-11-40	Nell Sisk Labor	1.68
4-11-40	Menno Schrag Advancement for Radio Committee	30.00
4-11-40	Dr. J. R. Thierstein Books	3.50
6-13-40	Kansas Council of Christian Educ. Donation	20.00
6-13-40	Mary Becker Labor	2.00
6-13-40	Herman Warkentin Labor	1.65
6-13-40	Bethel College Supplies	1.50
6-13-40	Dr. J. R. Thierstein Books	9.00
		$289.50
8- 1-40	Balance	$57.63

All gifts are herewith gratefully acknowledged

Edw. E. Kaufman, Treasurer
Buhler, Kansas

FINANCE

Home Mission Board Treasurer's Report for July

Pacific Conf. on Note, $20.00; H. D. Voth, Escondido, Calif., $15.00; First, Aberdeen, Idaho, $71.88, Mennonite Church, Summerfield, Ill., $16.00; Bethel College Church, North Newton, Kans., $26.61; Mennonite Church, Richfield, Pa., $20.00; Zion, Souderton, Pa., $35.00; Grace, Lansdale, Pa., $52.69; Grace, Albany, Ore., $12.44; Immanual S. S., Los Angeles, Calif., $26.75; Hopefield C. E. Soc., Elyria, Kans., $10.00; Johannesthal, Hillsboro, Kans., $6.75; First, Mt. Lake, Minn., $30.99; Grace, Pandora, Ohio, $36.55; Orienta Church, Orienta, Okla., $10.53; Onecho Union S. S., Colfax, Wash., $6.81; First, S. S., Monroe, Wash., $6.22.

First, Nappanee, Ind., $25.00; Bethel, Dolton, S. Dak., $5.91; Bergtal, Pawnee Rock, Kans., $15.87; Maytic Pletcher, Goshen, Ind., $50.00; Lehigh Mennonite, Lehigh, Kans., $4.24; Bruderthal, Hillsboro, Kans., $66.73; Mrs. Frieda Regier Entz, Newton, Kans., Treas., Women's Organizations of the Conf., $221.82; First Mennonite of Christian, Moundridge, Kans., $66.50; West Zion, Moundridge, Kans., $37.35; First, Berne, Ind., $131.44; Pulaski Church, Pulaski, Iowa, $10.66; First, Chicago, Ill., $19.07; First, Halstead, Kans., $31.63; Johannesthal S. S., Hillsboro, Kans., $14.80; First, Pretty Prairie, Kans., $100.00; Bethesda S. S., Henderson, Nebr., $15.56; Mr. and Mrs. L. M. Ledig, Upland, Calif., $150.00; Smith Corner, East Freedom, Pa., (Payment on Note) $25.00; First, S. S., Beatrice, Nebr., $50.00; Trust Fund General Conf., K. A. Richert, Treas., $102.88; First, Reedley, Calif., $16.94; Grace, Dallas, Ore., (on note) $100.00; Pacific Conf., on note, $20.00; Bethel, Alsen, N. Dak., $4.00; First, Butterfield, Minn., $10.00. TOTAL: $1,699.62.

Specials:

Int. C. E. Union, Eastern Dist. Conf., for Girls Home, Vancouver, $5.00; Y. P.'s Union, Eastern Dist. Conf., for Boys Dormitory, Swift Current, $95.00. Grand Total: $1,799.62.

DISBURSEMENTS:

Vouchers drawn for salaries, taxes, specials, expenses, etc., $1,694.60.

All receipts gratefully acknowledged

J. J. Plenert, Treas.,
429 Knorr St., Philadelphia, Pa.

Report of the Emergency Relief Board Treasurer for June and July 1940

General Fund:

John Rahn, Upland, Calif., $10.00; First Menn. Church, Upland, Calif., $9.09; Franz Quiring, Kingman, Kans., $5.00; Zion Menn. Church, Elbing, Kans., by H. R. Regier, $61.69; Agatha Claassen, Beatrice, Nebr., $10.00; Bethel Menn. Church, Fortuna, Mo., by S. J. Moser, $5.41; J. F. Lehman, Halstead, Kans., $5.00; H S. Bachman, Woodlake, Calif., $5.00; C. F. Claassen, Newton, Kans., $$50.00; Bergthal Menn. Church, Pawnee Rock, Kans., by H C. Schultz, $13.58; Gen. Conf. Treasury by K. A. Richert, Newton, Kans., $217.92; H. D. Voth, Escondido, Calif., $8.00; First Menn. Church, Mountain Lake, Minn., by H. T. Nickel, $38.84; C. I. Krahn, Warroad, Minn., $10.00; Bethany Mission Society, Freeman, S. Dak., $8.00; First Menn. Ch., Hillsboro, Kans., by P. A. Pankratz, $15.00.

Bethel S. S., Inman, Kans., by P. E. Kroeker, $45.30; Johannesthal Menn. Ch., Hillsboro, Kans., by H. J. Enns, $8.95; Bethel College Menn. Ch., North Newton, Kans., by Helen Penner, $21.10; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $13.65; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $196.85; First Menn. Ch., Beatrice, Nebr., by H Reimer, $63.46; Ex. Com. of Mission Soc., Newton, Kans., by Frieda R. Entz, $38.00; Jacob H. Unruh, Lancaster, Pa., $5..00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $56.00; Karl Friesen, Newton, Kans., $10.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $20.00; Alexanderwohl Menn. Ch., by B. B. Neuman, $25.00; First Menn. Ch., Reedley, Calif., by R. H. Ruth, $16.94; Friend, Moundridge, Kans., $5.00; Harold Menn. Ch., Bessie, Okla., by J. A. Harms, $7.57; C. F. Claassen, Newton, Kans., $50.00.

War Relief:

Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $9.65; John Rahn, Upland, Calif., $10.00; Eicher Menn. Ch., Mt. Pleasant, Iowa, by P. P. Graber, $36.58; Jacob Kunkel, Alsen, N. Dak., $3.00; David Redekop, Chich, Mexico, $10.00; Metta Wiebe, Upland, Calif., $20.00; M. Woelke, Arlington, Calif., $1.00; J. H. Krehbiel, Moundridge, Kans., $25.00; Ferd Stucky, Moundridge, Kans., $20.00; Gerhard Wiebe, Whitewater, Kans., $6.00; Eden S. S., Inola, Okla., by John Funk, $16.15; Lena Neiman, Buhler, Kans., $5.00; Friend, Washtucka, Wash., $50.00; P. C. Andres, Moundridge, Kans., $4.00; Jacob Braun, Waterloo, Ont., Canada, $9.00; Friend, Cino, Calif., $5.00; Betheny Menn. Ch., Quakertown, Pa., by H. L. Tronebower, $30.78.

Rev. Rudolph Schmidt, Liberal, Kans., $10.00; Olive Amstutz, Lima, Ohio, $5.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $74.00; E. D. Conf. Peace Com., Souderton, Pa., by H. S. Detwiler, $10.00; Katie E. Krehbiel, Donnellson, Iowa, $5.00; Maria D. Lohrenz, Butterfield, Minn., $10.00; E. D. Conf. Peace Com., Souderton, Pa., by H. S. Detwiler, $14.88; Bergfelder Mission Soc., Mountain Lake, Minn., $5.00; Flathead Congregation, Quakertown, Pa., by J. H. L., $5.00; First Menn. Ch., Bluffton, Ohio, by D. E. Kirchhof, $27.35; E. D. Conf. Peace Com., Souderton, Pa., by H. S. Detwiler, $70.65.

West Swamp Menn. Ch., Quakertown, Pa., by P. M. Meyers, $57.00; J. H. Schroeder, Canton, Kans., $5.00; P. J. Waltner, Pretty Prairie, Kans., $15.00; St. John Menn. Ch., Pandora, Ohio, by A. R. S. $25.75; H. D. Voth, Escondido, Calif., $5.00; Dorcas Mission Club, Lehigh, Kans., by A. Unholz, $5.00; Lydia Amstutz, Lima, Ohio, $5.00; First Menn. Ch., Newton, Kans., by G. H. Willms, $62.38; Frank H. Goertz, Walton, Kans., $5.00; Menn. Ch., Summerfield, Ill., by G. W. Ruth, $14.00; West Zion Menn. Ch., Moundridge, Kans., by F. D. Meyer, $56.00; First Menn. Ch., Bluffton, Ohio, by Sam Bixel, $50.00; Second Menn. Ch., Beatrice, Nebr., by J. P. Janz, $27.18; Herman S. Janzen, Newton, Kans., $10.00; Agnes Becker, Liberal, Kans., $5.00; John Staufer, Deer Creek, Okla., $25.00; Vacation Bible School, Lima, Ohio, by George Dyck, $18.99; Gerhard Wiens, Kansas City, Mo., $50.00; M. Woelke, Arlington, Calif., $2.00; Elizabeth Boese, N. R., Hillsboro, Kans., $10.00; First Menn. Ch., Berne, Ind., by E. A. Lugenbill, $449.73; Ed. J. Waltner, Freeman, S. Dak., $5.00; Grace Menn. Ch., Lansdale, Pa., by H. B. Hendricks, $21.30.

Onecha Union S. S., Colfax, Wash., by H. R. Brawelit, $6.50; Friend, Goshen, Ind., $10.00; Menn. Fellowship, Chicago, Ill., by Robert Kreider, $18.00; First Menn. Ch., Nappanee, Ind., by Daniel Metzler, $14.50; Pulaski Menn. Ch., Pulaski, Iowa, by W. F. Unruh, $29.00; C. F. Unruh, Canton, Kans., $5.00; Herman Rogalsky, Newton, Kans., $2.00; Mr. and Mrs. L. M. Ledig, Upland, Calif., $100.00; Elise Wiebe, Upland, Calif., $20.00; Friend, Canton,Kans., $7.00; First Menn. Ch., Upland, Calif., by G. E. Schmidt, $11.77; Peter P. Dirks, Ruff, Wash., $10.00; First Menn. Ch., Philadelphia, Pa., by H. S. Detwiler, $53.00; Catharine and Benno Toews, Palo Alto, Calif., $4.00; Mrs. Joe Wedel, Moundridge, Kans., $100.00; Alexanderwohl Menn. Ch., Adolf Bartel, Hillsboro, Kans., $20.00; Alexanderwohl Menn. Ch., by Jacob G. Pankratz, $1.20.

N. N., Talmage, Nebr., $10.00; Mr. and Mrs. Henry Frey, Newton, Kans., $20.00; Mrs. J. J. Warkentin and Anna, Hillsboro, Kans., $1.00; Jacob J. Enns, Canton, Kans., $10.00; E. D. Conf. Peace Com., Souderton, Pa., by H. S. Detwiler, $14.32; Cornelius Janzen, Plymouth, Nebr., $25.00; E. D. Conf. Peace Com., Souderton, Pa., by H. S. Detwiler, $13.31; Sister Helena Entz, Newton, Kans., $25.00; Bethel S. S., Mountain Lake, Minn. by L. M. Jungas, $100.00; Maria D. P. Hiebert, Dallas, Ore., $1.00; Helen Beidler, Allentown, Pa., $20.00; Friend, Moundridge, Kans., $2.00; Vacation Bible School, Bally, Pa., by M. B. Barkey, $20.25; M. Woelke, Arlington, Calif., $1.00; Hebron Menn. Ch., Buhler, Kans., by L. C. Wall, $46.90.

Canadian Debt:

Bergfelder Menn. Ch., Mountain Lake, Minn., by J. J. Schultz, $34.50; First Menn. Ch., Reedley, Calif., by R. H. Ruth, $125.00; H. D. Voth, Escondido, Calif., $2.00; First Menn. Ch., Newton, Kans., $39.05; Menn. Ch., Summerfield, Ill., by G. W. Ruth, $7.00; Herold Menn. Ch., Bessie, Okla., by J. A. Harms, $5.32.

China Relief:

John Staufer, Deer Creek, Okla., $25.00; Friend, Upland, Calif., $5.00; Vacation Bible School, Buhler, Kans., by J. C. Regier, $6.04.

U. S. A. Relief:

Mrs. D. J. Lantz, Lehigh, Kans., $3.00; Young People's Com., Wm. Juhnke, Moundridge, Kans., $3.00; Mrs. D. J. Jantz, Lehigh, Kans., $3.00.

American Red Cross:

Goessel, Menn. Ch., by I. B. Fast, $14.00; Alexanderwohl Menn. Ch., by H. J. Reimer, $121.28; Alexanderwohl Menn. Ch., by Mrs. David Schmidt, $30.00; Alexanderwohl Menn. Ch., by Alvin J. Schroeder, $5.00.

TOTALS:

General Fund, $1,055.35; War Relief Fund, $2,124.12; U. S. A. Fund, $9.00; China Relief Fund, $36.04; Canadian Debt Fund, $212.87 Red Cross, $170.28.

Grand Total, $3,607.66.

Total Remittances, $1,897.40.

Peter H. Unruh,
Treasurer

Report of The Ex. Com. of Mission Societies for July, 1940

Foreign Mission General Treasury:

Coll. Women's Miss. Program, Pacific Dist. Conf., $25.75; Bethel College Ch. Miss. Soc., North Newton, Kans., $185.52; Miss. Sew. Soc., Berne, Ind., $25.00; Sr. Miss. Soc., Halstead, Kans., $20.00; Bethel Ladies Aid, Langdon N., Dak., $15.00; Miss. Friends, $4.25; Miss. Soc., Trenton, Ohio $$10.0,0; Miss. Soc., First Menn. Ch., Newton, Kans., $11.00; Grace Miss. Soc. Pandora, Ohio, $35.00. Total, $331.52.

Home Mission:

Coll. Women's Miss. Program, Pacific Dist. Conf., Home Miss. Gen'l. Treas., $25.75; Bethany Miss.

Soc., Freeman, S. Dak., Do., $30.00; Sr. Miss. Soc., Halstead, Kans., Do., $15.00; New Hopedale Miss. Soc., Meno, Okla., Do., $40.00; Bethel Ladies Aid, Langdon, N. Dak., Do., $15.00; Salem-Zion Miss. Soc., Freeman, S. Dak., Do., $11.15; Miss. Soc., Trenton, Ohio, Do., $10.00; Sister Hillegonda von der Smissen, Newton, Kans., Do., $2.00; Bethany Miss. Soc., Freeman, S. Dak., Girls' Home, Canada, $30.00; Miss. Soc., Ransom, Kans., Chicago Mission, $5.00; Miss. Sew. Soc., Berne, Ind., Traveling Expenses of Canadian Ministers, $20.00; Bethel College Ch. Miss. Soc., North Newton, Kans., Home Miss. West. Dist. Conf., $50.00.

Total, $253.90.

For India:

Salem Ladies Aid, Marion, S. Dak., Native worker, $29.00; Mrs. L. M. Ledig, Upland, Calif., Native worker, $60.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, $11.00; Same, Biblewoman work, $6.00; Helping Hand's Sew. Soc., First Menn. Ch., Hillsboro, Kans., Bibles and Tracts, Janjgir St., $5.00; Miss. Soc., Upland, Calif., Bibles and Tracts, $10.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Moving Boys' School, $50.00; Bethany Miss. Soc., Freeman, S. Dak., Do., $20.00; Salem-Zion Miss. Soc., Freeman, S. Dak., Do., $22.00; Miss Soc., Grace Ch., Lansdale, Pa., Do., $13.50; Sew. Soc., First Ch., Beatrice, Nebr., Champa Hospital, $12.50; Bethany Miss. Soc., Freeman, S. Dak., Medicines, Janjgir St., $20.00; Salem-Zion Miss. Soc., Freeman, S. Dak., Medicines, Birra St., $22.58; Miss Sew. Soc., Berne, Ind., Five Stations, each $15.00' $75.00; Miss. Sew. Soc., Pretty Prairie, Kans., For Christmas, $10.00. **Total: $366.58.**

For China:

Salem Ladies Aid, Marion, S. Dak., Native Worker, $29.00; Bergfeld Miss. Soc., Mountain Lake, Minn., Biblewoman, $30.00; First Menn. Miss. Soc., Mountain Lake, Minn., Do., $55.00; Miss. and Sew. Soc., Grace Ch., Albany, Ore., Do., $40.00; Jr. C. E. Societies, Eastern Dist. Conf., Support of Boy, $29.50; Miss. Sew. Soc., Berne, Ind., China Stations, each $35.00, $70.00; Helping Hands Sew. Soc., First Menn. Ch., Hillsboro, Kans., Bibles and Tracts, $2.50; Salem-Zion Miss. Soc., Freeman, S. Dak., Do., $10.00; Bethany Miss. Soc., Freeman, S. Dak., Do., $5.00; Same, X-Ray and Electric Light Plant, $15.00; Helping Hands Sew. Soc., First Ch., Hillsboro, Kans., Do., $5.00; Miss. Soc., Upland, Calif., Do., $15.00; Salem-Zion Miss. Soc., Freeman, S. Dak., Do., $24.58; Same, China Stations, Christmas, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Do., $10.00; Bethany Miss. Soc., Freeman, S. Dak., Do., $10.00; Brudertal Sew. Soc., Hillsboro, Kans., Miss Elizabeth Goertz, Birthday, $5.00; Miss. Soc., Grace Ch., Lansdale, Pa., Miss Etta Davis, $13.50. **Total: $379.08.**

Retired Miss. Pension Fund:

Bethel College Ch. Miss. Soc., North Newton, Kans., $38.01; Sr. Miss. Soc., Halstead, Kans., $7.55; Salem Ladies Aid, Marion, S. Dak., $15.00; Miss. Soc., Ransom, Kans., $14.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., $5.35; "Mission Workers", West Zion Ch., Moundridge, Kans., $19.72; Miss. Sew. Soc., First Menn. Ch., Newton, Kans., $11.11; Zion Miss. Soc., Donnellson, Iowa, $46.40; Ebenezer Miss. Soc., Bluffton, Ohio, $10.00; Ladies Aid, First Menn. Ch., Philadelphia, Pa., $18.00; Eicher Emmanuel Ch., Noble, Iowa, $30.38; Chr. Menn. Sew. Soc., Moundridge, Kans., $12.30; Miss. Soc., First Menn. Ch., Wadsworth, Ohio, $11.31; Miss. Soc., Grace Menn. Ch., Lansdale, Pa., $7.00; Girls' Sew. Soc. Kitchener—Waterloo, Ont., $6.43. **Total: $252.56.**

Expenses of Ex. Com. and "Miss. News and Notes":

Bethel College Ch. Miss. Soc., North Newton, Kans., $9.50; Miss. Sew. Soc., Berne, Ind., $50.00; Sr. Miss. Soc., Halstead, Kans., $2.50; Miss. Soc., Ransom, Kans., $2.00; Jr. Sew. Soc., Bethlehem Ch., Bloomfield, Mont., $1.80; Ebenezer Miss. Soc., Bluffton, Ohio, $5.00; Garden Tw'p. Sew. Soc., Moundridge, Kans., $2.50; Miss. Soc., Wichita, Kans., $2.40; Eden Miss. Soc., Inola, Okla., $2.50; Miss. Soc., Wolf Point, Mont., $1.20; Miss. Soc., Newport, Wash., $1.50; Ladies Aid, First Menn. Ch. Philadelphia, Pa., $2.50; Friedenfeld Aid, Turpin, Okla., $2.50; Miss. Soc., Avon, S. Dak. $2.00; Bethany Miss. Soc., Kingman, Kans., $1.00; Sew. Soc., West Zion Ch., Moundridge, Kans., $2.50; Sew. Soc., Osler, Sask., $1.50; First Menn. Miss. Soc., Mountain Lake, Minn., $3.50; Herold Publ. Co., Newton, Kans., Donation, $5.16. **Total: $101.56.**

Miscellaneous:

Salem Ladies Aid, Marion, S. Dak., War Relief, Europe, $29.00; Sister Hillegonda von der Smissen, Newton, Kans., Do., $3.00; Pleasant Valley Miss. Soc., Kismet, Kans., Do., $0.85; Miss. Soc., Trenton, Ohio, Do., $5.00; Sr. Miss. Soc. Halstead, Kans., Debts, Immigrants, Canada, $10.00; Same, Okla. Sts., Christmas, $2.50; Ladies Aid and Miss. Soc., West Swamp Ch., Quakertown, Pa., Bibles, J. B. Ediger St., Okla., $5.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., Do., $5.00; Zion Miss. Soc., Souderton, Pa., Do., $5.00; Salem-Zion Miss. Soc., Freeman, S. Dak., Bibles, G. A. Linscheid's St.,Okla., $11.14; Salem-Zion Miss. Soc., Freeman, S. Dak., Mrs. Louisa Schrag, China, where needed, $22.29; Mission Friends, P. W. Penner's Return to India, $22.75; Mission Friends, Do., $15.00; Miss. Soc., Meno, Okla., Mrs. P. W. Penner, Hillsboro, Kans., $5.00; Miss. and Sew. Soc., Okla. Churches, Do., $40.00; Newhopedale Miss. Soc., Meno, Okla., Mr. and Mrs. Harold Ratzlaff, $10.00. **Total: $191.53.**

Grand Total: $1,876.73

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

If there are in a church activity free giving, ready going, a full treasury, able persons who say, "Here I am, send me", it is because through all the organization Christ lives, and His personel Spirit works. There is no other spring for missionary enthusiasm.

—Bishop Huntington

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VOLUME LV NORTH NEWTON, KANSAS, SEPT. 3, 1940 NUMBER 35

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PRAY WITHOUT CEASING

Thess. 5:17

Men often say little with many words; God, however, can say tremendously much in a few words. What a depth and wealth of meaning in the three words of our theme! Does this injunction mean that we must always stand in prayer or on bended knees? No, for in the previous chapter the apostle exhorts the Thessalonians to work with their hands that they may be in good repute with their heathen neighbors. A true Christian is thrifty and works, and is usually busy at some steady calling. But it is possible that his work, his business may so engross him that he finds little if any time for prayer. Therefore the warning, Pray without Ceasing. But there are kinds of work in which one cannot well pray, as for instance when solving a mathematical problem or playing a difficult piece of music for the first time. What Paul means is this: The true Christian will, without ceasing, remain in close touch with the Master, and he dare never let go of Him nor lose sight of Him. In the case of the calculator or musician, if they be Chrisetians, they should be in a condition to communicate with God upon finishing their task, even if it be just a silent cry of the heart or an inaudible whisper. The Christian's connection with Christ must be so vital that His presence is constantly felt, that the bond with Him is not loosened. It must be as real as the sainted Lavater explained it: Between my Christ and me time and distance are non-existant. He is just to be thought of as in an adjoining room, where one has free access to Him, to obtain strength, help, instruction, guidance.—To pray without ceasing means to be in a prayerful attitude right along, with the readiness to communicate with God as need arises. Prayer need not be audible. The German poet very aptly says "Wenn auch die Lippen schweigen, so betet doch das Herz, and die Gedanken steigen bestaending himmelwaerts." Though the lips may be silent, the heart goes on praying, and the thoughts are constantly ascending heavenward. —T.

UNITED AFTER FOUR HUNDRED YEARS

In the year 1529, at Marburg, Germany, Martin Luther and Ulrich Zwingli were debating the question of the significance of the body of Christ in the Lord's Supper. But the debate brought no agreement. A division, with two faiths or churches, was the result. Now four hundred years later, in Lancaster, Pennsylvania, delegates of the Evangelical Synod of North America convened with delegates of the Reformed Church in the United States and succeeded in consumating a merger between the two bodies, the Evangelical and Reformed Church. Speaking of this event, the Christian Herald fittingly comments, "Those who don't like churches will remind us that it took these two four hundred years to get together; and those less caustic will remind us that it took the U. S. branches of these churches six years to work out the details. But what of that? The churches have plenty of time. What they should remember is that these two great communions are joining on a broad, common base of mutual respect and confidence." Is not there a lesson for us Mennonites in this? O Lord, help that the divided bodies of this faith may soon follow the good example reported above, and that preparations may soon begin looking toward a merger! —T

A SACRAMENT OF WORK

For Labor Day

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank Thee, Lord!

Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss;
A workless world had known nor Christ nor Cross.

Som toil for love, and some for simple greed,
Some reap a harvest, past their utmost need,
More, in their less, find truer happiness,
And all, in work, relief from bitterness.

A toiler with His hands was God's own Son;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk,
For work to do, and strength to do the work,
We thank Thee, Lord!

John Oxenham

What Are We Thinking in Times Like This?

by Phil. A. Wedel, Sec. of Gen. Conf.

At the present time our position towards national policies and world conditions may seem precarious. I would like to suggest a few things that we as Mennonite people should keep clearly in mind. Why is it that human beings who love peace so much should be denied it? Why should those who hate war so much be marched into its bloody fields?

I. Why Are There Wars?

From God's point of view there are two reasons for war: War may be either a vindication of Divine justice or a chastisement from Divine justice. Among the first kinds of wars is recorded the one which Michael waged in heaven as he flashed his archangelic sword against Lucifer in defense of the rights of God. But there are other wars which are not for the vindication of God's honor but are a punishment for man's dishonor. James 4:1 reads" From whence come wars and contentions among you? Are they not hence from your concupisciences which war is your members?"

It is to be noticed that James blames the wars not on ideologies, but on men, not on politics, but on concupiscences, not on trade balances, but on sin. When revolting against God, man will first revolt against man. The conflict on battlefields is but the extension of the conflict within man. Jeremiah said "My people have done two evils. They have forsaken me the fountain of living water and have digged themselves cisterns that hold no water."

WHEN MEN FORGET GOD THAN WAR COMES

Furthermore God judges men not by their nations but by their justice; not by their flags but by their hearts. And if there are more men that fear God and pray to Him then God is more on their side than on the other. God is on neither side of the nations in time of war. "God wills not the death of any one but that he should be converted and live." Therefore God is with the just on both sides and against the evil on both sides. God judges men not by their flags but by their justice.

If war comes by injustice and forgetfulness of God does it not behoove us to examine our individual and national life? As in the days of Israel wars came because they forgot God, so today wars come for the same reason.

Therefore before we pick up stones to cast at the adulteress across the sea we ought to turn the searchlight on our own consciences. What is the use of the world overthrowing a Stalin if it keeps the spirit that breeds a Stalin. To oppose a nation justly as the enemy of God we must believe in God and live as those who do. If we will keep sacred the landmarks that our fathers have set and keep our faith in God, our nation will be saved from war.

II. What Is Our Attitude Toward War?

Let us as Christians remember that we have a task before us. We "wrestle not against flesh and blood but against principalities and powers, against the rulers of the world of darkness, against the spirit of wickedness." There is a great contrast between the way of the sword and the way of the cross. We believe in saving rather than destroying it. We believe that war is a futile way of attempting to obtain justice, maintain peace, and preserve high values. Only with good can evil be overcome, hence violence must be abandoned. In expressing these doctrines we do not cite new ones but express only the age old faith of the Church which has been precious to our fathers from the time the Church was founded.

The principles of peace of our Denomination should be taught in every circle, in every Church. The General Conference has a Peace Committee whose duty it is to promote the ideals of peace in our churches. However they must have funds to carry on. *The Churches of the General Conference should not forget our Peace Committee in their offerings.* Why not have a steady flow of funds into that committee in this earnest time! The need is urgent to make our peace principles effective. During a time when the War mongers are crying loudly, when military Conscription Bills are before Congress it is most urgent that we get the necessary information before us. Our young men need the counsel and the advice that can be given most effectively from this conference source.

We pray that the blessings and guidance of a beneficient God may continue to rest upon our nation and that He may keep us from the curse of war, and should He permit our nation to be plunged by the War god into this conflict going on in Europe may we remain true to our principles of faith.

CONSCIENTIOUS OBJECTORS will be put to severe tests if the proposed conscription bill now before the Congress is passed. Those who claim exemption must do more than show a certificate of membership in one of the historic peace churches. They must show that they are *active* members and that their objections to war are sincere and well-grounded. This is as it should be. The government officials deserve our full cooperation in seeking to determine whether claims for exemption are based upon religious convictions and a willingness to suffer for them, or whether they arise out of the selfish motives of desiring to escape the inconveniences and dislocations resulting from military conscription

L. H.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

CHRISTIAN HOSPITAL, CHAMPA, INDIA

An Engagement Ceremony

Last Thursday morning at 10:15 a young Christian man approached me with a long list of names. It was an invitation for the engagement ceremony of one of the Indian Christian girls, to be held at 5 P. M. that day. A check mark was put behind my name on the slip to indicate that I had received the invitation and if possible would attend. As the man passed out of the door he said over his shoulder that I was expected to take charge of the devotional services.

In India the engagement of Christians is usually celebrated with a short devotional service. One member of each Christian family is invited. No one seems offended nor calls it a 'pick' party. After the service sweets or tea or both are given to the guests. The poverty of the people makes it impossible or inadvisable for them to invite the whole church.

Being pastor of the Champa church it became my duty to conduct the service. I have not taken out a license to perform marriage ceremonies, thus being relieved of that job. Here the minister has to have a license before he can perform a marriage ceremony. The two who give each other the marriage vows do not have to have a license. After the wedding the certificate of marriage is sent to the Registrar of Vital Statistics.

We left the bungalow at 5 P. M. to go to the Bride-to-be's home. Just outside the compound I picked up her father who was on his way home. I upbraided him a bit for giving me such short notice and not giving me more time for preparation. He replied by saying that he himself got the notice at 2 P. M. and barely got the train to Champa. He was working on a contract job about 40 miles from Champa.

When they were finally ready to begin the service—such services never start on the appointed time—the father of the bride-to-be came to me and told me that I could now begin, all was ready. I asked him, "By the way, what is the name of the young man?" He scratched his head and said, "Why I don't know! I will go and ask." Wedding arrangements are made in a very short time, made usually by the parents, but I had never experienced a case where the parent did not know whom his daughter was about to marry. The rest of the service was uneventful. Angelina and Milan Das exchanged rings during the service as a sign of their promises and after the service a few sweets were served.

H. R. Bauman, M. D.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

YOUNG PEOPLE ACTIVE IN CHURCH WORK

East Freedom, Pa., July 16, 1940

Dear Brothers of the Home Mission Board:

Here it is past time for my report again, but better late than never is an old saying.

Conditions here seem to be about normal or perhaps a little better. I think it would be well here to tell you a little of our organization; we have a board of trustees, two deacons and a deaconess, secretary and treasurer in our church, then the Sunday School has its own officers save treasurer, church treasurer serves both. Our Young People have their president, secretary, treasurer and program committee. Our Ladies Aid Society have their own officers, president, secretary, and treasurer. The Brotherhood have their own president, secretary and treasurer. All of these organizations are active.

There are still some persons here who desire to be baptized by emersion, so on June 30 we held services at the creek in the meadow below the church and four of our young folks were baptized. There were two young men and two young ladies.

I had the privilege of baptizing one of my own daughters, also one other about the same age, and one young married man age 22 who married one of the girls from our church, and this spring came and made public confession of Christ as his Savior, and another young man eighteen years of age. This makes a total gain of *nine baptized members* for our church this year.

For the second time since our coming to Smith Corner death claimed one of our members, when a tank of 5,000 gallons of highway oil exploded, enveloping Charles Nofsker, aged 30, and burning him beyond recognition, nothing left but the torso. This makes one wish that he could make everyone see and believe the story of salvation. July 15, just ysterday, a coal mine only *14 miles* from here blew up entrapping a number of men. This morning there had been one taken out alive and 61 dead.

Now concerning the spiritual condition of our group, I am glad that I can say that with few exceptions the Spiritual condition is good. The interest seems to be good, the attendance good, the offerings however are not what they should be.

We have two organized Sunday School classes which meet once each month in homes or the church basement for a business meeting and social hour. Our Young People have a program from seven till seven-thirty each Sunday evening. These two groups have gone together and are paying $1.50 monthly to the preacher's salary.

The regular services are held each Sunday, Sunday School attendance 56, average offering $2.62. Morning worship attendance same or near, offering about $1.00 or less, Young People's meeting they have their own treasurer and contribute as above stated, evening worship attendance 45 to 50, offering low.

If I have ommited anything you may want to know please feel free to ask questions, and please visit us when you can.

Sincerely, John S. Raugh

PUBLICATION

THE NEW HYMN BOOK

Regarding the progress that is being made with this book, THE MENNONITE HYMNARY, it can be said that a dummy of 143 pages of the book, after having just gone through the stages of final proof reading at the hands of C. E. Krehbiel, W. H. Hohmann and J. R. Thierstein, this part, about one-fourth of the book, is now ready to be printed. Another good-sized batch of proof for final reading is promised. The distance between Newton, Kansas, and the Methodist Book Concern of New York is a negligible item, for proofs come to the readers by air mail, are promptly read and corrected, and airmailed back to New York. Thus the work of publishing and finishing the book is expedited in every way possible and, just as soon as it is humanly possible to do so, the book will be made ready for sale and use. May we pray that the book will do much for the glory of God and His Kingdom, and that it may find favor with our people, so that a more and more united Mennonite constituency may see their way through to make use of it.

A NEW MENNONITE HISTORY

Our chief Mennonite historian, Dr. C. H. Smith, Professor of History at Bluffton College, and author of "The Mennonites of America", "The Mennonites", "The Coming of the Russian Mennonites", "The Immigration of Mennonites to Pennsylvania", and other Mennonite historical publications, has for some time been gathering material for and writing another treatise in the Mennonites. He intimates that this will probably be his last contribution. Be this as it may, we recognize that this is another gift of his to our people and we consider ourselves fortunate in having a man like Dr. Smith who has the scholarship, the spiritual insight and vision, and the capacity for work to produce these books that mean so much to us and our cause, and also to the world, as it begins to appreciate the cause for which our fathers have stood for four hundred years.

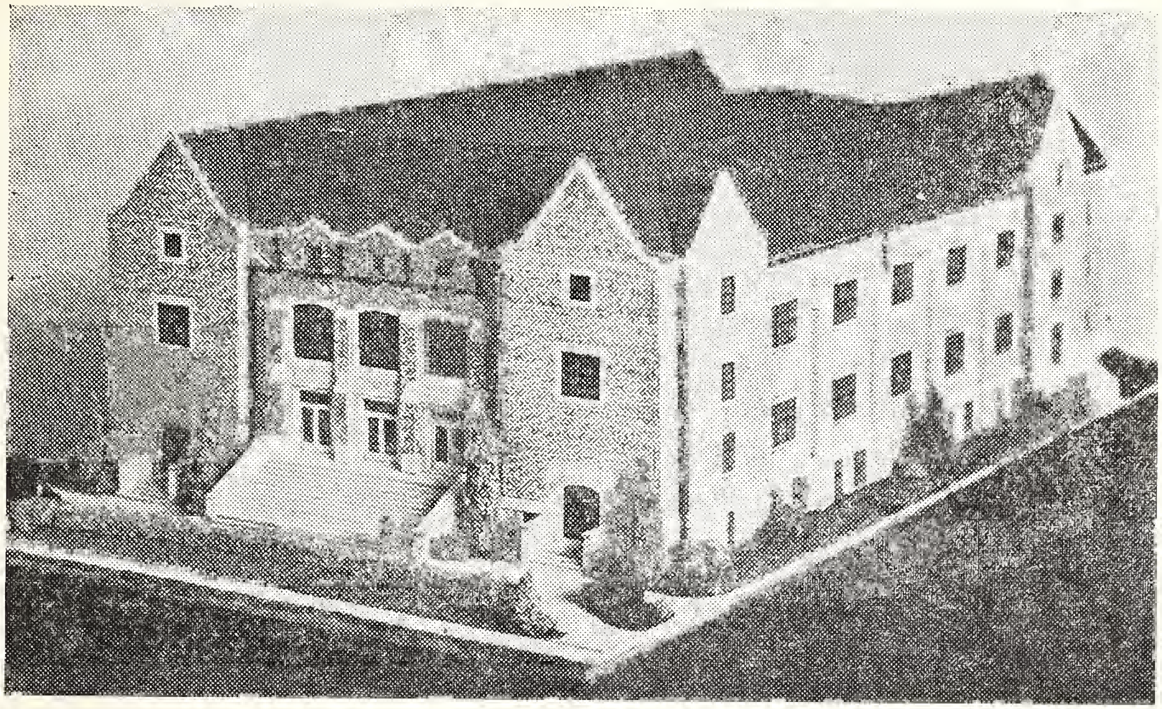
Dr. Smith has magnanimously offered this new monumental work to the Board of Publication of the General Conference for publication and dissemination. And as our Mennonite Book Concern seems to be in a position to handle and see this project through, the Board has graciously accepted the task. This new book by Dr. Smith is somewhat like his "The Mennonites", a general history of our people, which was so well received that it was sold out in less than two years. Only this new book is more complete and features many new findings and items. The author calls it, "THE STORY OF THE MENNONITES", and, as the title suggests, it reads like a story and is devoid of the tedium of many so-called histories. It is a story of our people, simply and interestingly told. We who with a couple of other brethren have been privileged to go through the manuscript find it so. Once having started to read the "Story" one feels like reading on and on. The book will be printed and published in the near future. —T

INVITATION

God willing, the farewell service for Rev. and Mrs. P. W. Penner, returning missionaries to India, will take place in the Hillsboro High School auditorium at 2:30 P. M. on Sept. 15, 1940. The Brudertal Mennonite Church cordially invites all mission friends to attend.

Arnold E. Funk, Pastor

HAS THE CHURCH FATHOMED ITS DUTIES? In his book, "Invisible Stripes," Lewis E. Lawes, warden of Sing Sing Prison, states in his chapter on "Church or Religion" that of 1,412 prisoners (in 1937) only three said they had no religion. In a recent survey, 730 were Catholic, 496 Protestant, 170 Jews, 12 Christian Science, 1 Buddhist. Less than half of these, however were regular attendants at church services." The warden then comments, "Were I a responsible religious leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youths of America who are without direct church affilation. I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction."



BETHEL COLLEGE MEMORIAL HALL

This Building is being erected as a Memorial to Mennonite and other Christian Pioneers of this Country

An ever growing student body has made it increasingly necessary to provide a more adequate assembly hall. The auditorium on the main floor will seat two thousand five hundred people. This will make it possible for the school to present its various dramatic and musical productions and to invite various organizations to have their conference meetings here. The physical education department will have its headquarters on this floor with the auditorium serving as a gymnasium. Offices of the physical education directors are to be located on this floor also.

The basement of the new building will house the kitchen and dining hall and the student union room for which there has been great need. Besides these, there will be space for the College Book Store and the Post Office which at present are located in the Administration Building where the space they take up is badly needed for more class rooms.

Memorial Hall will fill a very real need for Bethel College. It will release the present dining hall for dormitory purposes. At present the dormitories are so crowded that is has been necessary in many cases to assign three students to rooms which were intended for only two, a very unsatisfactory arrangement. Then, too, Alumni Hall which thus far has served as the gymnasium has been remodeled to take care of the newly acquired Kauffman Museum. This makes it necessary to provide some other place for physical education, arranged and equipped to meet up-to-date requirements.

The thought has been that this building shall stand as a memorial to the pioneers of this country. Many families are erecting a memorial to their parents or grandparents by a one thousand dollar gift to Bethel College to be used for the building. A plaque is to be placed in the foyer of Memorial Hall as a token of this memorial.

The architect's estimate of the cost of the building is approximately $100,000, but with the aid of friends who so generously donate their time and labor, it is hoped that the total cost will not come to that figure. At present there is still about $10,000 lacking. With the opening of school the adminstration of the college intends to intensify its efforts to secure the funds necessary to complete this Memorial Hall.

Approximately one-third of the brick for the walls was laid during the month of August and the outlook for putting the building under roof and make it available for use by New Year is hopeful. Much of the work so far has been done by students and by labor donated by friends of Bethel College from surrounding communities.

State and Church Colleges

By Wendell L. Willkie

On January 27, 1940, Mr. Willkie delivered an interesting address at the celebration of the 70th Anniversary of the founding of the College of Wooster, in Ohio. During the course of his address, he traced the financial difficulties with which church-related and independent colleges are confronted at this time. Then Mr. Willkie said:

"In view of these financial difficulties why should the independent college struggle to maintain its existence and to expand its effort when so many of the state universities, tax-supported, are doing a good job? That is, I think, an intelligent question and one which a great many people are asking. And I think that the answer to it is as clear and compelling as the answer to the more general question related to it: Why shouldn't we let the Government take over our industries and provide for our needs? The answer is that the life and vitality of education, and the life and vitality of a nation's economic system, come from independent enterprise.

"State universities are good today—where they are good—primarily because there are independent colleges and universities which force them to a high standard. The independent college does not have to ask itself: What will the State Legislature think if we undertake this program? It does not have to say: Will this or that activity offend the politicians? It does not have to depend on a lobby in the State Capitol to get funds. Dr. Ralph Hutcheson, the President of Washington and Jefferson College, makes this point very clear in a recent statement: 'We hold that in the battle against the super-State, against state control of thought and political control of education, it is valuable to have alongside the state universities a system of colleges not beholden, not subsidized, not so quickly amenable to political interference. The day will come when the sturdy independence of endowed colleges may help to save the others from political strangulation.'

"Believe me when I tell you, the fight was never more important than now. We have seen in this country a great program undertaken in the name of liberalism, become transformed into a program which is the opposite of liberalism—a program designed to centralize power in one authority. Without the leadership of the independent college, our educational system today would be in danger of accepting political standards as unquestioningly as they are now accepted by educational institutions in Germany."

"God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." —Bible

Peace Literature Available

through the

WESTERN DISTRICT PEACE COMMITTEE

September 1940

Christian Peace—Four Hundred Years of Mennonite Principles and Practice by C. Henry Smith—A historical study—10c each

Christian Peace—New Testament Peace Teachings Outside the Gospels by Ernest J. Bohn—A study of the Epistles—15c each

Help Wanted by American Friends Service Committee on possibilities for sacrificial service during peacetime or war—15c each

Invincible Leader—A story demonstrating the power of non-violent living. Particularly interesting for children. 100 for 25c

Nonresistance Under Test by E. J. Swalm—A story of a young man who stood up for his Christian convictions, and why—25c each

New Testament Basis of Pacifism by G. H. C. MacGregor—One of the best treatises available at present. (160 pages) Used to sell for more than $1.25. 50c each, 6 for $2.50, 25 for $10, 100 for $35

Pacifist Handbook—Questions and Answers Concerning Pacifists in War time—Basis for study and discussion—10c each 12 for $1

Peace Counsel For Mennonite Youth by H. A. Fast—Copy should be in the hands of every young Mennonite now. Deals with: I. Scriptural Basis; II. Personal Convictions; III. Plan for Service. *Free in reasonable quantities.* $2.50 per 1000

Propaganda with Special Reference to *Propaganda For War* by E. L. Harshbarger. Tells of devices for war—10c

Some Difficult Scripture Passages Concerning The Use Of The Sword by P. H. Richert—Helps meet apparently contradictory scripture passages. Every minister should have a copy. 5c each

Total War Or Total Pacifism by A. J. Muste—"Shall we meet totalitarianism in a totalitarian way?" is well answered. 5c each

Training by M. Lester—More possibilities for service—10c each

Victory Without Violence by A. Ruth Fry—Many stories illustrating the effectiveness of love over force. Should be read by all. 10c

War Inconsistent With The Spirit and Teaching Of Christ by H. P. Krehbiel—A study of the gospel peace teachings—10c each

What About The Conscientious Objector?—A Supplement to the Pacifist Handbook—Impressions from wartime—Avenues for service—15c each

Any of the above sent postpaid to any address in the U. S. *A copy of each to one address for $1.75* (Postpaid) Order now from Walter H. Dyck, 1408 North 9th Street, Beatrice, Nebraska.

SERMON SKETCH

DO — KNOW — UNDERSTAND

by J. H. Langenwalter

John 3:17. "Jesus answered and said unto him (Peter), What I do thou knowest not now: but thou shalt understand hereafter."

The word "do" plays a large part in the life of Jesus. He had not only committed to memory the great passages of the Old Testament such as Isaiah 61:1-3; he had put these things into deeds which everyone understood, except those who were not willing to do the things they should have done.

The creed of Jesus lay in the simple words: "I have come to do the will of my Father who sent me." He admonished His disciples in many ways that doing the will of the Father was a matter of first importance. It was more important than blood relationships.

When John the Baptist lay in prison because he had dared to tell the truth he sent two of his disciples to Jesus asking Him: "Art Thou He that cometh, or look we for another?" The answer of Jesus was: "Go your way and tell John the things that ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Just plain facts which give one only a glimpse of what Jesus had been doing day in and day out. So far as we know this answer satisfied John.

What Jesus did was not always clear to men, even to some of those who were near Him much of the time. That was the difficulty with Peter as he faced Jesus after the supper in the story from which our text is taken. For some time Peter had allowed other interests to becloud what the Master was doing. Some of his dreams about the Kingdom of God had not come true, fortunately, but Peter's mind had been so attached to his dreams that he no longer saw clearly what His Master was doing. Hence the thought-provoking words of Jesus: "What I do."

Peter had been with Jesus long enough to learn to know many things of great value. What he had not learned fully enough was the fact that there were still many things of great value which he had *not* learned to know. Hence the words of Jesus: "thou knowest not now." There is a tang of sadness in these words. NOW was the time Peter should have known what his Master was about. He was not asked to fully understand NOW. That requires time, but to know what kind of thing a person like Jesus is about, that is another matter. Not to know that, means a lack of vital readiness as His follower. That lack had become more and more evident in the lives of the disciples for some time. Peter's flare-up against the Master's simple request to wash his feet at this time was not a matter of a moment. That was the result of a lot of Peter-centered thinking for some time. This made him unprepared to see what the Master had in mind and put him into a bad frame of mind to grasp what it was all about.

Peter's re-action shows that he pitied himself because he did not know. Let us remember that he might have known.

"But thou shalt understand hereafter." That is the spirit of Jesus which Peter had not caught. No matter how dark the night for Jesus, He never lost hope for Himself nor for others. He might have scolded Peter on this occasion; He might have pitied Himself because His disciples had quarreled among each other as to who was to be the greatest in the Kingdom for which they were unfitting themselves by their very attitudes. He did nothing of the kind. He threw out a challenge to Peter to brace up, face the facts and do the thing that needed to be done. That thing was to do the will of the Father and not to insist on what Peter wanted.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 8, 1940

Inviting Others To Worship God

Psalm 96 Study 67, 96, 98

Introduction

Psalm 96 is almost the same as David's thanksgiving song when he brought the ark of God into Jerusalem as recorded in 1 Chron. 16:23-33. It may well be that this Psalm was written after that joyous occasion. His heart is overflowing with joy. He feels constrained to sing and wants others to sing too. Psalm 96 is a call to worship Jehovah. Worship needs to be made vital and attractive and we should clearly see our obligation to worship.

Praising the Lord vs 1-6

God's salvation so fills the hearts of men that they must sing praises to Him and indeed a new song fills the heart. David was so overjoyed that only a new song could express it. We need a new song and inspiration from time to time in our worship. Praise and adoration are a part of worship. The true spirit of worship should find expression every day (v2). God expects that His grace and glory should be declared among the "heathen", nations (v3). When we really appreciate our salvation we will naturally desire to declare God's glorious gift of salvation to all nations. David thinks of God's greatness (v4). He is no tribal deity like the gods served by other nations. They are mere idols (v5), helpless, powerless, lifeless. In contrast with these, God is all-powerful and needs to be "greaty praised." Honor, majesty, strength and beauty belong to Him.

Expressing Devotion to Jehovah vs 7-9

These verses contain a command and an exhortation. God is to be the object of our worship because He is worthy (v7). We are to give Him the honor and glory He deserves. We are to assemble in His courts, His house, and bring our offerings there for Him (v8). Our worship needs to be beautiful and glorious within, with the inward graces of faith, love, humility and holiness (v9).

God's Universal Worship vs 10-13

God's purpose is to make Himself known to all the world. His people are to proclaim His rule over all nations and Jesus as Savior and Lord. All creation is poetically represented as rejoicing because of the Lord's righteous rule and judgments in the earth. His active rulership will be in righteousness and truth.

Worship of God

In true worship God and man both have a part. God inspires us to worship. Our part is to open the mind and heart so that He can give us inspiration. Silence, meditation has a real part in worship. Worship is adoration, the bowing before God in reverent contemplation and ascribing to Him honor and praise. In a looser sense, our entire public church service is commonly regarded as a worship service. True prayer is the very heart of worship. There must be a reverent attitude of soul and a desire that our lives be in harmony with God's will, before there can be true worship.

Christian worship is of a highly elevated and spiritual character because we regard God as infinitely exalted and holy. He gives to us all our blessings, gave us our being and the gift of Christ. This should move us to adore Him and submit fully to His will. Through worship we come into conscious fellowship with God, our hearts are inspired and quickened. They who worship God because of what He *is,* and delight in His fellowship, experience the deepest joy and receive the greatest blessings at His hand.

—*OKLAHOMA BIBLE ACADEMY* opens September 8, with exercises and program afternoon and evening, classes beginning the ninth. The announcement says, "We offer a fully accredited four year high school course under wholesome Christian influence; also a two and three year Bible course with the main object that the student may learn to know Christ and then be ready to serve Him." Charges for tuition, board and lodging are very reasonable, in fact, meager. The school covets the prayers of Christian friends, which we do for all our schools.

CORRESPONDENCE

UPPER MILFORD CHURCH, ZIONSVILLE, PA.

This year's services were very well attended and great interest has been shown. The Sunday School attendance, too, has been better than ever, a number of new faces has recently been noticed among our Sunday School group. There is little chance to increase attendance or membership from among the rural group, since many or most of them have regular Sunday School affiliations, but the bus, chartered by the Church, brings quite a number of young people from Emmaus.

During the summer months, our services begin at nine o'clock, and end promptly at eleven, thus allowing people living at some distance to return promptly for their noon-time meals. These nice cool Sunday morning hours brought out quite a large number of members and not a few visitors who took advantage of this pleasant arrangement. The regular church services begin at nine, and the Sunday School sessions promptly at ten o'clock. This will permit our pastor time to get to his city-church in time for his morning services there. The superintendents, too, get a vacation, and even the regular teachers of the adult classes have a six-week vacation, since their classes are united for the summer and are taught by visiting teachers.

The annual harvest home services will be held Sunday, September 22.—Daniel Schantz, a junior at Bluffton College, attended Summer School there, returning home the other week. He will return to Bluffton on Saturday September 7.—Sundays, August 25 and September 1, are the Pastor's vacation Sundays. He expects to spend most of his vacation in and around Allentown, taking short trips with his family during the two weeks. The Pastor's wife has been absent from our Upper Milford services for these rather hectic months for the pastor. We hope to see her again after the vacation months.

1940 is a banner year for the Upper Milford Congregation! It is just 200 years that they built their rude log church in the wilderness of Pennsylvania, here at what is now Zionsville, Pa. While the congregation had probably previously organized they did not have a house of worship until 1740, so that this was the first church or school of any kind in this township, since this log meeting house had been used for school and church purposes. Sessions to commemorate this anniversary will be held Sunday, September 8, Thursday, September 12, and a session by the Eastern District Conference, Sunday, September 15.

Wm. G. *Corr.*

Not a face below the sun,
But is precious—unto one!

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

Mennonite Youth Follow-up Service

Mr. X *was* a member of a good Mennonite family! As time passed the family spread apart. One went to Wichita where there was no Mennonite Church. Another member of the family joined a Church in Dallas, Texas. Today only ONE member of that family is a Mennonite!

In getting at the root of this problem the Mennonite Young People's Union of North America passed the following resolution in its session at Saskatoon, 1938:

"That we recommend that the incoming executive committee be instructed to devise a system whereby young people leaving their home for school or work be placed in contact with Mennonites in their new locality."

After discussing the possibilities of such a plan with pastors and lay leaders the Y. P. Committee decided that any plan must be 1. wide in scope, 2. personal, and 3. handled by Christian Endeavor groups through their pastors.

A detailed plan was worked out which was first published in the pages of "Our Youth Says" on Feb. 21, 1939.

That plan was revised and tried with one C. E. using 140 names. Estimated cost was checked. It was found that the installation cost would be three cents per name—and perhaps less with a larger group. The total cost of maintaining the index is less than five cents per name.

The cost included collection and checking the name list for inadequate addresses; printing addressograph plates for each name; putting Church and sex tabs on each plate; printing double post cards; labor, postage and other incidentals. Free use of filing cases was arranged. Salutations were placed on each plate at no extra cost.

The needs met by the Follow-Up Service are:

1. It keeps contact of young people leaving their home for school or work.

2. It places them in contact with Mennonites in the new community.

3. It will be wide in scope aiming to include all young people in the conference.

4. It is personal using individual names and addresses.

5. It is handled through the pastors by C. E. groups.

6. It faces the problem of proselyting.

7. Addresses are on file for each person between 15-30. These are made up-to-date when new permanent addresses are reported to the Mennonite Youth Follow-Up Office by sending in the upper card.

8. Church tabs make selective group contact possible. The office will offer the use of these names to each pastor for any message he desires to his own group. The individual church pays such cost.

9. Sex tabs make this type of selective mailing possible. A letter to boys in the draft age could be distributed quickly.

10. It is economical, costing each C. E. less than five cents per name for all these services.

SUGGESTIONS FOR Y. P. WORK

Mis Esther Amstutz, president of the Middle Dist. Y. P. Union, outlined the following suggestions for the business meeting of the Young People's session of the Middle Dist. Conference, which convened recently at Donnellson, Iowa.

A. *Support of our educational institutions* through attendance, prayer, moral support, and monetary support of our schools.

B. *Retreats*—the annual retreat we have now should be continued as heretofore. An additional week-end retreat for adult young people should be encouraged. Young people in business could much more easily attend a two or three day retreat than the entire week which is the present set-up.

C. *Financial support of the work* of the *Young People's Committee* of the *General Conference.* In a recent report from Mr. Juhnke, Secretary and Treasurer of the Young People's Committee it was revealed that 3 districts alone had carried the entire financial burden.

D. *Use and support of the C. E. Standards and Applications.* This suggestion is a result of the resolution adopted by the Young People of the General Conference.

E. *Continue the Vine Press*—Drive to increase number of subscriptions, news contributions and so forth by all churches.

F. *Encourage a Y. P. paper* aside from "Our Youth Says" in the *Mennonite.* Mr. Weinbrenner has mentioned this possibility several times in "Our Youth Says."

G. *Peace Work*—This is a pertinent issue at the present time. Especially we might urge individuals and groups to remind our Congressmen of our stand in matters relating to war.

H. *Mennonite History*—More should be done to acquaint young people with this. Perhaps some history can be made a regular part of the C. E. Program in each church, or more space given in our church papers.

I. *"The Mennonite Hymnary"*—This should be supported by offerings and more important, by encouraging adoption for use in all Mennonite churches.

RESOLUTIONS PASSED BY THE WESTERN DISTRICT C. E. CONVENTION AT ITS LAST MEETING

(Concluded from last week)

The resolutions committee consisting of Harley Stucky, chairman, Walter K. Ewert, and Roger Regier presented the following resolutions which were adopted with one amendment as shown.

PEACE: A. We are grateful to our heavenly Father for the privilege of living in a Democratic land which still enjoys the blessings of Peace. We wish to express our grateful hearts for this blessing by reemphasizing the words of old—"Glory to God in the highest and on earth Peace, Good will to men."

B. We will promote the cause of Peace by what we *Say* and *Do* and especially (1) by cooperating with the Peace Committee; (2) by continuing the Peace Rallies; (3) by distributing Peace literature; (4) by supporting the Kansas Institute of International Relations; (5) by endorsing the action program of the F. O. R. (Fellowship of Reconcilation); (6) by holding another oratory contest if at least 8 entrants register by May 1, 1941.

C. We resolve further (1) to uphold to the best of our ability the Biblical Peace convictions of our forefathers; (2) to protest the passage of the conscription bill; (3) to register with the Peace secretary, thereby showing willingness to practice the cooperation and self discipline needed to carry out an immediate dynamic and sacrificial service program.

D. The Convention goes on record as endorsing the Wichita project and the proposed Bethel College Mennonite Training Camp. We commend the Western District Peace Committee for its endorsement of these projects and assure them of our contributions. We urge our young people to avail themselves of the opportunities which these service camps afford. *Amendment:* The secretary is to figure out a certain per cent of the unearmarked money that comes into the treasury that should be sent to the Western District Peace Committee.

E. We recommend the following steps to be taken by those of draft age if the Selective Training and Service Bill passes: (1) register with the local board under protest; (2) state your conscientious objections to war and to participation in military training; (3) state desire to perform service under civil or church direction; (4) be prepared to state simply, honestly, and clearly your Christian pacifist position when called before the examining board.

MISSIONS: We resolve to meet the ever increasing mission challenge by (1) reemphasizing Christ's command, "Go ye out unto all the world, and baptize all nations;" (2) by increasing our effort to supplement this commandment by our contributions, the first $50.00 to go to the support of Ernest Harder.

RETREAT: (1) Resolved that the young people attend the Convention-sponsored Retreat because it is a great source of inspiration and is an excellent place for young people to relax from the cares of everyday life and to reconsecrate themselves to the things which are eternal; (2) Resolved that an annual secretary-treasury report of the Retreat Committee be made at the business session of the C. E. Convention.

FOLLOW-UP: Resolved that the executive committee be given power to act to complete installation of the follow-up system and that local societies offer their full cooperation by (a) supplying the correct names and addresses of members between the ages of 15 and 30; (b) and that local societies avail themselves of this opportunity by making the necessary contribution which will be 5¢ per member.

STANDARDS: Resolved, that we steadily endeavor to improve our C. E. societies by using the Young People's Standards as a basis.

TIDINGS: Resolved that the Western District Young People's publication, the "Tidings", be continued under the executive committee and that (1) the executive committee appoint an editor; (2) that it be discontinued when a separate conference youth paper comes out; (3) local societies are urged to appoint or elect a reporter who sends news and secures group subscriptions.

LOCAL C. E.'S TIE-UP WITH EXECUTIVE COMMITTEE: Resolved; (1) that these resolutions be published; (2) that copies thereof be sent by the secretary to the officers of the General Conference; (3) that wherever possible C. E. representatives report back to their local societies; (4) that local societies strive to keep in touch with the Convention officers and to support the Western District Christian Endeavor projects.

SENIOR DEPARTMENT

Senior C. E. Topic for Sept. 22, 1940

MAIN TOPIC: When Youth Marries Eph. 5:25-33

I. Worship Service

1. Songs: "Come we that love the Lord" "Savior like a shepherd lead us"
2. Reading of main topic, and prayer
3. Story of Isaac's marriage (found in Gen. 24)
4. Offering for Missionary Project

II. Leader's Introduction

Marriage should be looked upon as a sacrament. The vows should be made before God in a service that is essentially and deeply religious. Christian young people will want the blessing of Christ and His Church to rest upon their union. They realize **"Who holds to his another heart, must needs be worse or better,"** and feel the need for mutual consecration to the ideals of Christ at the beginning of their journey together on life's highway. There is nothing more beautiful than the hope and joy in the hearts of two young people as they look forward to living together if both of their lives are as one in the service of the Lord.

III. Suggested Topics for Short Talks

1. Creatively, "one flesh." Gen. 2:21-24.
2. A disastrous union. Judges 16:4, 5, 15-20.
3. The progenitors of Christ. Ruth 4:13-17
4. The two are one. Mark 10:1-9.
5. Believers not marry unbelievers. 2 Cor. 6:14-16.
6. Marital relationship. 1 Cor. 7:1-5.

IV. For Discussion

1. What may young people expect of each other after they are married?

2. May the wedding day, and the wedding ceremony be a help toward a happy marriage?

3. Do the preparations for the wedding help to impress on the young people the importance of marriage, or are they a hindrance?

V. Facts for Study

Marriage has love as its foundation and as its corner stone. Without love any marriage is a travesty.

The wedding day marks a milestone in life. It is being looked forward to by both the bride and the groom. The bride puts piece by piece of precious articles into her hope chest. The groom saves and plans for the home to which he plans to take her. Both of them dream dreams, which make life rich and happy.

It marks the day when both leave the parental home. Till now they have been cared for and been sheltered and protected. Now they are to take the responsibility of maintaining a home upon themselves. They are to care for and to take care of each other. They are to have open eyes and willing hands and feet to give to each other aid and comfort and inspiration and courage.

It also marks the date when they take on a new relationship to the community in which they make their home. It is no longer each of them a member of their own family, but the two together a new family with definite influence in the community group.

VI. Illustrations

Perhaps the following two stories carry a suggestion even for the wedding day.

"Entreat Me Not to Leave Thee"

A little girl had been told many times by a childless old couple that if she would come and live with them, they would get her everything she wanted, a pony and cart, a piano, and the like. One day when they had been particularly urgent her father, with whom she was riding, said: "Don't you think you had better go with them?" The little girl looked up at him in alarm and cried, "Why, Father, don't you want me?" "Yes," he replied, "but I can't give you very much, and they will give you everything nice." "But I wouldn't have **you!**" she said as she snuggled up to him.

"A Friend Loveth at All Times"

A man went into a flower shop the other day, and selected a few flowers, saying, "They are my wife's favorites." The young lady expressed sympathy at the illness of his wife. "Ill!" he exclaimed. "My wife is as well as you are, thank you." The assistant apologized, saying, "I beg your pardon for my mistake, but to tell you the truth, husbands don't usually buy flowers for their wives unless the wives are ill or dead." It is a poor, foolish thoughtlessness which leaves the expression of love until the day of sickness or death.

INTERMEDIATE DEPARTMENT

Rules for the Game of Life

September 22, 1940

Song "Lead On, O King Eternal"
Scripture Reading Matt. 5:1-16; Phil. 3:13, 14
Prayer Song "Savior, Teach Me Day by Day"
Sentence Prayers

Talk "Rules of the Game"

In the game of life there are many who think they can get along without rules. However, it is just as impossible to play the game of life without rules as it is to play football.

The Bible is the most important rule book in existence.

Throughout the centuries it has been the true friend of man. Not only has it taught him the rules of the game of life, but also how to die so that he might have eternal life.

Talk "The Coach"

Even as an athletic game needs a coach so must we have a coach in the game of life in order that we may have an incentive to live right. Jesus led the way for us. The sinless life of Jesus is an example and challenge to us. It urges us to do our best that we may become more like Him.

Song "Jesus Is All The World to Me"

Talk "Training Time"

Jesus is our example, so let us see what preparation He made in youth for the game of life. Luke says, "And Jesus increased in wisdom and stature and in favor with God and man."

1. He evidently went to the schools of His day and studied His lessons, since He grew in wisdom.

2. Christ had a strong body or He could not have lived the strenuous life that He did. He increased in stature.

3. Jesus increased in favor with God. When He was twelve years of age He said, "I must be about my Father's business."

4. He increased in favor with man. Jesus grew socially. He was loved by the masses of the people,

as was shown in His triumphal entry into Jerusalem.

Talk "The Kick-off"

Every person has the privilege of choosing which way his soul shall go—the "high way" or the "low." After he has decided to take the high road, he still is not ready to begin the game in earnest. He must repent of his sins and resolve in his heart to sin no more. Jesus said, "He that confesseth me before men, him will I also confess before my Father who is in heaven," and so a person must make a confession of his belief in Christ.

The next step is baptism. This is not a mere physical act, but the candidate takes Christ as his Savior, and Jesus accepts him as his child.

After one has fulfilled the requirements for salvation he is then entitled to wear the name of Christ (Christian). He has then started his "game of life"—the greatest of all games.

Vocal Solo "My Task"

Talk "The Fumble"

It seems to many of us that our lives are one mistake after another. We are so prone to sin, so weak in our faith, so faltering in our resolutions that we cannot live perfectly.

Louisa Fletcher Tarkington has spoken so beautifully in her poem:

> "I wish that there were some wonderful place
> Called the Land of Beginning Again;
> Where all our mistakes and all our heartaches
> And all our poor selfish grief
> Could be dropped like a shabby old coat, at the door,
> And never put on again."

For the Christian there is such a land—the land of prayer. Jesus has promised to meet us at the place of prayer and forgive all our sins if we earnestly seek His grace and forgiveness.

Talk "The Referee"

Our referee in the "game of life" is a true and just judge because He is the God of love. How sweet to know that we have a loving Father watching over us.

Vocal Solo "His Eye Is on the Sparrow"

Talk "The Timekeeper"

Death is one timekeeper who never fails to allow "time out". But Christians should not fear death, for Jesus has promised to guide them through the "dark valley."

Talk "The Score"

In the "game of life" no hours of study, no deeds of kindness are ever wasted, for every one who obeys the rules and plays his part the best that he can will win the greatest of all prizes, the greatest victory of all ages—eternal life.

Song "I'll Live For Him"

Benediction

(Suggestions from Intermediate Expressional Services—by N. M. Whitwell by permission of the Standard Publishing Co.)

—Hereford Menn. Church, Bally, Pa.—A Peace Group and Bible Study class was organized recently at this church. Andrew Shelly conducts the Bible class and Dr. E. E. S. Johnson, the pastor, leads the Peace Discussion class. There is keen interest in these classes and the attendance is growing with each meeting.

JUNIOR DEPARTMENT

"THE FRUIT OF THE SPIRIT"

Galatians 5:22, 23

Program for September 22, 1940

FAITH

I. Worship Period

1. Prelude "Faith of Our Fathers" by the pianist
2. All stand and sing the above song in unison
3. Call to worship in unison Psalm 100:3, "Know ye that the Lord, He is God, it is He that hath made us and not we ourselves; we are His people and the sheep of His pasture."
4. Leader's opening prayer
5. Scripture reading:

Leader: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1

Junior: "And Jesus answering saith unto them, Have faith in God" Mark 11:22

Leader: "And that from a child thou hast known the Holy Scriptures, which also are able to make thee wise unto salvation through faith which is in Christ Jesus" 2 Tim. 3:15

Juniors: "For by grace are ye saved through faith and that not of yourselves; it is the gift of God."

Leader: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" Hebrews 12:2

In unison: "So then faith cometh by hearing, and hearing by the word of God" Romans 10:17

6. Silent Prayer
7. Songs of "Faith". All gather around the piano and sing

"How Firm a Foundation", "Faith is the Victory", "My Faith Looks Up to Thee", "My Hope is Built on Nothing Less"

8. Blackboard work

Let us use Phillips Brooks definition of faith for this: Write each initial letter with a colored chalk, then point out that they spell F-a-i-t-h. Forsaking All I Take Him."

II. Study Period

Aim: To help our Juniors understand what we mean by **faith** and to help them to grow in faith.

1. Memory verse by a Junior girl. Heb. 11:1
2. The Junior leader or some other older person explain the above verse in a few sentences
3. A short discussion on "Faith leads to salvation," by three Juniors, using the following scripture passages: John 1:12; John 3:36; Acts 16:31; Rom. 1:16, 17
4. Solo "I Know Whom I Have Believed" Service Hymnal No. 148
5. A, two minute talk on "Faith", a gift from God Eph. 2:8; 1 Cor. 2:5
6. Examples of faith in the Old Testament (Bible readings)
   a. First Junior—Hebrews 11:3-7
   b. Second Junior—Hebrews 11:8-19
   c. Third Junior—Hebrews 11:20-22
   d. Fourth Junior—Hebrews 11:23-30
   e. Fifth Junior—Hebrews 11:32-40

7. Sing in unison "Trust and Obey"
8. Story "A faith found in the New Testament" told by a Junior girl Matt. 8:5-13

III. Mission Minutes

1. Bring the last few issues of our church papers to the meeting, read there of the various missionaries who are going to the foreign field this fall. Write their names on the blackboard.
2. A short prayer season for these missionaries praying that God may protect them on their journey and that He may use them for His glory. Encourage every Junior to pray for one of these workers.

IV. Closing Moment

1. In unison repeat the verse of the month
2. Pray the prayer of the month
3. Sing the song of the month

Mennonite Central Committee Relief Notes

Ted Claassen, London, England, July 21st cable:

"Request your telegraphic consent to assume responsibility sixty Polish refugee boys who arrived England after desperate experience Rumania, Hungary, France. French clothing shipment held here. Authorize my using same in England. Opened headquarters 20 Gordon Square."

Authorization in regard to the Polish refugees was sent immediately, conditioned only on cost of this project being possible within the Committee's England relief budget. The clothing shipment referred to was the May 27th shipment No. 2 (48 bales, weight 4,155 lbs.) destined for France, which now apparently has been made available in England to Brother Claassen. Previous "Relief Notes" advised that Ernest Bennett was distributing shipment No. 1 in South France.

August 1st Claassen letter:

"Since my last letter to you on the 24th I have made a trip to Ashton Keynes and spent several days at the Hutterite Bruderhof. Since it seems rather doubtful that the whole colony could get permit to leave at present, it was decided that at least four of their number should go, since they had the passage and exit permit. Since then did receive word that Hans Meier and another brother are sailing for New York tomorrow and have permission to remain in the States for four months. Meier will get in touch with you upon his arrival, and will give you the whole picture of their problem. I plan to meet with their treasurer to discuss some arrangement whereby we might allocate $100 to their need."

Ernest Bennett, Toulouse, France letter, July 17th:

"For the present I am continuing to stay on here in Toulouse. Due to the shortage of workers, the American Friends have asked me if I could see fit to take over the transport department of their work in Toulouse and operate it until I found it necessary to leave, or until they could find another person to carry it on. As I saw nothing to interfere with this, I am taking on this work for the present, with the arrangement to be released as soon as it is necessary to carry on or further arrange for the Mennonite work. As I see the situation now, I feel the general need of help is continuing to grow in France, and I hope our people will continue to do all they can to give help here. If you find you can support further work here, let me know immediately and I will make suggestions in what way I feel we can best help. Of course, the need of food and clothing continues the same, and any amount of money could be used in this way, but I feel that we as a small committee should pick out the small jobs that might be missed by larger organizations."

August 7th cable signed by both Bender and Ben-
mittee in France for fall and winter.
nett confirmed that these two brethren were now
together and at work on a program for the Com-

M. C. Lehman, Berlin, Germany, July 14th letter:

"We note with satisfaction and pleasure your plans to expand the relief work in Europe. We have been doing all we can so far to get information as to need for relief in Holland, Belgium, and France. The government is cooperative. It may become possible for us to give you first hand information as to the nature of the need and its extent in the above countries within a week or two.

We are proposing to use the special gift of $500 from the Philadelphia Friends in the buying of food and equipment for a camp of tubercular Polish war prisoners in one camp in North Germany. The German Red Cross is helping us to the information and technique to get the money to this place."

J. Legiehn, Oberschulze, Kolonie Fernheim, Chaco, Paraguay, letter, June 21st:

"The persistent malaria epidemic seems to have about run its course. The effect of it, however, on the colony will continue for quite a time. The actual additional cost medically on account of this epidemic can be clearly noted by comparing deficits in connection with the colony hospital operation for April, May, and June, as compared with a normal three months. Instead of a normal monthly deficit of 33,000 pesos (equivalent to about $100 U. S.) we had instead a monthly deficit this year during these three months of 110,000 pesos. In spite of this handicap, however, there are other developments to show that the colony is still a building. A new engine and dynamo, and milk-processing equipment have just been installed."

(Compiled by O. O. Miller and A. Warkentin)
(Released August 12, 1940)

IN MEMORIAM

MARIA SCHMIDT UNRUH, DAUGHTER OF ELIZABETH AND JACOB SCHMIDT, was born in South Russia June 12, 1863, in the village of Alexanderwohl, and passed away on July 23, 1940. When she was four years old her parents moved to the village of Mariawohl. When she was about eleven years old her parents immigrated to the United States, in 1874, settling down in the community north of Newton, Kansas, called Emmental.

On December 4, 1881, she was baptized by the Reverend Jacob Buller and received into the Alexanderwohl Church. On April 10, 1883, she was married to David Unruh. They lived together in the Emmental community until 1924, when her husband preceeded her in death. Since then she made her home with her children, Mr. and Mrs. John P. Unruh.

She was the mother of seven children who are all living to mourn her death. They are Mrs. John B. Frey, Newton, Kansas, Henry D. Unruh, Reedly, California; Jacob D. Unruh, Peabody, Kan. Mrs. P. A. Krause, Mountain View, Oklahoma; Rev. W. F. Unruh, Pulaski, Iowa; Dr. R. T. Unruh, M. D., Halstead, Kansas; Mrs. John P. Unruh, Newton, Kansas. She is the grandmother of 25 children and great grandmother of four.

She was in failing health since about last Christmas. The last few weeks she spent mostly in bed because of weakness. She grew incereasingly weaker until on July 23 she departed this life, falling asleep in Christ Jesus in Whom she put her trust to the very end. Our comfort is that we may claim for her all those precious promises of the Word of God which are given to those who fall asleep in Christ Jesus.

The funeral services at the Tabor Church were conducted by Dr. P. H. Richert and Rev. P. H. Unruh. Her body was buried at the Tabor cenetery at sunset on July 26th, 1940.

PETER WIENS, SON OF JOHN AND RENATE (NEE RAHN) WIENS, was born on October 16, 1830, in Krebsfelde, West Prussia. In the following year his parents moved to a larger farm at a nearby villege, Lupushorst. Here he attended the Evangelical Lutheran school. On June 7, 1868, he was baptized on the confession of his faith in Jesus Christ by Elder Claas Friesen and became a member of the Rosenort Mennoneite Church. On January 24, 1883, he was married to Anna E. Jantzen of near Elbing, Prussia. Their first home was a little farm near Danzig. On June 18, 1886 they sold their property and in August left for America, arriving at Beatrice, Nebraska, in September of the same year. During the following 40 years they lived on different farms in the vicinity. In 1929 the parents moved to 820 Garden Street, Beatrice, where they have since made their home, enjoying each other's helpfulness in their old age. In November Mr. Wiens was last able to attend divine services. He longed to go home and be with the Lord. During the last four weeks, when he was bedfast, he complained very little but expressed his thankfulness for every blessing received. On Wednesday, Aug. 14, the Lord called him from the earthly to the heavenly mansions. His age was 89 years, 9 months and 29 days. He leaves his devoted wife, 11 children, 8 sons and daughters-in- law, 21 grandchildren, and many relatives and friends. His favorite Psalm was the 23rd which ends in words that now have been fulfilled: "Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord for ever."

Funeral services were held August 17, at the home, with Rev. F. Albrecht and Rev. R. Weinbrenner in charge, and at the First Mennonite Church, with Rev. C. Penner and Rev. W. H. Dyck in charge.

ANNA NICKEL, DAUGHTER OF H. H. AND LIZZIE JANZEN NEUFELD, born December 5, 1906, at Medford, Okla., was called to her heavenly Home August 11, 1940, at the age of 33 years, 8 months, 6 days. When she was two years old she lost her father through sudden death. Feb. 16, 1911, she received a stepfather in H. P. Neuman, who held her and her brother as his own children. On June 8, 1924, she was baptized by Rev. John Lichti and became a member of the Medford Menn. Church. On May 22, 1927, she was united in marriage with Gus Nickel, Clinton, Okla., where they established their own home and lived together until her death. Five children were born to the couple, Jean 11, Mae 9, Dolores Ann 4, Willard Dale 1, and Alwood Leroy 2 months. During her illness she was much concerned about her children, and her constant prayer was that she might be spared the family, if it be God's will. She suffered very much but uncomplainingly, finding much comfort in the 23rd Psalm, and greatly appreciating the prayers at her bedside. She spent the last two weeks, less than two days, of her life at the Bethel Hospital in Newton, Kansas, with the best of care. But she was beyond human help.

She has left to mourn her death, her sorrowing husband, the five children, her mother and stepfather, four brothers and two sisters. Funeral services were held at the Herold Church, Bessie, Okla., August 14, 1940, Rev. Hege used as his texts Gen. 48:21, Rev. 21:4; Rev. Duerksen Rom. 8:28-39; and Rev. Wedel prayed at the grave. Quartet and trio songs were interspersed. *Pete Neufeld*

MRS. EMILIE ANDREAS, DAUGHTER OF REVEREND AND MRS. JOHN PENNER, was born on August 10, 1887, and passed to her eternal home on Wednesday, July 24, 1940, reaching an age of 52 years, 11 months, and 14 days. On June 11, 1905, she professed her faith in Jesus Christ as her Savior and united with the Mennonite Church of Beatrice. Mrs. Andreas was united in marriage to William Reimer on January 15, 1908. Mr. Reimer was taken in death on November 19, 1913. On February 24, 1927 she was for the second time joined in wedlock to John Andreas, who also preceded her in death on September 9, 1934. Surviving her are 2 step-children, 2 brothers, 2 sisters, and many relatives and friends. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "The gift of God is eternal life through Jesus Christ our Lord."

Funeral services were held on Friday P. M. July 26, in the First Mennonite Church with Rev. C. Penner and Rev. W. H. Dyck, in charge.

AUGSPURGER—MRS. LUCY K., DAUGHTER OF WILLIAM AND LAURA SHAFER KAPP, was born at Oxford, Ohio, Sept. 1, 1887, and died Aug. 10, 1940. On Sept. 20, 1905 she married to Harry O. Augspurger.

She was a member of the Mennonite Church of Trenton, Ohio, and in her home a devoted wife and mother, always finding strength to minister to the needs of her family even during the eight years of her illness. She found peace in love's unselfishness. Her jovial disposition, in spite of her sufferings, won for her many friends and neighbors.

She is survived by her husband, two daughters, Mrs. Sara Minge and Mrs. Olga Hunt, one son Wilda, one grand daughter, one sister, three brothers and one half-sister, who mourn the loss of a loved one.

Rev. Amstutz conducted the services. Burial in Miltonville Cemetery. —*Lydia Augspurger*

"We are here to add what we can *to*, not to get what we can *from*, Life."

THE MENNONITE

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« « JOTTINGS » »

—NEWLY MARRIED MENNONITE COUPLES may receive *The Mennonite* free for a half year when notice of their wedding comes to us in good time. Pastors can help this cause by sending us the news. A postal card will do the service.

—*Weddings of Mennonite young people* that have come to our notice recently are: *Waldo Harder and Abbey Claassen,* both of Newton, Kansas. The couple will attend Columbia Bible College, Columbia, So. Carolina, the coming year. *Paul D. Quiring and Mildred Quiring,* both of Goessel, Kansas. They will move to Offerle, Kan., where the groom is teacher in high school. *Waldo Leisy*, Newton Kan., and *Lucille Schroeder,* Hillsboro, Kan. They will make their home in Newton where the groom is engaged in the printing trade. *Edwin C. Goering,* Newton Kan., and *Verna Kaufman,* Galva, Kan. Mrs Goering continues a member of the music faculty at Bethel College and Mr. Goering will take advanced courses. *Wilmar Voth,* Newton, Kansas, and *Ruth Penner,* Clinton, Okla. The couple will make Newton their home where Mr. Voth is engaged in printing. *Ralph Buller,* Lehigh, Kansas, and *Cleo Smith,* Pawnee Rock, Kan. They will reside at Lehigh, where the young man is holding a position at the Farmer's Elevator.

—*Alberta Community Church, Portland, Ore.*—From a private letter by the new pastor, Arnold J. Regier, there, we cull the following: We are happy to write that we are enjoying our work very much. We were received in a very hospitable manner and have found a very cooperative spirit and zeal for the work in church and S. S. It is a joy and privilege to witness the working of God and the efforts put forth by the churches in the establishment of a mission like this. . . . Some time in October the four Oregon churches expect to hold a joint Bible conference at the Pratum church, also a Young People's Rally and Song Festival. We attended the dedication services of the new church and the Golden Jubilee Anniversary at Pratum August 25. We appreciate the *Mennonite* with the news from the different churches.

Regier's address is 5215 N. E. Ave., Portland, Ore.

—*Congratulations to the Middle District Christian Endeavor* for passing the following resolution at their recent annual meeting at Donnellson: "MENNONITE HYMNAL: This should be supported by offerings and, *more important,* by adoption for use in all Mennonite churches."—This is fine! If now every C. E. delegate will act as a committee by himself or herself and speak of and urge the adoption of the book in their church, the cause will be signally helped.

—BEAUTIFY OUR CHURCH GROUNDS was the theme of a recent editorial in *The Mennonite* and mention was made of a fine instance in point at the Mennonite Church in Herschel, Sask. Now Rev. A. J. Neuenschwander, pastor of the Bethany Church Pa., writes: "I wish you could see the backyard of this church and also the front lawn—a real spot of beauty. The "True Blue" S. S. Class, with the help of a landscape gardener, purchased and planted a large number of shrubs in the shape of a horse shoe around the border of the church lot. Today these shrubs are blooming all the time—a spot of beauty and inspiration to men *and we hope a delight to the Lord.* To keep the trees trimmed and cared for, the congregation elected Chas. N. Shaffer tree commissioner." — *Editor: Thanks, Bro. Neuenschwander! Are there other churches that can make a similar report? This is it. Some of our young people feel the church should provide more work for them. Beautifying church grounds is their opportunity.*

Y. P. U. PICNIC

The Eastern District Y. P. U. is planning for a picnic and campfire, on Saturday, Sept. 21, from 3 to 8:15 p. m. It will be held at Mennolan, our new retreat grounds, and the young people of the Union will be given a conducted tour of the grounds. Other features of the day will include informal fellowship, softball, volley ball and quoits; a box lunch and a campfire service in the evening.

The picnic is given to introduce more young people to Mennolan and to arouse more interest in the project. All of the young people of our churches are invited to attend, that we may have a fine time of Christian fellowship and recreation.

—Grace Moyer, E. D. Y. P. Corr.

—*Rev. W. F. Unruh, pastor of the Pulaski, Iowa, church,* as well as other members of the home family, have our sincere sympathy in the loss of their mother who passed away recently. In answer to a call by his brother Dr. Unruh, Halstead, Kans., Rev. and Mrs. Unruh arrived at their mother's sick bed on a Monday evening. They had a nice little visit with mother following their arrival. But not long after the patient grew very ill and at 5 p. m. next day she passed away.

—*Roaring Spring and Napier Menn. Churches, Pa.* As an anniversary service in connection with the pastoral couple's first year at the Napier church, a *Spiritual Life Conference* is to be held at that church Aug. 29 to Sept. 1. Thursday evening Rev. Andrew Shelly will speak on "The Call", Friday evening on "The Way", Sunday morning Rev. Claassen will deliver an *Anniversary Sermon.* Sunday afternoon, "*Praise and Harvest Home Service*", Sunday evening, Sermon "The Challenge", Andrew Shelly.

—*Mennonite Mission, Lima, Ohio.* Rev. George Dick, the pastor writes: "Our street address has been changed again. IT IS NOW 803 E. KIBBEY ST., LIMA, OHIO, instead of 521 Linden Street. This place was sold and the owner wanted to move in. The mission work has slackened somewhat in attendance. Many of the folk who come now are out-of-town visitors.—We feel prayer meeting is as necessary as ever. Outside speakers add variety to the Sunday evening services."

—*Rev. G. S. Stoneback,* pastor of Eighth Street Menn. Church, Goshen, Ind., writes: "After Sept. 1 our address will be 55 ELIZABETH ST., HARTFORD, CONN. I plan to finish my work for the B. D. degree, which was interrupted when we came to Goshen. In our absence Dr. J. E. Hartzler will preach at the Eighth St. Church until Feb. 1. . . . Our committee is looking for some one to take the church from Feb. 1 to June. Suggestions and applications are welcome."

—*East Swamp Church, Pa.*—For Sept. 12 to 15 the Young People of this church are sponsoring a "Prophetic Bible Conference", with Dr. L. Salle Harrison of Australia as speaker, and the following as subjects: *"Palestine of 1940—Has God Forgotten His Covenant?"—"Russia's Rapid Advance and Germany's Future."—"Will Christ Come in Person?"—"Do Present Day Events Prove the Nearness of Christ's Return?"*—Five members of this church are studying for the ministry and missionary work: Mr. and Mrs. Abraham Unruh, Richard Boehr and Burwell Kennedy at Moody Bible Institute, and John Boehr at Bluffton College.

—Though the DRAFT BILL in a somewhat eased form has passed the Senate, which body it was hoped would turn it down, there is still opportunity to register our opposition before the House. Have you—you—you—dear Reader done your duty by writing to your Representatives and the President? In chapter 13 of *Hitler's* book *"Mein Kampf"* there is the statement, "It must never be left to the individual to define his faith and will." This is the principle of the conscription act which is to shackle our hitherto free country into bondage.

Brother William T. Snyder, Altoona, Pa., writes among other things, "I have always enjoyed reading the *Mennonite* which I feel is doing a real service in helping the scattered churches of our denomination exchange thoughts with each other. This is especially important today when the very foundations of our world are being shaken with war and hatred. It is stimulating to read a paper whose editorial policy is not based on a materialistic philosophy but on those principles laid down by Christ."—We heartily appreciate these fine words. *Editor*

Rev. G. A. Linscheid
1001 East Broadway
Newton, Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, SEPT 10, 1940 NUMBER 36

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

ADVERTISMENTS

When traveling along our modern highways we are struck by the glaring advertisements upon the huge billboards which line the wayside. Here we see an advertisement of the *best* motor-oil, there of the *safest* investment, another of the *friendliest* service, the *most* comfortable and reasonable hotels, etc. Each puts forth its claim in the superlative degree. And not only that, but thousands of dollars are spent to present the various products in the most clever way. Men become more inclined to buy a certain brand of shaving cream after enjoying the clever little verses that break the monotony of a long drive. Ladies desire the soap which promises to retain that school-girl conplexion. And everyone wants the toothpaste which promises to make the smile more winsome.

Manufacturing companies spend huge sums of money to secure the services of the most efficient advertisers and they are willing to pay the price as long as the desired services are rendered and bring the desired result. But when this ceases to be the case the company tactfully suggests the resignation of the advertiser to engage another who promises better results, for it cannot afford to put out poor advertisements.

We as Christians are God's advertisements. Do we attract or repel? As the people of the world meet us they read our lives and are either induced to accept Christ or reject Him. Often we look at the gross sins of the world and lament the fact that they stand in the way of Christ and His Church. But have we ever stopped to consider that what hurts the cause of Christ and the Church most are not the sins of the world but the sins of the Christians, God's advertisements. It is as one young man said when he was asked why he denounced the Christian faith: "It is because Christians are not Christian enough."

Let us learn a lesson from the world and put forth as much effort to influence prospective children of God to come to Him, as the large manufacturing companies do to secure prospective buyers. They are willing to pay the price of representing their products in order to make the greatest appeal to the public. Are we willing to pay the price of doing our best to win prospects for His Kingdom?

To do this we must remember that God's work depends upon His children and live our lives from day to day knowing that:

> "There's a gospel according to you
> Men are reading every day",

and ask ourselves the question:

> "As they read it according to you,
> Do they find the heavenward way?"

—M. B.

DETERMINATION

"Tribulation worketh steadfastness"—Romans 5:3

"Steadfastness—the power to stand up under opposing forces—just sheer determination—this is one of the supreme forces of history. It is something that lies behind nearly every great accomplishment. . . . Ordinary individuals who possess determination frequently achieve more than supposedly unusual persons who lack it.

"When the immigrant from Europe comes to America he is overawed by the immensity of our civilization. The vast expanse of ocean is forgotten as he stands before the greatest building of the world. His heart sinks within him as he ponders his own insignificance. . . .

"When in the Royal Art Gallery, in Amsterdam, you see 'The Night Watch' and realize, Holland has refused a $5,000,000 offer for the painting, it hardly seems possible that once it was sold for a song, along with the rest of Rembrandt's masterpieces. In 1643 the great painter's wife died. Fourteen years later he was bankrupt, and the works of a lifetime were sold for a pittance: but Rembrandt was not finished. He produced many of his greatest paintings after those two tragic experiences; and among them a number of himself. These latter portraits give you the answer. They present the image of a sad face, but also of a strong face. That face seems to say: *I labor on. You can break my heart, but not my purpose.*

"Michelangelo had reached eighty-three. Most men, if they live so long, by that time have given up creative effort. Yet Michelangelo achieved the dome of St. Peter's, Rome.

"Louis Pasteur was stricken at the height of his career. Other men in a similar plight would have laid their burdens down, but he was determined to go on. He sought the fundamental causes of disease.

"George Matheson was forced to resign his church. His health and failing eyesight made this necessary. Day after day he walked down by the shore to see if his eyes could detect vessels on the horizon. As the weeks passed he was forced to confess that gradually he was entering the world of darkness. But was he finished?

'O love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe
That in thine ocean depths its flow
May richer. fuller be!'

Millions have sung these words he dared to write in the midst of his tragedy.

"Jesus was kind; He manifested love. He was forgiving; He prayed for His enemies. He was sympathetic; He wept at the grave of Lazarus. But He was also determined. In St. Luke's Gospel it says He set His face as flint to go to Jerusalem. Later, we see Him in Jerusalem, and upon the cross. Now we understand why He had to set His face. And so neither the coarse insults of the priests, nor the shouting hate of the mob, nor the cruel scourge of the soldiers, nor the cross and nails, nor yet the mounting agony of His final fevered, thirsting hours could divert Him from the will of His Father. We hear Him at the very last: 'It is finished. . . . Father into thy hands I commend my spirit? And now we know we have seen the noblest triumph of purpose in history."

—*Wallace A. Copper in The Christian Advocate*

WHY STUDY THE BIBLE?

Every young person should make the Bible central in his reading and studying·

1. Because it is the most alive and studied Book in the world today.

2. Because the English Bible is the greatest classic in modern literature.

3. Because its study enlarges one's horizon, and brings one in touch with the most earnest and self-sacrificing spirits of the age.

4. Because to know it helps one to appreciate all else that is best in literature.

5. Because it touches and crowns all other branches of knowledge.

6. Because it is God's appointed means for development of noble Christian character.

7. Because it is God's only salvation and message of grace and power for full salvation of every soul, and satisfies the longing of every heart in the time that now is and that which is to come.

—From *The Friend of Truth*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Tamingfu, Hopei, China.
June 8, 1940

Dear Friends on the Home Base:

Glory and honor to God and to our Lord Jesus Christ! All eyes of the world are centered upon the bloody conflict in Europe. Thus for the time being China is forgotten by the world at large, but still the struggle here for life and liberty goes on. The old enemy remains while new ones come to the scene. Even the red troops have found their way over the western mountains and have penetrated into a good portion of our mission field. They hardly ever fight the foreign troops, but after pushing the national soldiers out of these regions, they organized their own local governments. They extract large sums of money from the wealthy and press the blood out of the veins of the poor. They try to persuade Christians to join their ranks. Some have been threatened by them. In a neighboring mission station they broke up a meeting, and made the leaders to kneel down to be shot, however, a higher officer intervened and saved their lives. We continue to preach Christ, our living Savior; and many people in their despair come to Him. However, all over in occupied and unoccupied regions the future looks dark.

The four schools in the region that we supervise have been able to continue their work, and are now to close for their summer vacation in the next few days. Here at Taming six students will graduate from the grades. Shall they have a way to continue school-work, or shall they be dropped to be picked up by the reds? These are some of many questions that disturb our minds and burden our hearts. Our Christian young people in red regions are hard pressed by them to enter their classes and schools, and later to take up service with them. Some have already yielded and are now with red elements. How our hearts bleed for them! As we study the situation we become more than ever determined, that our schools must continue and even be enlarged; but how shall we be able to do this? Friends, pray earnestly with us for this so vital a work. Can God do this for us? Yes, if your and our prayers are mixed with simple faith, He will undertake for us and bring great and wonderful things to pass.

Since I, with a staff of three or four men, have been very busy with relief work, the direct evangelistic work has suffered somewhat. But the churches continued their work, and the evangelistic workers not needed for relief work also kept on spreading the message of life. Maria and her Bible-women continued with their meetings and character reading and Bible study classes. They did a good deal of house-visitation too. Maria was out in the regions of the village churches for three or four weeks. Much seed-sowing, even among the flood refugees, has been accomplished. The Han Chang group was scattered and divided among themselves. It seemed as if Satan had gotten the victory. It was a discouraging affair. Mr. Liu Ming Shun and Wang Hsiu Ch'ing went there, while the rest of us daily interceded for them in prayer. They spent a whole month with meetings and Bible study among the people. The group at first was greatly torn by factions. Some even held separate meetings; but through the work of the Holy Spirit all confessed their sins, and were again reconciled to God and with each other. So you see that we have our troubles within and without. But Christ is our wisdom and strength. Pray with us that the outcome of all these struggles may be a great and glorious victory for Christ and His Church.

Thanking you heartily for your prayers and liberal support in the past, and trusting that you will not fail us in the future, we will continue to press forward in the Name of Him, who died and rose and lives for evermore. God bless you one and all!

Yours faithfully,
H. J. and Maria Brown

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

UNION SUMMER BIBLE SCHOOL A SUCCESS

Quarryville, Penna., July 20, 1940

Dear Brethren of the Mission Board:

Greetings in the exalted Name of Christ. Another quarter has so quickly passed by and another report is in order. We praise the Lord for the joy that is ours in His service from day to day. It is our desire and prayer that all our experiences may prove stepping stones and may redound to the furtherance of the work here even as we read in Phil. 1:12.

In so far as our meetings are concerned we do not have summer schedules. Some Sundays a little difference is noticed as a few families may be away; however, as a rule there is not much difference summer or winter. During the last few months the Sunday School attendance has increased some, yet that has not increased the church attendance much because the increase in numbers is mainly in children. These children come from non-Christian parents and are seemingly not interested in the worship service.

The beginning of the year the Board expected a report or two a year from the church secretary, including some financial report. I have not mentioned anything to the secretary due to difficulties at home. Mr. and Mrs. Linton are the parents of a baby girl about a month old. The mother is doing fine but the baby has a serious difficulty in the spinal cord. If you do not get a report from her, I hope you will be considerate in this case. The Lintons have the sympathy of all who know them.

In one of the reports reference was made in regard to painting the church. The work is done and the improvement marked, perhaps I can include a snapshot in the next report. The work and materials cost us about $105.00 which is paid to date. In the church treasury the financial standing is a little better than at the beginning of the year. All other treasuries are in good standing.

For the last two weeks we conducted our community Daily Vacation Bible School at the Church of the Brethren. In my estimation, this was about the best ever held since I have anything to do with it. The attendance and interest was good throughout. Last night the closing program was given. It proved to be very inspirational. The total enrollment was about 120. At least six denominations were represented in the School. Teachers are selected from the various churches, all work is done gratis. It has been my lot to teach the Senior Intermediate Class for the sixth consecutive year. Personally, I believe such a school is a valuable asset to any community or church.

As a family we enjoy the best of health. Plans are made for a short visit to Berne in August. The church council granted a two-weeks vacation and other brethren are to minister the Word in our absence.

Thanking the Board for all help extended and should the Board be able to suggest ways and means by which the work may be furthered, we would be glad for any such statements. "Brethren pray for us." I Thess. 5:25. Best regards to all the brethren of the Board, I am,

Yours, in His Service
Sylvan Lehman

GLEANINGS

"A critic is like a cricket that sits in the dark and chirps."

"We lie to God in prayer if we do not rely on Him after prayer."

"Faith takes the 'imp' out of impossible."

"A hypocrite has hopes, but no reason for his hopes. An atheist has reasons but no hopes for his reasons. A Christian has a reason for his hopes and a hope for his reason."

"Study as though everything depended upon you; pray as though everything depended upon God. Then commit all to the Holy Spirit to have His way, and the Lord Jesus will get the glory and God will bless the efforts."

He spent his health, to get him wealth,
And then with might and main
He turned around to spend his wealth
To get his health again.

—*Unknown*

CHRISTIAN EDUCATION

A. S. Rosenberger

THE BIBLE IN PUBLIC SCHOOLS

Supt. Edward E. Kaufman, Buhler, Kansas

The Bible is the oldest American textbook. It was many years the only book in the schools of the New England colonists. The New England Primer, which was used in all American schools, was made up almost entirely of Bible selections.

Generally after the controversy of 1840, religion in public schools has had a difficult road. Since that time we have had some very sweeping legal decisions which have prohibited sectarian instruction in public schools. This has been particularly true of the western states. On the other hand some favorable decisions have been handed down on essentially the same questions.

The tendency of courts and legislators, until recently has been toward an increasing strictness of interpretation, and in the process some earlier favorable decisions have been reversed, and earlier favorable laws have been repealed. At present, twelve states require Bible reading in their schools; six states specifically permit such reading if desired locally, Kansas being among these states; ten states prohibit the reading of the Bible in school; while in the remaining states the law is silent on the question. In these states it may be presumed that the Bible is read in school as local demands or conditions require. The Federal Council of Churches by special committee have considered and experimented on ways and means to promote week-day instruction in religion and most of them have fallen by the wayside. So, to begin with, it seems that the question of Bible in the public schools is a local question and must be solved by local authorities, at least, where the state law does not prohibit such procedure.

Leaders of American life throughout its history have paid tribute to the value of the Bible in a democracy. George Washington said, "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society. I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion." John Quincy Adams said, "The first and almost the only book deserving of universal attention is the Bible." Andrew Jackson: "It is the rock on which our Republic rests." Woodrow Wilson: "A man has deprived himself of the best there is in the world, who has deprived himself of this (a knowledge of the Bible)." Calvin Coolidge: "It is because religion gave the people a new importance and new glory that they demanded a new freedom and a new government. We cannot in our generation reject the cause and expect to retain the result."

As a school administrator I believe the value of the Bible from a personal point of view has never been questioned. The problem has been of satisfying sectarian groups in its interpretation. This problem we still have today. I believe the Bible has value outside of sectarian interpretation. Recent trends have shown that where the Bible is taught from its historic, literary, and pacific point of view that it can be successfully put into a high school curriculum as an elective course. All history proclaims the Bible has exerted a very profound influence upon masters of art, in music, in literature, and on all great leaders of the world.

The Bible in our school is taught as a social science, in which we emphasize history, government, literature, map work, outside reading, and memory work. We are now using Hurlbut's *Story of the Bible* as a text and follow its general outline. We have used Blakie's *Bible History* for several years, but found it too difficult to motivate interest in the book. After careful investigation we selected Hurlbut's *Story of the Bible* and find it serves very effectively the interests of the 9th and 10th grade boy and girl. Bible is an elective course, it is taught by a qualified social science teacher. The course is divided into two parts: "Old Testament History and Literature" and "New Testament History and Literature". We spend one semester on each course. The State Board of Education of Virginia and Indiana both issue valuable outlines of courses which they offer in those states. We have found them very valuable for reference material and suggestions to go along with the text.

I make my appraisal of the value of Bible teaching on the basis of the number of students who are taking advantage of these courses. We find that from 40 to 50 per cent of all students will take this course during their high school career. What value in teaching Bible History? Goethe pronounced the Book of Ruth as "the loveliest specimen of idyllic poetry in all literature". Benjamin Franklin, while ambassador to France, charmed the literary critics of Paris by reading from the same book. Sir William Jones said, "I have carefully read and regularly perused these Holy Scriptures, and am of the opinion that the volume, independent of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books in whatever language they may have been written."

A recent writer has said, "The Bible is the wonder of wonders, a masterpiece of English, perfection of diction, the height of inspiration, complete in history, absorbing in romance, rhythmic in poetry, brilliant in philosophy and proverb, and startling in its revelation." Why should we not teach it in all public schools where the local situation will permit?

TRAINING YOUTH FOR CHRIST

Pacific District Conference Paper, June 9, 1940

By Edmund Miller, Lind, Washington

The Church of Christ has a task of immense proportions. The great objective is the salvation of man from sin, the preparation and use of him to the ends of the gospel, and the encouraging and supporting of him until he enters the City of God. Now, this reason for the Church's being seems easy to state, but it must be remembered that included in this broad statement are many things, some large, some small, that have to be done. . . . A church has to be built, it also has to be kept clean and warm; the Gospel has to be preached, incidental expenses also have to be met; men and women must be sent to the mission field, but the treasurer's report must also be given; and of special interest to us this afternoon, the young people must be thought of, cared for, planned for, and trained.

Youth is the receptive, impressionistic age. Youth is plastic and responds readily to treatment. Youth is the period for enthusiasm, inspiration, and character formation. *Formation* now is better than *Reformation* later. This is the time for the salvation of the man and woman that is to be. This is the golden age for spiritual development.

How shall we train our youth? Here, as in other matters, Jesus is our model. The text, "And Jesus increased in wisdom and stature, and in favor with God and man," (Luke 2:52) is an outline for the all-around development of the child.

"Jesus increased in wisdom"—He increased mentally; "In stature"— He increased physically; "In favor with God"—He increased spiritually; "In favor with man"—He increased socially. The boy and the girl marching manward and womanward should increase mentally, physically, spiritually, and socially.

The Church, then, should have this four-point plan in the training of its youth. We need wise men and women, and this is where the educational program of the church comes in. We need strong men and women, for healthy bodies make for healthy mental and spiritual lives. We need men and women who can get along with their fellows. . . who understand and practice unselfishness, tact, cooperation. Here too, the Church can do her part by providing wholesome recreation, which in turn brings social development, through her Christian Education program. We need righteous, moral, Christ-centered men and women, and here we have the key to the training of youth. It is our duty as a church to put Christ into the *Whole* life of our young people—to show them that this Christ is the Christ for everyday, interested in their everyday activities, understanding their need for an all-around development which will make them useful, Christian citizens.

The most universal instrument of the Church for the training of youth is the Sunday School. The present membership of the Sunday School throughout the world is 38,000,000 — an army or peace far exceeding, numerically, all the standing armies of the world. But here are some figures less encouraging. In this year's church directory of New York City, we find that, although there is a public enrollment of 1,087,002, there are only 228,357 enrolled in Sunday School, less than one fourth of the children in S. S.! In a certain Michigan county where 1,005 are enrolled in 46 schools not one of them is in a church or Sunday School! What do these figures reveal? A great need, certainly. I wonder if they also do not reveal a lack in the Church of today — a lack of spiritual vitality — of effective teaching methods—of proper organization?

Let us state a few practical points regarding the effectiveness of the Sunday School in training youth.

1. Religious teaching must be vital. The Bible must be interpreted in terms of human life as it is today. It must be addressed to **persons** and not be merely a scholarly dissertation about **things.**

2. The Bible School must be organized in the light of present conditions and in due consideration for those who are expected to participate in its advantages. It must provide for the training of teachers, if need be, in effective methods and presentation. They must learn that the problem of Bible instruction cannot be solved without generous concession, fine adaptation, and sanctified common sense.

3. The importance of pupil-participation and the need for doing their own thinking and saying their own prayers must be recognized.

4. Personality is an important factor. The Church should rely upon its most intelligent and devoted members, who, if they are not strictly pedagogic, are at least genuine and true, and representative of the best Christian living. Remember, children and young people are shrewd critics of character. They are quick to note inconsistency in the lives of Christians.

5. The primary purpose and intended outcomes must not be forgotten. Stated briefly they are, in part, as follows:

   1. A personal religious experience for every child . . . an aim not always reached, but one to be worked toward.

   2. To leave with the children confidence and trust in the Heavenly Father who is ever present and near, not far away above the clouds in some indefinite and distant place.

   3. For each child to have a sincere and reverent love for God and an unwavering faith in His Word.

   4. A spirit of thanksgiving and appreciation for God's greatness and goodness to us.

5. Greater obedience to God and to parents, and more unselfishness and kindness in relationship with others.

6. To show them that goodness, obedience, kindness, and unselfishness are pleasing to the God of love. And here may I say that there have been too many stories in S. S. contrasting the good boy with the bad boy and teaching that the good boy always puts in his thumb and pulls out a plum while the bad boy comes out at the little end of the horn. Such is not the case. God's flowers who are good and kind and obedient are not hot-house plants. Belief in God does not mean that all life's rough places will be avoided. It does mean that the believer can carry on over the rough places with a quiet heart and steady eye because of faith in God. "A man may live on very little if he has much to live for."

The Daily Vacation Bible School affords great opportunity for leading children into the Christian life and implanting in their hearts a love for the Bible. It often reaches those who do not attend the Sunday Church School and has the added advantages of more time and the combining of physical activity with religious training. It is also a splendid way of building up S. S. attendance.

The Junior, Intermediate, and Young People's Christian Endeavors are training grounds for youth. Every church should realize the importance of Christian Endeavors for the younger folk. Here they are trained for leadership. Here they learn to express themselves, to take an active part in worship, to preside and to plan programs, in short, to become capable leaders and church members of the future.

No other phase of the Christian Education program of the church has been criticized so much by the young people themselves as the Catechetical instruction. The Catechetical class can be made into drudgery, or it can become a great blessing. Too often it is a course prescribed by the parent rather than an elective by the child, and has been entered into grudgingly and, in the language of the young, "gotten over with as soon as possible." To remedy this the catechetical course should be made alive with the very life of Christ, attractive, informative, and creative. The chief aim is not the memorization, with little understanding, of a series of doctrinal questions and answers, but the leading of the young people to a definite decision for Christ. They must be treated as the intelligent beings they are, and be allowed to ask questions, to express their views, and to think for themselves. In other words, the course must be practical and helpful to every member of the class, with proper guidance, to be sure, but with plenty of pupil-participation as well. It is well to combine the study of the catechism with a course in Christian living requiring short themes on such subjects as "What it Means to be a Christian," "How I Can Testify for Christ," "Why Are Christians Tested," "Kinds of Occupations in Which a Christian Can Engage." This not only encourages the child to do his own thinking but it gives the leader an insight into individual needs and problems.

Through our own denominational churches we often find an ignorance of Mennonite History, and of the present-day work of our church. To me such ignorance is to be deplored. The Catechetical class is a fine place to give a few lessons in Mennonitism, past and present. It does not hurt the young people to have a wholesome respect for the denomination of which they are to become a part, and they should know and believe in the glorious principles for which the Mennonites are known the world over. They will be more desirable church members for this knowledge.

The church has another, and too often neglected, part in the training of youth for Christ—the maintaining of Christian schools where not only the mental, physical, and social training provided by the average educational institution is received, but the spiritual as well.

It is but fair to say that many teachers in public schools and higher institutions of learning are Christian believers. But we also know that there is a rapidly growing number of teachers and professors who hate Christianity and covet the opportunity to injure it. These have magnified incidental theories into fundamental beliefs and have claimed that science denies the existence of God, the inspiration of the Scriptures, the divinity of Christ, and the whole system of Christian beliefs. They delight in undermining the Christian faith of the young. They ridicule the church as a "back number." When parents protest against such teaching, the instructors represent them as narrow and charge them with stifling freedom of thought.

Through such teaching many of our young people lose their faith in Christ and their respect for the church. A talented girl, a fine worker in her church, thus lost her faith, and when packing her trunk after graduation contemptuously slung her long-neglected Bible into the waste basket, saying, "I am through with that."

For one, I don't care how much knowledge the schools cram into the children, if they send them home with their faith in Christ destroyed—if they send them back with a deck of cards and a tobacco pouch or package of cigarettes in their pockets instead of a Bible, robbing them of that which is more valuable than money. When they take away from the Bible its divine authority, reduce Jesus Christ to a mere man, even though the best who ever lived, they are robbing the children of their religious faith and the moral principles that make their lives pure, honest, and unselfish. It is a crime to plant a doubt where faith once grew. It is wronging the souls of the young to destroy the foundations of moral living. And that is why Christian schools are maintained. That is why our denomination maintains three Christian colleges—that our youth may not suffer the greatest loss that can come to a soul, the loss of faith in Jesus Christ, the divine Son of God. Is it not our duty as parents, pastors, and other Christian leaders to guide our youth into the right paths of higher education?

We have been discussing the responsibility of the church to its youth, and all Christians must cooperate to enable the church to properly serve its young people. But there is something else that is most important in the training of youth for Christ—the "church in thy house." In a recent address Dr. Robert E. Speer said, "The foundation of the Christian religion is in the home, and there never is one so small that there is not room for Jesus." Too often the parents shunt all religious and moral training on to the church which has the child for perhaps an hour a week. One person, representative of the modern trend has said, "We seldom think of religion in the home, and practice it only in church, if at all." A religion practiced only one or two hours a week isn't going to have a very far-reaching influence upon the children.

There is need, therefore, of the restoration of home religion. Once this temple, the home, was the world's chief shrine, but today it is out-moded, out of date, a family heir-loom condemned to the dusty garret of our memories or to the equally useless status of glass-case admiration. The need is for the re-establishment of home religion, the repossession of a sense of the presence of God in the home.

How is this Christian atmosphere in the home established? It is not created by the display of the Holy Bible on the table, a religious picture on the wall, a hymn book on the piano, or the church paper in the magazine rack, but it is created in unselfish love, by prayer, and by the family altar conducted in sincerity, faith, and reverence. This simple form of daily worship in the family circle is one of the essential elements in creating a Christian atmosphere in the home, and children who do not have it miss a most steadying influence in their daily lives.

Dare we shut Christ out of the home? Are we willing to build a home without Him? Whether through the family altar or in some other way let us give Jesus Christ the first place in our homes. Make Him the head of the house, the unseen guest at every meal, and the silent listener to every conversation. May we build our homes and our youth according to this perscription.

"The gods we worship write their names on our faces."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 15, 1940

THE EVER-PRESENT GOD

Psalm 139:1-12, 23, 24

Introduction

Psalm 139 is one of the most remarkable worship Psalms. It is a splendid evening meditation. It presents two great doctrines, that God knows all things and that He is everywhere present. These doctrines which are beyond our understanding, are taught again and again in God's Word and by Christ Himself. A person who really believes in God, naturally feels that he can not get away from God and that He knows all that he is doing and even thinking. Men may and do attempt to ignore God, but they can not hide from nor run away from Him.

The Omniscience of God vs 1-6

In these verses David unfolds the doctrines of God's limitless knowledge. In beautiful and forceful language David says that God knows him altogether and even understands his deepest thoughts. God's knowledge covers that which is actual or possible, past, present, or future. "Thou" in verse 1 is quite emphatic. God has searched me and has examined all my thoughts and motives. His knowledge of my spiritual condition is full and complete. God takes knowledge of all the common and casual acts from morning until night (v2). He understands our thoughts even before we express them. Whether walking, working or sleeping, we are still observed by our God (v3). All the details of our life are known to Him. Every word of the tongue is fully known to God, yea, He even knows what the word will be before it is uttered (v4). How carefully we should guard and weigh our words. In all places we are under the eye and hand of God. All of life is open to Him, yea also the yearnings and ambitions of the heart. He understands our inner struggles and the good that dwells in us. The extent of God's knowledge is beyond our understanding. He perceives and knows without investigation, study and experience. We confess our dependence upon God for the revelation we receive.

The Omnipresence of God vs 7-12

God knows what is taking place everywhere because He IS everywhere. God's Spirit is everywhere and we can not escape from His presence, no, not even in death. Darkness or light make no difference with His power to perceive. The whole of life is pervaded by God's presence. God is wholly present to all His creatures everywhere. He is a Spirit and can not be divided as matter can be. When we pray to God, we pray to Him in his full personality, with all His power at our disposal. This infinite

God is able to reveal Himself to our soul and make us conscious of His presence.

David's Appeal to God vs 23,24

These verses are the prayer of a sincere soul who desires God's presence. He is anxious to have God uncover his faults. He wants to know his true spiritual condition. He pleads to be delivered from evil ways and be led in the righteous way leading to life and peace. God can reveal our condition to us and convict us of sin. A real sense of God's presence arouses a discontent with weak and sinful living. We can not hide *from* God, but we can hide *in* God.

SERMON SKETCH

RESPECTABLE SIN

Rev. Phil. A. Wedel, Conf. Sec.

"Ye are likened unto whited sepulchres." Matt. 23:27

These words were spoken to the Scribes and Pharisees. The whited sepulchres gleaming in the sun, were a familiar feature in the landscape. We are not to think of them as separate buildings like the mausoleums of Rome or the present day. They were just caverns cut into lime-stone rock with a great stone set up to close the opening. And once a year these stones were white-washed, not for the purpose of making them beautiful, but to warn people that a grave was there, lest they should touch it and be defiled. Jesus wondered at them as he walked through the hills of Nazareth.

Jesus taught the Scribes and Pharisees and did many wonders before them but they recognized him not. So he reproved them for their hypocrisy and blindness and in the glow of his righteous anger at them he says, "Ye are like unto these whited sepulchres", beautiful outwardly, but full of uncleanness.

Respectable Sin

It is not just secret sin. It is not just sin of which others have no suspicion. It is true that as long as a man's sin is a secret he may still keep the respect of the community. If he is cunning enough to hide his shame, he may still pass as a respectable citizen. But respectability depends upon the keeping of the secret. As soon as the sin is trumpeted abroad the person becomes an outcast. It is not such sin that is so-called respectable sin. It is sin that men may commit openly and yet not forfeit their standing in the community. It is sin that when known carries no special stigma. It is sin that is tolerated in the general opinion.

There are some sins that are socially fatal and when committed the man becomes a leper. You never meet him again at honored tables. His name is struck from the honorable clubs. But there are other sins that men and women commit, yet they may move in society uncondemned. The poor woman of whose shame and misery we read, you remember was criticized by the Pharisees. They had come to Jesus to accuse her. Yet Jesus stooped down and wrote upon the ground. And then he arose and spoke a single sentence and they all went out beginning at the eldest. Jesus told them, "He that is without sin among you cast the first stone." They were not sinners as the woman was because she had broken down the barriers of womanhood. They were respectable sinners. They went to the synagogue and violated no decorum of society.

No class is so prone to respectable sin as the class to which you and I belong, the middle class. There are two classes of society which are notorious for defiant sin. *The one is the smart set of fashion*, the other is *the sunken and degraded poor*. Why is that so? The first class is generally the idle class and they are ensnared by the perils of idleness. In American life they belong to the set of fashion because money will buy anything. It will even purchase silence about unrespectable sin.

Amongst the very poor there is also an absence of social standards; this lack of moral controlling judgment, makes sin unshamed.

But in the middle class there is a moral standard. If a man flout it he has to suffer for it—suffer in his business or family. Hence men are prudent and shrink from open vices, and they are tempted to sins that are respectable.

Christ Judges Respectable Sin Very Seriously

All sin was hateful to him and yet the sins that stirred him mostly were not the sins of passion or of weakness, but the cold sins which every one else considered respectable.

Think of the Temple Traders! Did anyone think less of them for trading in the Temple? He drove them out. He never treated sinful Magdalene that way. But he hurled the bitterest judgments upon the sins that seemed respectable.

Why Is Respectable Sin to be Condemned?

It deadens our conscience. In the mirror of society that kind of sin moves in and no one seems to be alarmed or terrified. So is born that deadliest of states in which we are complacent and selfsatisfied.

It is most pernicious in Influence. When we see vice in all its shame there is that which disgusts and appeals. Every profligate with his diseased body, every embezzler with his ruined home, is waving a dangerflag. There is nothing that lures us to the drunkard. But with respectable sin it is different. It has not the look of death upon its face. It has the look of health and prosperity, and on account of this it is appealing. Jesus does not care for followers who only do what is right because of social censure. He wants his followers to be those who walk the Jesus-way because they have become Christlike. Then they will avoid even respectable sin.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke,
Secretary
McPherson, Kans.

PREPARE

O human hearts,
Beating through fear, through jealousy,
Through pride, through avarice, through bitterness,
Through agony, through death.
Beating, beating,
Shame and forgiveness,
Bewilderment and love,
O my own country,
My new world,
Prepare,
Prepare—
Not to avenge wrong
But to exalt right,
Not to display honor
But to prove humility,
Not to bring wrath
But vision,
Not to win war
But a people,
And not people only,
But all peoples,
Not to exact justice from your enemies only
But from your friends,
And not from your friends only
But from yourselves!

—By Wittmer Bynner in *One Hundred POEMS OF PEACE*

IOWA RETREAT

The annual Y. P. retreat of the Iowa Mennonite churches was held August 3-4, at the Pulaski Mennonite Church. A total of 62, registered. Donnellson had the largest number in attendance.

The retreat began with a devotional period of which the Pulaski retreaters had charge. Rev. A. E. Kreider of Bethel College next gave an informal talk in which he also asked for the opinions of his audience. Following this talk two discussion groups were formed. Howard Raid of Donnellson and Rev. W. F. Unruh of Pulaski were the leaders of these.

After devotionals by Donnellson in the afternoon, Rev. Kreider gave his second address. The discussion groups were continued. The afternoon session ended about four o'clock after which there was directed recreation on the church lawn.

The banquet which was scheduled for 7 o'clock wasn't held until about eight because of heavy rain which started about six o' clock. Dirt roads made the driving very difficult. Despite the weather there were about seventy-five young people at the banquet. Four good, short talks on youth as beacon, search, head, and home lights were given. After the program the group gathered and sang songs.

Sunday morning Rev. Kreider delivered the morning sermon. A Sunday School period then ended the morning program.

In the afternoon the Wayland C. E. led in devotionals. Rev. Kreider gave an address on peace, and an interesting panel discussion on "Peace Convictions and Attitudes" followed. The session closed with a transaction of business.

The evening program included devotionals by the Eicher society, the singing of retreat songs, and the closing message.

All left the retreat with new hope and inspiration, feeling that the retreat had been a success. The newly elected officers are: Pres. Mary Wittrig, Wayland; V. Pres. Orlin Fry, Noble; Sec. Eugene Baughman, Pulaski; Treas. Iola Lowenberg, Donnellson.

Submitted by Eugene Baughman

WASHINGTON C. E. AND S. S. CONVENTION

The following are excerpts taken from papers read at the Washington C. E. and S. S. Convention which was recently held.

"O, how miserably poor are many Christians today because they are not willing to yield themselves. They cling onto themselves when they could give their whole self unto God and have access to the richest bank with blessings untold. O, the blessings and precious promises from God through Christ Jesus are like a fountain ever flowing. But the trouble is we as Christians like to put a faucet on this fountain. And how these faucets have become corroded from disuse. God is pleading with you that you will yield yourself a living sacrifice to Him. Away with the faucets! Away with that old self! This is a fountain of plenty."

—Herbert W. Franz in *The Charge of Christ to Me as C. E. President*

"Surely we cannot help but realize the great importance of spreading the gospel to all people. He bids us go and make disciples of all nations. Right now a number of the nations are at war with each other. Surely there can be none of the great love of which Jesus spoke when he said, "A new commandment I give unto you, that you love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."

War means destruction and desolation and death. Yet the nations spend great sums of money and send the best of their sons out to battle. Jesus lays upon us the solemn obligation of a far different task. He charges us to carry the gospel of love and redemption to all people, even to the warring nations. Have we taken this task seriously enough?"
—Mrs. Herb Broweleit in *The Need of Observing the Great Commission.*

"Many disappointments may come and we may not be able to see our way through, but if we believe that God is all-powerful and that He is always on the right side, we will be able to win in the end. If we have a strong faith and trust in God it will reveal itself in our daily conduct."
—From paper entitled, *The Need of Faith*

SENIOR DEPARTMENT

Senior C. E. Topic for September 29, 1940
MAIN TOPIC: Christians Are Different
Eph. 4:1-7

I. Worship Service

1. Songs: "O Love that Wilt not Let Me Go" "Must Jesus Bear the Cross Alone", "O Master, Let Me Walk with Thee."
2. Reading of main topic, and prayer
3. Biography of Muriel Lester, or some other outstanding Christian
4. Offering for Missions

II. Leader's Introduction

A Christian home is a haven of rest in a restless world. Here one finds sweet companionship and understanding. Here is good-will one for another, the willingness "to do" for the other. A Christian home is "different." Good times are shared, burdens are eased, work is made a means of comradeship. The great chapter on Love, 1 Cor. 13, finds expression in the Christian home.

III. Suggested Topics for Short Talks

1. Christians are merciful. Luke 6:27-38.
2. Christians are considerate. Rom. 12:9-16.
3. Christians pray. Matt. 6:3-8.
4. Christians are peaceful. Phil. 4:5-7.

IV. For Discussion

1. How may those who are naturally strong-willed and self-assertive acquire a teachable spirit and the grace of humility?
2. a. What reasons can you give for thinking that the humble service of our fellow men is really serving Jesus Christ?
   b. Is willingness to serve necessary for a Christian?
3. What are the essential characteristics of a Christian?

V. Facts for Study

Why is it that one seldom hears any reference to our need of protecting the American family against losing its most precious possession, its religion? It can readily be proved that **lack of religion** is the chief cause of broken homes. Divorce very seldom occurs in genuinely religious families. It is religion, above everything else, which insures the stability of the family. But the great problem is **keeping the family Christian.** How can we assure the continued vitality of its religion?

VI. Illustrations

Kingsley Hall

When quite young women, Muriel Lester and her sister wanted to do something for the poor of London. But they found it impossible to do much for the poor because they did not live on the same level. Leaving a home of comparative comfort and wealth, they moved to cheap rooms in East London among the poorest of the poor. Now that they were of the neighborhood, the needy people began to come to their little rooms for advice, comfort, and friendship. They found here, in the rooms of the Lester girls, the fellowship and the spirit of real Christianity. Out of this friendliness has grown Kingsley Hall. Said Miss Lester, "Those who come to Kingsley Hall to live and work take a vow of poverty." "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

A Victorious Sacrifice

In Ottawa, Canada, there is a noble statue of Sir Galahad with this motto cut upon it: "If I save my life, I lose it." These were the last words of the brave Canadian youth to whose memory the statue was erected. He saved from drowning two skaters who had broken through the ice, though in rescuing them was drowned himself. But for him, sacrifice meant victory.

Truthfulness and Popularity

"Now why", wailed young Mrs. Blount to her sister, "did Aunt Abigail have to tell Mrs. Judge Gannett that I was the best of the women golfers at the club? I'll never have a game with her now—she's a beginner, you know—and I did so want to get into her set. And the way she called down the federation lecturer for misquoting Ruskin! I thought I'd drop through the floor!" Corrine, in front of the mirror, turned her head from side to side. "Just the same", she said, "I wish Aunt Abigail had been along when I bought this hat; she'd have told me the truth—that I look like a freak in it."

VII. Food for Thought

A Christian is one who has Christ as his Friend and as his Lord and Master.

INTERMEDIATE DEPARTMENT

WHAT HAPPENS WHEN WE PRAY?

Sept. 29, 1940

Worship Service
Song "Fairest Lord Jesus"
The Lord's Prayer
Scripture Reading Jas. 5:13-18

Leader's Talk—"Prayer and the Radio"

Prayer is the most precious experience and opportunity of life. Most people do not understand its meaning and purpose. It is not a means of getting something we desire. It is a beautiful friendship between God and His children.

Many people do not understand prayer and how it works, but is there a greater mystery in prayer than in the radio? We cannot understand or see just how sound can be sent through the air in the twinkling of an eye, but we know it can be done. We may not understand all about prayer, but we know God hears and answers it. If we only have faith and keep praying, some day we will find that we are receiving divine aid and strength.

Some critics have held that it is impossible for God to hear prayers. If we should consider only the physical side of the question it would not be any greater marvel for God to hear prayer than for us to hear "Big Ben" striking in London, or an orchestra from Berlin. However, when we consider the divine element, then prayer is not miraculous at all. Why should not the Creator of the universe hear prayer, if we whom He made can hear the music of distant climes?

Things which seem very ordinary to us today were considered impossible three hundred years ago. Miracles to us are very common things to the Creator because He is all-wise. It would be ridiculous for any one to refuse electricity or the radio just because they could not understand all about it. It is just as foolish for people to say that prayer is impossible just because they do not understand it. **—N. M. Whitwell**

Song "There's a Wideness in God's Mercy"

Questions:

1. What is your greatest difficulty about prayer?
2. Does God answer prayer? (I John 5:14, 15)
3. Why do some prayers fail? (Mark 11:20-26)
4. If you did not have any faith, would God answer the prayer? (Jas. 1:5-8)
5. How will prayer help us? (Matt. 26:41)
6. Paul says, "pray without ceasing." How can we pray all the time?

Poem:

PREVAILING PRAYER

Lord, what a change within us one short hour
Spent in Thy presence would prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive as with a shower;
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how strong of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer,
And joy and strength and courage are with Thee?

Archbishop Trench, F. H. Revell, Co.

Vocal Duet "The Beautiful Garden of Prayer"
Benediction

JUNIOR DEPARTMENT

FRUITS OF THE SPIRIT

Galatians 5:22, 23

Program for September 29, 1940

Meekness, Temperance

I. Worship Period

1. Prelude, Pianist plays softly the melody of "Here Is My Heart" M. H. B. No. 222.
2. Call to worship, Psalm 100:3, "Know ye that the Lord, He is God, it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture."
3. All heads bowed in silent prayer.
4. Stand and sing "Here Is My Heart"
5. Leader's prayer
6. Scripture reading, Proverbs 22:1-12, read responsively
7. Boys' chorus, "O Happy Day"

II. Study Period

Aim — To help our Juniors call to mind the fruit of the spirit which we have studied thus far, and to help create the desire to bear the fruit of meekness and temperance.

1. Read in unison Galatians 5:22, 23
2. Name the several fruits of the spirit and tell one thing concerning each.
3. Leader may introduce the two thoughts for study — **Meekness, Temperance**

It is told that a missionary in Jamaica was once questioning the black boys, and he asked "Who are the meek?" A little fellow answered, "Those who give soft answers to rough questions."

J. R. Miller, a great man of God, says, "Some one illustrates meekness by saying that it is like one of those fragrant trees which bathes with its perfume the ax that smites into its wood. The meek man gives love for hate, kindness for unkindness, sweetness for bitterness."

If you wish to be meek you must accept Jesus as your Savior, learn to love Him and be like Him.

4. Bible verses that call us to be meek, Zephaniah 2:3; Col. 3:12; Ps. 76:9; Ps. 25:9; 2 Tim. 2:25; James 1:21; 1 Pet. 3:15; Ps. 22:26; Ps. 147:6; Ps. 149:4; Matt. 5:5.

Let each Junior find all verses, then stand and read them in turn.

5. Story of Moses, the meekest of men, told by a Junior boy. References: Numbers 12:3; Exodus 32:1-14, 30-32.
6. Solo "I Would Be True"
7. Three-minute talk by a Junior girl. Jesus, too, is an example of meekness. He says, "I am meek." Matt. 11:29; "Let this mind be in you" Phil. 2:5. Read also 2 Cor. 10:1; 1 Pet. 2:23.
8. "Daniel an example of temperance", told by a Junior boy. Daniel, Chapter 1
9. Discussion "The Blessings of Temperance" led by the Junior leader

III. Mission Minutes

1. All Juniors bring the September issue of the "Missionary News and Notes" to this meeting. Find the number of missionaries named in it. Read parts of some letter.—Decide to write and send a Christmas greeting to one missionary.
2. Sentence prayers for all of our missionaries, praying that God may be their help in time of need, all Juniors taking part.

IV. Closing Moments

1. Repeat in unison, the verse of the month, Galatians 2:20.
2. Four girls each read a verse of the song of the month "Here Is My Heart." M. H. B. No. 222, while the pianist plays the melody softly.
3. Together pray the prayer of the month, all heads bowed Psalm 19:14.
4. Sing softly "Into My Heart"

"Secret prayer is the secret of prayer."

CORRESPONDENCE

FREDONIA, KANSAS, SEPT. 3, 1940

Dear Readers:

A backward look reminds us that we can be truly thankful for the wonderful way our Lord has sustained and blessed us. We have had very nice, cool weather till now. The many rains have been very much appreciated. The row crops look very promising. Some of the small grain crops were good while others could have been better.

We were very glad to have Missionary and Mrs. P. W. Penner with us in the early summer. The last evening of their services we were permitted to partake of the Holy Communion.

Our Sunday School is planning to have its annual election next Sunday. May the Lord lead that each office may be filled with the right person. Our Young People's Meetings are being attended very regularly by all the members. We have purchased copies of the Tabernacle Song Book and enjoy singing very much, which helps to bring life and encouragement into church work. We have been richly blessed in the past and look ahead to another year of His goodness and mercy, hopefully and prayerfully. *—Mrs. Harlow Schmidt, Corr.*

TABOR CHURCH, NEWTON, KANSAS,

September 1, 1940

In our church, happiness and sorrow have interchanged. The joy is that on Pentecost Sunday 21 young souls were baptized and received as members into the church. Herewith the church assumed anew the duties of providing nurture for these young members so they can grow in the knowledge of the Lord. June 9 we were permitted to partake of the Lord's Supper.

Harvest is again past. Some have received much; others, less and some sparingly. However, there will be enough so no one need suffer. In case there are some who do not have their daily bread, the church council sees to it that they need not suffer. An offering for this purpose is taken every time the Lord's Supper is observed.—Everyone is busy now preparing the seedbed and in a few weeks sowing will begin.

Four funerals have taken place. First, the funeral of Brother Abraham Becker who passed away July 3. He longed to go and see his Lord. He lived alone and when he suddenly became sick, he was helpless. One whole month he had to suffer until the Lord called him home. His close relatives took care of him. His was a life of much work. It was said that he had read the Bible 17 times. For many years he was a teacher in the public schools as well as in the Sunday School.

Brother Abraham J. Schmidt suddenly took sick of blood poisoning and, due to complications which set in, he died 10 days later. This was a shock to the church. On February 16, 1939, he was elected as deacon and the following month ordained. He has served only one year and four months. Previously he served six years as trustee and two years as Sunday School secretary. A vacancy has occurred and we pray that God may help us to fill it again. Brother H. J. S. Schmidt, who was a brother of the deceased, is our Emeritus deacon. For three years he has been sick. He had improved enough that he could be at the funeral. He has suffered much.

On July 23 Mrs. David Unruh, mother of Rev. W. F. Unruh and Dr. R. T. Unruh, passed away. And on July 24 Sister Henry Thiessen died. So there were three funerals in succession. We were again reminded that we have here no earthly abode.

Among those who visited us were Rev. H. N. Harder who told us about the mission work in Enid, Oklahoma. Sister Marie J. Regier who is leaving for China was with us on August 4. On August 25 our pastor and Rev. P. K. Regier of Moundridge exchanged pulpits. Rev. P. K. Regier preached on the aims of the church. The Sunday School plans to have its annual picnic next Sunday, Sept. 8. Next month it will be 30 years that Rev. Richert has served us as elder. The church is planning to observe this occasion.

A Bible Reading class has been organized during the summer months. It meets every Sunday during the S. S. period. The enrollment is large since practically all of the young people of high school age have joined. Each member is required to read five chapters a week. The purpose is to create an interest in Bible reading.

—D. S. Thiesen, Corr.

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The Law of Sin and the Law of Grace

By J. H. Janzen, Waterloo, Ontario

"That's all wrong" my friend said to me when I mentioned these two laws in a conversation. "Sin disregards law and does not recognize any law for itself, and grace needs no law because it is superior to law, and mercy glorieth against judgment."

And still there is a law of sin, and this is a law of nature by which sin grows out of temptation. Sin may disregard law, but law, certainly, does not disregard sin.

Each man is tempted when he is drawn away by his own lust and enticed. Then the lust, when it has conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. That is the law of sin.

A law stands firmly, and your attitude towards it creates the results in a two-fold way. If you respect it and conform to it, it proves a blessing to you. If you disregard or oppose it, it passes judgment on you and brings about your punishment. Sin entices men and women to disregard the laws of nature, thereby causing them to fall under the law of sin and to be punished and finally destroyed, because the full-grown sin bringeth forth death. That is law, and you cannot get around it.

God controls the realm of all creative and constructive laws. Satan tries to interfere by bringing God's creation under the law of sin which makes for destruction. In God there is freedom, even freedom to do wrong. God planted the tree of good and evil, and warned the man and his wife not to eat of its fruits, but He did not make the eating impossible for them. Any sort of serfdom is incompatible with the law of righteousness. Where God's law reigns there is freedom.

The first man and woman misused their freedom and thereby lost it. They believed the lie more than the truth, sinned, and thereby surrendered themselves to the Kingdom of falsehood and darkness. Freedom is incompatible with the laws of sin, as serfdom is incompatible with the law of righteousness. Falling in sin our first parents fell into the slavery of sin. They could leave God's command by their own free will, when they were in God's Paradise. But they could not, by their own freewill, break the fetters of their slavery of sin, once they had surrendered to it. The slavery of sin, logically, is eternal according to the laws of sin that govern it.

A slave belongs to his master with everything that he is and has. So do his children who are born in slavery, and thereby into slavery. He cannot buy himself out of his slavery because all the means that he might happen to accumulate, belong to his master. He is the property and tool of a master who causes him to continue in sin and thereby to get more and more indebted to him. And it is an inexorable law that his debts and the ransom for him must be paid before he can be set free again. "Thou shalt by no means come out of thence, till thou have paid the last farthing."

That makes the case of the sinner a desperate one. There is no way out for him, unless a redeemer pays the price on him, and his debts for him and sets him free. He cannot get free by ignoring the law but only by the fulfilment of the law.

One slave cannot redeem another one. It must be a free man on whom, and on who's possessions, the master of the slave has no claim. If he pays the debt and the ransom then the sinner can get free from his bondage.

In God's guidance a man is free to be good or bad, but in the slavery of sin he can be only bad, and he falls into that slavery as soon as he misuses his freedom and gives himself to evil.

Therefore our Redeemer was a free man, born out of the flesh but of the eternal Father, full of grace and truth. He came not to ignore the law, or to oppose and destroy it, but to fulfill it.

* * * *

Christ's redeeming grace came not to let the sinner sin, and to cover him from punishment that sin carries with it according to law—but to pay the price for him, and his debts, and thus to set him free so that he would no more be bound to sin, and to heap debt upon debt unto eternal perdition. The blood of Jesus Christ cleanses us from all sin, making amends for the sins of the past, freeing us from the dominion of sin, and empowering us by the Holy Spirit to overcome sin by and by, not to commit it any more, and thereby to attain peace and blessedness to the Glory of God and to our souls' complete salvation. Christ would be a minister of sin, if we, while seeking to be justified in Christ, ourselves also were found sinners.

He who sins is under the domination of sin and has not accepted God's grace in Christ Jesus. Grace, also, is governed by law. Jesus did not declare our unpaid debts as null and void. He paid them, and thereby we were set free of them, and through the law, i. e. through the fulfilment of the same by Christ, we died unto the law, and it has no claim on us whatsoever.

If you sin, you are under the law of sin which carries you irredeemably to eternal perdition. But if you accept Christ's grace, your debts are paid, and you are led by the law of grace to perfect freedom of sin, and to eternal salvation.

IN MEMORIAM

ABRAHAM BECKER, SON OF HENRY AND MARIA LANGE BECKER, was born in Gnadenfeld, South Russia, on March 27, 1857. He started to school in Russia, finishing the village school and later attending a higher institution of learning, although his schooling was often interrupted due to weak eyes. On June 6, 1875, he was baptized by Elder August Lenzmann, and received into the membership of the Gnadenfeld Mennonite Church. In 1877 he, together with his parents, brothers and sisters, immigrated to America. Here they settled in Marion County, Kansas, 13 miles north of Newton. He joined the Alexanderwohl Church and remained a member until the Tabor Church was organized when he changed his membership to this sister church. During the school terms 1882-83 and 1883-84 he attended the German College and the Iowa Wesleyan University at Mt. Pleasant, Iowa..

For many years he taught a public school in Marion County, as well as being active as a Sunday School teacher. For about 10 years he operated a small store for the benefit of his neighbors, and for 26 years he operated a thrashing rig.

On Sunday afternoon, June 2, he suffered from a heart attack, which rendered him entirely helpless. For one month the Lord saw fit to leave him on his sickbed, until He called him home on July 3, 1940, at 7:30 a. m. He was prepared and anxious to go to be with Him Whom he had loved and served as his Master and Savior.

He reached the age of 83 years, 3 months, and 5 days. The deceased leaves two sisters, Mrs. David A. Schmidt and Mrs. J. J. Schmidt, and one brother, John Becker, one brother-in-law and one sister-in-law, as well as many nephews and nieces.

ANNA EWERT KLASSEN, DAUGHTER OF GERHARD AND EVA (FOTH) EWERT, was born March 8, 1872, in Michalin, Russia. In 1874 she came to America with her parents who settled in Harvey County, Kansas. On April 23, 1889, she was baptized upon confession of her faith in Christ by Elder Johann Schroeder and was received into the Gnadenberg Church. On September 10, 1893 she was united in holy matrimony with John Harms who died in 1897, and their three children all died in infancy. On June 24, 1900, she was united in marriage to Peter H. Unruh, who had four children of his former marriage. To this union two children were born who likewise died in infancy.

She now joined the Alexanderwohl Church, of which her husband was a member, and on Nov. 10, 1910, the newly organized Tabor Church. On August 3, 1928, father Unruh passed away. On October 20, 1929, she married for the third time, when she was united to Abraham J. Klassen, a widower with 9 children. The family moved to Hillsboro, Kansas, in 1930 where they joined the First Mennonite Church, of which she remained a member until her death.

She was a loving mother to all the children and a faithful member of the church. She took lively interest in the activities of the church, such as the sewing society, and was always ready to help where her help was needed. She spent much time in deeds of kindness for her children. The verse, which she received from her Sunday School Class while she was sick, Psalm 23:1, "The Lord is my shepherd; I shall not want," she often repeated in her suffering. and found strength and comfort in it. She took sick May 20 and died suddenly Sunday morning, August 11, 1940, from heart failure, at the age of 68 years, 5 months and 3 days. She leaves to mourn her departure her aged husband, 12 stepchildren, her father Gerhard Ewert, 100 years old; one brother, John Ewert, Newton Kansas, and other relatives and friends.

The funeral was held August 15 in the First Mennonite Church at Hillsboro. At the funeral home, Rev. J. M. Regier served, and Rev. J. H. Epp and Rev. P. H. Richert in the church. The remains were laid to rest at the Johannestal Cemetery where Rev. G. N. Harms of Whitewater served.

MOON—MRS. WILHELMINA, born at Seven Mile, Ohio, May 27, 1860, died July 4, 1940. In February 1883 she was united in marriage with James M. Moon of Oxford, Ohio.

Mrs. Moon was the daughter of Rev. John Augspurger, who formerly was pastor of the Mennonite Church in Trenton, Ohio. Her husband, Mr. James Moon, for many years served as deacon of the Trenton Mennonite Church.

Mrs. Moon in early youth united with the Mennonite Church of Trenton, Ohio, of which she was a devoted member, attending services regularly as long as she was able, and it was a matter of grief to her when she could no longer partake in church services. She read her Bible much, having many dearly beloved passages. The funeral text which she selected was II Timothy 4:7. Her pastor, Rev. J. E. Amstutz, conducted the services.

She is survived by two daughters, Miss Della Moon, member of the Bluffton College Faculty of Bluffton, Ohio, and Mrs. Jack Williams of Detroit, Mich., five grandchildren—Jean, Mary, Jack, M'Della, and James Williams, all of Detroit. One daughter, Nellie Irene Moon, died in 1901. Also three sisters and two brothers survive. She will be greatly missed by her family and many friends.

Opportunities and Responsibilities of the Teaching Profession

As the public schools again open their doors to receive the millions of children into their folds, we are led to think of the importance, the opportunities as well as the responsibilities, of the teaching profession. Herbert Hoover says of the teacher, "The public school teacher cannot live apart; he cannot separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is particularly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct. And how rarely does a teacher fall below that standard! How seldom does a teacher figure in a sensational headline in a newspaper. It is truly remarkable, I think, that so vast an army of people—approximately eight hundred thousand—so uniformly meets its obligations, so effectively does its job, so decently behaves itself, as to be almost utterly inconspicuous in a sensation loving country. It implies a wealth of character, of tact, of patience, of quiet competence, to achieve such a record!"

THE TWO TEMPLES

A builder builded a temple;
He wrought with care and skill.
Pillars and groins and arches
Were fashioned to meet his will.
And men said when they saw its beauty,
"It shall never know decay;
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort,
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Pillars and groins and arches
Food for consuming rust.
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul!

—*Author unknown*

"Know and you will grow; grow and you will glow; glow and you will go."

« « JOTTINGS » »

—MARRIED: *Paul Zerger* of the Eden Mennonite Church, Moundridge, and *Esther Regier* of the First Mennonite Church, Newton, Kansas, were united in marriage Sunday afternoon, September 1, at the latter church. Mr. Zerger is an instructor in the Great Bend High School and Mrs. Zerger was employed in the office of the Bethel Clinic, Newton, Kansas. Both of them are graduates of Bethel College. — *Rudolph Claassen* of the First Presbyterian Church of Newton, and *Velma Schmidt* of the Tabor Mennonite Church, near Goessel, were married at the latter church on August 22.— *Ralph Schroeder* of Goessel and *Ruth E. Frey* of Newton, members of the Alexanderwohl Church, were joined in marriage at the church on Friday evening, September 6. — *Weldon Neuenschwander* and *Rufine Liechty*, both of Berne, Indiana, were married in the parsonage of the First Mennonite Church of Berne with Dr. C. H. Suckau officiating, on Saturday afternoon, August 24.

—SILVER WEDDING: *Rev.* and *Mrs. Gerhard Friesen*, formerly of Bethel College, celebrated their silver wedding at the home of Mrs. Friesen's mother, Mrs. J. J. Schmidt, Route 2, Newton, on Sunday afternoon, August 25. Congratulations and best wishes are extended to the couple.

—GOLDEN WEDDING: *Mr.* and *Mrs. P. J. Unruh* of Route 2, Newton, celebrated their golden wedding, Monday evening, August 26, at the Tabor Mennonite Church. May the Lord bless them as they continue their walk together and with Him.

—The Mountain Lake Bible School announces that Mr. Otto Richert of McPherson, Kansas, has been added to its teaching staff. Mr. Richert is well known as a singing evangelist over the radio and in our churches.

—The editor of this paper, Dr. J. R. Thierstein, again had to submit to another very necessary, but not serious, operation on Tuesday, September, 3. He is confined to the Bethel Hospital, Newton, Kansas, and is reported doing very nicely.

—THE UPPER MILFORD MENNONITE CONGREGATION, ZIONSVILLE, PA., is celebrating the 200th Anniversary of the founding of the church during this week. For Sunday morning, Sept. 8, a special anniversary program was planned, and in the afternoon they had their 7th Sunday School Reunion, also with a special program. For Thursday, Sept. 12, at 8:00 p. m. D. S. T., a Community Service has been arranged at which the various churches of the community will bring greetings to the Milford Church; and on Sunday, Sept. 15, 2:30 p. m. the Eastern District Mennonite Conference will convene. Christian greetings and hearty congratulations are extended to this church.

—On Monday evening, September 2, the Bethel Sisters of the Bethel Deaconess Hospital of Newton, Kansas, honored the class which has just completed its training at the hospital, and welcomed the new class of probationers, in the basement of the First Mennonite Church. After the program, refreshments were served and two reels of moving pictures, taken by Dr. Pauley on his vacation, were shown with the new Keystone Projector, a gift to the hospital by the graduating class.

—*Lorraine Avenue Mennonite Church*— On Monday evening, August 26, the Lorraine Avenue Church of Wichita had the privilege of glimpsing India as the missionaries see it. Rev. and Mrs. John Thiessen visited our church and presented some very interesting slides of India and their work there. Personal contact with the missionaries is indeed inspiring. Earlier in the year we were visited by Missionaries P. W. Penner and W. C. Voth. The Women's Friendship Circle enjoyed an interesting talk by Mrs. P. J. Wiens at one of their earlier meetings.

Since our pastor, Rev. Schmidt, has offered his resignation effective in October, in order that he might enter another field of service, we are having candidates for this pastorage. Rev. Irvin Albrecht will fill the pulpit Sunday, September 1.

Mrs. Anton Richert, Corr.

—*Bethel College and its Friends* were recently again made happy by another generous gift at the hands of Hon. G. F. Grattan of McPherson, Kansas. Having previously given the school $10,000, he now added $4,000 more, making a total of $14,000. This good man, a prominent attorney and public spirited citizen, has no other connection with the Mennonites except that he has learned to know them as God-fearing, upright, industrious neighbors, and he appreciates the fundamental worth and wholesome influence of Christian schools like Bethel College.

—*The Middle District Conference* at its recent session reelected Rev. A. S. Rosenberger of Dalton, Ohio, as president and made Rev. Wm. Penner of Wayland. Iowa, vice-president; Rev. G. T. Soldner, Bluffton, Ohio, secretary; Rev. Wm. F. Unruh, Pulaski, member education committee; Chr. Lowenberg, Donnellson, Iowa, trustee; Rev. D. J. Unruh, Pandora, Ohio, home mission board; Rev. John Neufeld, Chicago, program committee, and Carl M. Lehman, Berne, Ind., field secretary.

He held the lamp of truth each day
So low that none could miss the Way,
And yet so high to bring in sight
That picture fair, the World's Great Light.
And gazing up, the lamp between,
The hand that held it scarce was seen.

—Unknown

FINANCIAL

Receipts for the Home Mission W. D. Conference August 1940

Home Mission Board Gen'l Conf. J. J. Plenert $25.00; Herman A. Wiebe $15.00; Ebenfeld ch. Leland Johnson $2.21; Mission Society Bethel College ch. Helen Penner $50.00; Hoffnungsau ch. A. B. Reimer $91.34; Burrton Mennonite ch. J. V. Regier $21.10; Alexanderwohl ch. H. J. Reimer $28.35; Pleasant Valley ch. David H. Koehn $21.38; Garden ch. Paul E. Vogt $29.00; Hebron Mennonite ch. C. L. Wall $24.20; Zion Mennonite ch. H. R. Regier $75.50; Friedenstal ch. H. B. Regier $60.00; Lorraine Ave. Mennonite ch. Gus Pankratz $30.00; Emmanuel ch. Fred C. Wedel $10.00; Ranson Mennonite ch. Elmer Huxman $100.00; Ebenfeld ch. Leland Johnson $3.07; West Zion Mennonite ch. D. R. Winsinger $26.25; Newton First Mennonite ch. G. H. Willms $75.77; Buhler Mennonite ch. J. B. Regier $40.98; Tabor ch. H. B. Schmidt $20.00; Bergtal,Pawnee Rock, Kan. ch. H. C. Schultz $15.31.

Total $764.46

The receipt of the above sums is gratefully acknowledged,

G. A. Linscheid, Treas.

Western District Peace Committee Receipts for August, 1940

First Mennonite Church, Hutchinson, Kansas, by J. M. Ediger, $12.21; Gnadenberg Church, Whitewater, Kansas, by E. L. Schmidt, $25.34; Second Mennonite Church, Beatrice, Nebr., by J. P. Jantzen, $15.33; Inman Mennonite Church, Inman, Kansas, by Henry Friesen, $13.52; New Hopedale Church, Meno, Okla., by Alpha J. Unruh, $16.83; Deer Creek Mennonite Church, Deer Creek, Okla., by H. A. Fast, $7.90; Walton Community Group. Walton, Kansas, by Erwin Goering, $1.89; H. A. Fast by refund, $6.40; Eden Mennonite Church, Inola, Okla., by G. J. Voth, $8.96; Goessel Mennonite Church, Goessel, Kansas, by I. B. Fast,$24.00; First Mennonite Church, Geary, Okla., by W. H. Coil, $7.00; First Mennonite Church, Beatrice, Nebr., by H. Reimer, $39.11; Halstead Mennonite Church, Halstead, Kansas, by Oscar Erdman, $17.23; Tabor Mennonite Church, Newton, Kansas, by H. B. Schmidt, $27.01; First Mennonite Church, Newton, Kansas, by G. H. Willms, $17.20; Literature sold during August, 31.45.

Total receipts for August, $271.38.

Respectfully submitted,
Walter H. Dyck, Treasurer
1408 North 9th Street,
Beatrice, Nebraska

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST. in general.

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Rev. G. A. Linscheid
1001 East Broadway
Newton, Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, SEPT. 17, 1940 NUMBER 37

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Momentous Battle On

For some weeks a fierce battle has been on at our nation's capital on the far-reaching question, whether our country should resort to peace time conscription of its man power as a defense measure. The leglislative measure before our law-makers, known at the Burke-Wadsworth bill, provides conscription for military training of such extensive intent that would eventually place at the disposal of the President, as comander-in-chief of the armed forces of the United States, a military force of several million men. It would thus grant him what amounts to dictatorial power in time of peace and would subject our citizenery to a system of regimentation unknown to us before. It would expose us to the ordeals and evils of militarism which our people have tried to avoid and against which they helped fight in the World War. It would mean, as some one has fitly stated, that "from a people given to habits of industry and peace, we would become a regimented people, geared up to the military tempo of a state which has chosen the way of armed violence."

Our representatives in Congress and administrative officers have been flooded with petitions to oppose the enactment of such a draft law and the valiant manner in which many of the Senators and Representatives have taken their stand against it has been most heartening. But the forces and agencies that have been pushing the measure have been so strong and their influence so effective that the Senate, after three weeks of stormy sessions passed, with a 58 to 31 vote, a version of the bill which would make all men of the ages between 21 and 30, inclusive, subject to the draft. The House in turn voted, 185 to 155, to give the voluntary enlistment system a sixty-day trial before conscripting men for the army. As this article is being written the proponents of conscription in the two Houses are trying hard to cast the bill into a form that it may be acceptable to a majority and thus force a vote before Congress adjourns.

A very large number of people that oppose conscription do so from a purely Christian point of view, as unchristian. Many other thoughtful and truly patriotic people are strongly against it, because they sense a desire in high places to involve this country in the war now on. It would be one of the very last of the many steps that have already been taken in that direction. It surely is in line with the noticable trend toward authoritarian government control. Altogether, then, our beloved country is in a very dangerous situation. As faithful followers of the Prince of Peace we should not let up using all peaceful means to prevent the catastrophy. We should not let up imploring those in authority to stem the tide away from conscription. We should pray incessantly, individually and as churches, that God may in His mercy prevent it.

Later: A compromise conscription bill has now been passed by both houses and made law. —T.

World-wide Communion Sunday

The first Sunday of next month, October the sixth, has been designated as the day on which the Christian churches are earnestly invited to observe world-wide communion of the Lord's Supper, as the Sacrament for a suffering world. In connection with this announcement the "Federal Council Bulletin" fittingly remarks:

"Taking the Cup and the Symbol of the Body broken for the sin and suffering of humanity, will be the widow, the orphan, the refugee, the prisoner of other lands in mystic fellowship with us Americans. Thus the Sacrament will bind together, by the suffering and redeeming love of God through Jesus Christ, a world of men set over against each other in conflict, a humanity literally torn and bleeding.

It is not contemplated that there will be union services; rather it is hoped that each household of faith will have all its members participating in a service which belongs not so much to is as the whole family of worshippers in Christ around the world, Thus there will be in reality one Union Service of many creeds and tongues.

Because of the inescapable consciousness of fellowship with those who suffer it has been suggested that the service in the American churches will be more complete and blessed if *we on that occasion dedicate ourselves to a Christian ministry of mercy and relief to those who are in distress. . . . As we bear one another's burdens we shall 'fulfill the law of Christ' and deepen the experience of His Presence through sacrifice.* It is not intended that it should be a 'campaign Sunday'. One spirit must be all-absorbing—the spirit of fellowship in Christ's suffering."

Next Session of the General Conference

Within a year, D. v., the General Conference is to have its triennial session somewhere in Pennsylvania. Since this always requires no small amout of advance preparation, preliminary steps are beginning to be taken.

The "Business Committee", which is charged with the preparation and publication of the program about three months prior to the session in the official church papers (The *Mennonite* and *Der Bundesbote),* is beginning to bestir itself. The members are the ministers: Chairman, J. C. Kaufman, Whitewater, Kansas; Secretary, Edgar Toevs, Reedly, Calif.; and member, J. J. Thiessen, Saskatoon, Sask.

Brother Toevs requests members of boards and committees and other participants to send in helpful suggestions for consideration and possible eventual incorporation in the program which this committee will present to the Conference as its report.

May I suggest as a symbol or motto for this session "The Christian Armor" according to Ephesians 6:10-20. Billions are being spent for material preparedness; but if military preparedness should be the only answer of the nations to the troubles of a sick world, then humanity requires no second Flood.

In a time like this, however, more than ever true Christianity needs to be stressed and the "Light of the World" exaulted. May it please God to use and inspire the Christian Church and our small denomination as a part of it to His glory!

C. E. Krehbiel, President

HOME MISSIONS

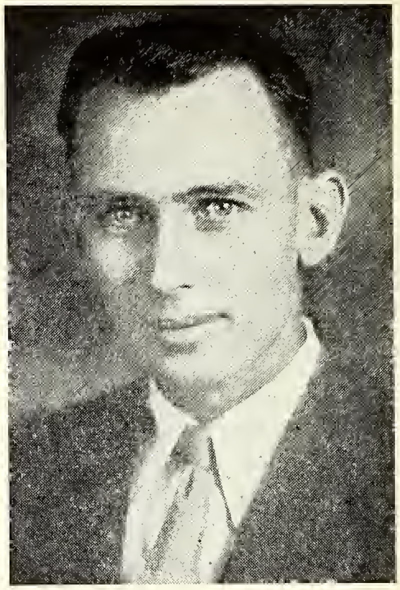
A. J. NEUENSCHWANDER, Secretary

The chairman of the Board of Home Missions reports that they have given a call to Rev. Erwin Albrecht to become pastor of the First Mennonite Church in Chicago, that Rev. Albrecht has accepted the call and that he is starting work there Sunday, September 15.

Brother Albrecht is a son of Mr. and Mrs. John T. Albrecht of the Bethany Menn. church at Kingman, Kansas. He was graduated from Bethel College in 1937 and from Hartford Theological Seminary in 1940.

Since his graduation from Hartford Mr. Albrecht has been visiting and serving churches in Western Kansas, under the supervision of the Home Mission Board.

Let us remember the young worker in our prayers that God's spirit may richly descend upon him, and prosper him in his work, so that the church may grow spiritually and numerically.



Rev. Erwin Albrecht
New Worker at First Mennonite Church, Chicago

ANNOUNCEMENT

The Oklahoma Bible Academy has called Rev. J. R. Barkman as Bible teacher. He is known to many through his work with the Grace Orphanage at Henderson, Nebraska. During the past school year he and his family resided on the Bethel College campus, while he and his son attended the College. At the same time he served the Zion Mennonite Church at Kingman as pastor. This summer he did evangelistic work in the northwest and west.

Our school offers a fully accredited high school course and a two- and three-year Bible course. It has opened Sept. 8, but it is not too late yet to enter O. B. A. to learn of Him and be efficient witnesses of His grace. We covet the prayers of God's children that He may richly bless our Academy.

For information write to PRIN. REV. AUGUST SCHMIDT, MENNO, OKLAHOMA.

Yours in His service, S. Mouttet, Pres. of Bd.

SOLICITING AN INVITATION

The officers of the Minister's Conference of the Western District are prepared to consider invitations for the fall session of the minister's conference to be held, God willing, on the twenty-second of October. The place of meeting of the minister's conference should be within driving distance of Newton where the Western District Conference will meet.

—John F. Schmidt, Sec.

The world is saved as men obey *in all their ways* the principles of Jesus: Love God with all thy heart and love thy neighbor as thyself.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

ANNUAL REPORT OF THE JANJGIR BIBLE SCHOOL

For the year 1939

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3

The students and staff of the Bible School had their annual Retreat in a mango grove near Champa during the first week of January. About 40 Evangelistic workers from Champa, Korba and Janjgir also attended the Retreat. The total enrollment was 72. Rev. and Mrs. Wenger, Rev. Isaac, Drs. Harvey and Ella Bauman assisted the principal of the Bible School in conducting the classes. After the Retreat the students and staff went out on a six-weeks touring campaign in the villages from 15 to 20 miles north of Janjgir. The students divided into five camps. All of these came to the main camp occasionally to give reports and receive instruction. Instead of moving the camps into new villages every four or five days, they stayed in one place for three weeks, in order to teach a course of at least twelve stories from the life of Christ, from His birth to His resurrection, to the villagers so well that they were able to repeat these stories.

The Evangelistic work this year was done especially among two castes, the Satmanis and the Ghassiyas. These have been classified as out-castes by the Brahmins and are forbidden to enter temples for worship. They have their worshipping places under trees, in groves, or any place which suits them. Many Satmanis have ceased to worship idols, but the Ghassiyas will pour a bit of red paint over a stone and call it a god. During our work among these two castes we found that they listened gladly and eagerly. They joined us in singing Christian hymns. We gave them pictures from picture rolls and they hung them up in their courtyards and in their homes. None were baptized while we were out on tour, but many expressed their desire to become Christians some day, and begged us to come back to tell them more of our blessed Savior.

After the touring season all the students returned to Janjgir to attend the graduating exercises of the five students who had finished the three year course and who were given diplomas. The message of the com-mencement address given by Rev. Reynolds of the Disciples of Christ Mission was a very fitting one for those who were going out into life-service for the Master. After the closing exercises all the students went home for their summer holidays.

The new year opened on June 19 with an enrollment of 37. This was 12 more than we had on the opening day last year. During the second semester two more have enrolled, making a total of 39. As we had all the available rooms filled last year already, it is easily seen that we had a housing problem to face. We rented an end room in the pastor's house, emptied two store rooms, and built a small room next to the cattle granery, as that necessitated building only two walls and a roof. Still there were not enough rooms and a dark room next to the cattle shed was cleaned out and whitewashed, and a young married couple from Basna was willing to live in there. A Chamar Hindoo across the road who with his wife went to work in the coal fields till Christmas, rented us his house for Motilal and his family from Korba. In addition two of our Christians, Sakalu Cook and Kallu, moved away, and their small mud houses were available for two student families. Due to leaking roofs and mud floors the houses became so damp during the three rainy months of July, August and September, that the water oozed out and the table, chairs, and bed legs sank into the mud. We praise God that very few of the students had to miss school on account of sickness. Their general health has been especially good this year. However, some of the Bible students' children and babies had dysentary and recurrent fever. We recommend that new living quarters be built for at least six families for the next school year. 2500 rupees have been asked for in the Janjgir budget. This is only about $830 for six families, or about $138 per family. We do not know how many more new students will come next year, but unless we build new living quarters for them we will not be able to admit them.

There are 17 married couples, six unmarried men and three unmarried young women attending the Bible School this year. All but four of the wives of the married students are attending classes. Nearly all the married couples have children. In order that the mothers may attend classes, the children are all put into a day nursery, where two kind, elderly women look after them.

On account of the high price of rice this year, due to famine conditions in some parts of India, some of the students have been unable to buy all the required text-books. They borrow or buy second-hand books as much as possible. However, we have introduced a few new courses this year which necessitated buying new text books. A married couple gets about $4 a month as a scholarship, and with this amount buys fuel, food, oil, and books. Many of the students wear patched shirts to school this year, and most of them come to school bare-footed. However, the students have not complained much, they are a happy lot of young people, and my cup runs over with joy when I see them working and playing, and hear them singing and preaching and giving their testimonies. They teach Sunday-school classes, take active part in C. E. programs, go out in Bands of Witnesses every Friday afternoon to preach, sing songs, and tell stories in the near-by villages. For recreation they play volley ball, hockey and football. In football the ball is kicked only and the player is never tackled. There are five students who are to receive their diplomas next February.

Pray for our students especially that during the touring season of Jan. and Feb., some souls may be won for Christ and that they may be baptized.

With greetings, Martha Burkhalter

CHRISTIAN EDUCATION

A. S. Rosenberger

Christian Education for Home Living

By Ella M. Wiebe, Bethel College

Students enter college at the age of seventeen, with a wide variation of maturity. Some show a definite personality pattern, others seem as yet an unwritten page, or if written, at least undecipherable. But for most of them the four years of college are, next to the pre-school years, the most consequential in life. During these years a student chooses a profession, a life-mate, adopts or perfects a philosophy of life, and if he is fortunate, grows up into that emotional, intellectual and spiritual freedom which is the heritage of the children of God..

We chuckle a bit as we contemplate the unmistakable role which a college plays as a marriage bureau, a most successful one, too, as divorse statistics indicate, but many a prayer rises to God for those who have found each other in our halls. We feel that we have a share in their happiness, and a part of the responsibility if they should fail.

How does the church college prepare youth for the building of Christian homes?

1. By the examples of the Christian homes on the campus. There are no saints living here, but I never knew a more friendly, more democratic, happier and more Christian community.

2. By the spirit which the students bring from their Christian homes, which composes a large part of the campus atmosphere. One needs the experience of a large university campus to appreciate the warmth of a church college campus. Our students work for this family spirit of democracy. We have no fraternities, no sororities; cliques are outlawed by the campus spirit. We have neither Greek nor Barbarian, saint or publican among us, and the occasional Pharisee has such hard sledding that he turns to repentence. This family spirit implies mutual loyalty and respect, reasonableness in bearing with the faults and frailties of one another. It builds a sense of "self" which is the secret of this much heralded "Personality", and is the highest type of satisfaction. The many interrelations between faculty and students, casual and planned, offer rich opportunity for growth, and build a healthymindedness which can withstand the stresses and strains of the larger world, or of the smaller but crucial group, the family.

3. By the Fellowship Hour on Sunday evenings during which problems of student life and interests are discussed. This fine, frank, earnest searching for truth is one of the superior growth situations in college.

4. The social life on our church college campuses has the advantage that we are far removed from the temptations of large cities, and of alcohol. Willy-nilly, we have another advantage in somber disguise: we are all poor together. Not having money with which to buy entertainment, we make it ourselves, which is excellent training in the simple life, in developing resources within ourselves, and in group living. A college owes to it's students, not entertainment, but a place where they can make their own. At Bethel College we have no place where more than one-third of us can get together, excepting in chapel and under the open sky. The chapel is inappropriate for most of our social activities, and rains still fall upon the parties of the just and the unjust. Poor housing conditions send children into the streets to play; we have, in effect, sent our students off the campus in search of recreational facilities. With the completion of Memorial Hall, this situation will be greatly improved.

5. The easy give-and-take of everyday college life gives students an excellent opportunity to learn to know many people from many angles. Some of our older people who have experienced romance enveloped in more mystery, fear that this will detract from it's beauty, but to those who live here there is abundant evidence that youth at college age is incurably romantic. A little of the white light of reason, shed in group conference with understanding and sympathetic faculty members, and a little of the plain light of everyday living can do no harm. Has it not been a long accepted maxim that one should keep both eyes wide open before marriage, and half-shut ever after? Even as I write this, a week before the opening of school, there is a vibrant flutter evident on this campus, the keen anticipation of several hundred young people who can hardly wait to have it begin to happen all over again.

6. By their fruits ye shall know them. Our church colleges exist to train youth for the ministry, the mission field, for teaching and for the home. Of these, the home is the oldest, the most fundamental, without it, none of the others have a chance. The record of church college graduates is excellent. Many a gallant husband at an alumni meeting with the appreciation and perspective which comes with the years, states that the finest thing he got out of college is the little woman who became his wife, and

adds: "I want my boy and girl to have the same chance." The women, with that reticense and modesty which is still the charm of womanhood, say nothing, but I suspect that deep in their hearts they feel the same way about it.

Upper Milford Church, Zionsville, Pa.

Celebrates its Two-Hundreth Anniverary

We are moved to tell our readers more about this important historical event than what was given in the last Mennonite, during our absence. From a fine folder, containing programs for the anniversary and pictures of an older and the present church buildings, kindly sent us by Bro. W. S. Greisinger, we note; As in other new settlements, the early Mennonite comers in Pennsylvania first held their religious meetings in their rude log house homes. When the King's Highway was built through there, they erected a log-meeting-house near this road in 1740 which they used for educational and religious purposes for 76 years. But in 1816 they replaced it with a substantial stone structure which was so arranged that it served the double purpose better. This building was enlarged and remodeled in 1843 and then replaced by the more modern present building.

Among the names that are recorded as early members are: Balser, Fink, Gehman, Hiestand, Jansen, Kreter, Moyer, Schantz, Schleifer, Stamm, Stauffer, and Weiss. The following ministers have served the congregation:

Michael Holzhauser, Joseph Schantz, Anthony S. Shelly, Hannes Gehman, Wm. G. Gehman, Wm. S. Gottshall, John Gehman, Uriah, S. Shelly, S. P. Preheim, John Schantz, Victor B. Moyer, Carl v. d. Smissen, Howard G. Nyce (Present Pastor).

The following served as assistant pastors: Wm. H. Grubb, Albert R. Shorman, Elwood S. Shelly, Harvey G. Allebach, Samuel T. Moyer.

There were interesting programs Sunday September 8, forenoon and afternoon, also Thursday evening September 12, at which several ministers of the neighboring churches spoke, and on Sunday, September 15, at which time the Eastern District Conference held its session in this church.

—*REV. HAROLD AND MRS. RUTH (REGIER) RATZLAFF Ordained as Missionaries.*—At an impressive and well attended service, in the high school auditorium at Buhler, Kansas, this young couple was ordained as missionaries for service in India, Sunday, Sept. 8. A. E. Kreider gave the ordination sermon and P. P. Wedel performed the ordination act. Brief addresses were made by the young missionaries, also by J. F. Schmidt, local pastor, J. E. Hartzler, E. G. Kaufman, and J. J. Ratzlaff. A farewell service will be held for these outgoing workers Sept. 22 at Meno. Oklahoma, the home of Bro. Ratzlaff. Buhler is the home of Mrs. Ratzlaff.

Itinerary for Missionary W. C. Voth In Eastern District Conference

Sunday Morning Sept. 22	Mechanics Grove
Sunday Evening Sept. 22	Mechanics Grove
Monday Evening Sept. 23	Denver
Tuesday Evening Sept. 24	Denver
Wednesday Evening Sept. 25	Bowmansville
Thursday Evening Sept. 26	Bowmansville
Friday Evening Sept. 27	First Church, Philadelphia
Sunday Morning Sept. 29	First Church, Philadelphia
Sunday Evening Sept. 29	Second Church, Philadelphia
Monday	2nd Quarterly Conf., Deep Run Church
Tuesday Evening Oct. 1	Deep Run
Wednesday Evening Oct. 2	Deep Run
Thursday Evening Oct. 3	West Swamp
Friday Evening Oct. 4	West Swamp
Sunday Morning Oct. 6	Hereford
Sunday Evening Oct. 6	Hereford
Monday Evening Oct. 7	East Swamp
Tuesday Evening Oct. 8	East Swamp
Wednesday Evening Oct. 9	Quakertown
Thursday Evening Oct. 10	Quakertown
Friday Evening Oct. 11	Second Church, Philadelphia
Sunday Morning Oct. 13	Germantown
Sunday Evening Oct. 13	Germantown
Monday Evening Oct. 14	Lansdale
Tuesday Evening Oct. 15	Lansdale
Wednesday Evening Oct. 16	Souderton
Thursday Evening Oct. 17	Souderton
Friday Evening Oct. 18	Perkasie
Sunday Morning Oct. 20	Schwenksville
Sunday Evening Oct. 20	Schwenksville
Monday Evening Oct. 21	Flatland
Tuesday Evening Oct. 22	Flatland
Wednesday Evening Oct. 23	Allentown
Thursday Evening Oct. 24	Allentown
Friday Evening Oct. 25	Springfield
Sunday Morning Oct. 27	Saucon
Sunday Evening Oct. 27	Springfield
Monday Evening Oct. 28	Upper Milford
Tuesday Evening Oct. 29	Upper Milford
Wednesday Evening Oct. 30	Richfield
Thursday Evening Oct. 31	Richfield
Friday Evening Nov. 1	Napier
Saturday Evening Nov. 2	Napier
Sunday Morning Nov. 3	Roaring Spring
Sunday Evening Nov. 3	Roaring Spring
Monday Evening Nov. 4	Smith Corner
Tuesday Evening Nov. 5	Smith Corner
Wednesday Evening Nov. 6	Altoona
Thursday Evening Nov. 7	Altoona

An Indian, asked to define CONSCIENCE, said, "It is a little three-cornered thing in here. When I do wrong it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edges off and then it will not hurt any more."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 22, 1940

THE VOICE OF WISDOM

Proverbs 4:10-27

Introduction

We have two lessons from the Book of Proverbs. Proverbs are short sayings which have been handed down through generations. Usually they refer to some truths of general importance. There is an introduction extending through nine chapters. The opening sentences tell us that the object of the Book is especially to instruct the young in the way of wisdom. The superior worth is prominently emphasized. Wisdom is presented as being essentially moral and religious (1:7). Wisdom has to do with human conduct and the wise person is he who lives righteously.

Heeding Good Instruction vs 10-13

God, the all-wise Father, is the real author of the words which He has put into the mouth of Solomon, who is speaking words of wisdom to his son and to anyone who is willing to hear his teachings. Wisdom is highly exalted. It is not merely knowledge which may be acquired; it is understanding the right, the best use of knowledge. It is concerned about the essentials for the best and fullest life we can live. To those who receive the counsel of a wise and righteous person and take fast hold of good instruction, God promises good rewards. Such living is indeed conducive to long life. God has so ordained things in his moral universe that godliness promotes our general well-being (v10). We are assured of good guidance in "the way of wisdom." In the daily walk, and in times of emergency, we shall not fail, our steps shall not be hindered when we go in this path (v12). Wisdom points the way to a fruitful, happy and worthwhile life (v13).

Avoid Wicked Paths vs 14-17

All need this warning for there is the ever-present danger of turning aside to the "way of evil men" (v14). It is dangerous to begin to have wicked companions or to follow their way of living. It is far easier to avoid such a path in the first place. Evil companions drag one down to their depraved level (vs 16, 17). People become like their companions. The wise person will choose carefully the path in which he walks.

Following Right Paths vs 18-22

The path, the life of the just, is a more attractive picture. It is as a shining light becoming brighter as the vision of the truth becomes clearer, until there is the splendor of the perfect day (v18). God's presence is with the just, the good man. Love, purity and peace are there. The righteous person inclines his ear to God's "sayings" or requirements which are reasonable and appeal to our common sense. They lead us to life in its best sense here, and to eternal life. Many whose souls are dark, prefer the path of the wicked and lose eternal salvation. We need to enter the right path and walk in it to the end of life's journey.

Keeping Our Heart With Diligence vs 23-27

The heart is the center of life. It determines our character and what our life will be. Outward acts express what is within. Our feelings, our thinking should be right with God. Keep a close watch on the heart which stands for the whole person (v23). Keep a close watch upon the mouth (v24). A wayward mouth reveals a wayward heart. The eye is a good indicator of the direction we are going. Let its gaze be on the path of righteousness (v28). Take time to think seriously of our ways in a moral and spiritual sense. There must be wise fore-thought so that all our conduct may be right. There may not be any compromise of honest convictions. Thus we shall be preserved steadfast in faith and Christian character. The person who is truly wise will lead a godly life.

SERMON SKETCH

BLESSED ASSURANCE

by J. P. Glanzer, Shafter, Calif.

Can a person know that he is saved? Surely, he can. We sing, Blessed assurance, Jesus is mine, and not only that, we have God's word for it. I John 5:13, "These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life."

Here are seven proofs of salvation as revealed in *1st John.*

The *first* evidence of salvation is *believing,* I John 5:1. "Whosoever believeth that Jesus is the Christ is born of God." But genuine belief is not merely head belief, but heart belief. Rom. 10:10. "For with the heart man believeth unto righteousness."—If you believe with your heart the record that God gave of His son, that He died for your sins according to the Scripture, and rose again, then you are saved. John 5:24, "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life."

If your faith is genuine, it will manifest itself in certain ways and that is, *secondly, evidence by Confession.* I John 4:15, "Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth in him, and he in God." If you have received Christ as your Savior, you will soon let it be known. If you are ashamed, something is wrong. For the Scripture says, "Whosoever believeth on him shall not be ashamed."

The *third* evidence is *the indwelling of the Holy Spirit.*—Every believer has the Holy Spirit dwelling in him.—I John 4:13, "Hereby know we that we dwell in him, and he in us, because he has given us his Spirit."—There are nine fruits of the Spirit mentioned in Gal. 5:22, 23. They are: Love, joy, peace, long-suffering, gentleness, goodness, faith meekness, temperance. As a Christian, you should at least show some of this fruit of the Spirit in your life.

A *fourth* evidence of Salvation is *love for God and His Word.* I John 2:5, "But whoso *keepeth* his word, in him verily is the love of God perfected; hereby know we that we are in him."—The Christian must feed on His word. If there is no hunger in the heart for fellowship with God through His word, then something is wrong. But notice it says "keepeth" his word. The believer is not only a hearer, but also a doer of the Word. I John 2:3, "And hereby we know that we know him, if we keep his commandments."

A *fifth* evidence of Salvation is *love for the brethren.* If you are a Christian you will love God's genuine children, and will want their fellowship. I John 3:14, "We know that we have passed from death unto life, because we love the brethren."

A *sixth* evidence of Salvation is *overcoming the world.* Perhaps you are a worthy Christian. If so, you had better stop and think. I John 5:4, "For whatsoever is born of God overcometh the world."—It does not say "has" overcome the world, but is overcoming it. Day by day the believer overcomes the world. The things he once loved, he loves no longer. Earthly things and earthly joys begin to look shallow and empty. Remember 2:15, "If any man love the world, the love of the Father is not in him."

A *seventh* evidence of Salvation is *a hatred for sin.*—I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—It means he will not sin willfully and knowingly. He will not do anything that he knows is wrong. He still has the old nature and it is still possible, while he is in this world, that he may fall into sin. But God's word says, my little children sin not (2:1), but, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—If you are saved there is a conflict going on between your old nature through the flesh and the new nature through the Spirit, and the secret of gaining victory over sin is in the following verse, "Walk in the Spirit, and ye shall not fulfill the lust of the fesh."—Gal. 5:16.

IN FACE OF CONSCRIPTION

The Burke-Wadsworth bill provides for punishment up to five years imprisonment or $10,000 fine or both for any person "who counsels, aids or abets another to evade registration or service in the land or naval forces or any of the requirements of this act or of said regulations or directions." The question arises whether this provision as now drawn might under war-time pressure be stretched to punish a pastor for advising a man to follow his conscience even if it leads him to refuse to register or be drafted. In order to make their position clear at this point, and without at all condoning the principle of conscription, the following affirmation has been prepared and has already been signed by 307 ministers. The ministers signing it do so in no spirit of defiance. They simply desire straight-forwardly to remind their fellow-citizens and especially members of Congress now considering the Burke-Wadsworth conscription bill that they intend to stand by the declaration of their churches in this matter; and that no act of government can absolve them from their duty as ministers of God to counsel men to obey their consciences; and that they will therefore continue to give all support in their power to those who may be called upon to suffer for conscientious objection to war and conscription. They earnestly pray that Congress may pass no law which seeks to conscript any man for any kind of compulsory service against his conscience. This affirmation of the Christian minister's right and obligation of conscience before God, " to counsel men in all circumstances to render obedience to conscience and resolutely to do the right as they see it," was prepared and signed, and sent to the members of Congress before there had been time to obtain the signatures of many additional clergy who doubtless would wish to sign and still may do so. They should write to Dr. Allen Knight Chalmers, care of the Fellowship of Reconciliation, 2929 Broadway, New York City. Here is the affirmation.

AFFIRMATION

"We desire to affirm our conviction that no action of government can abrogate or suspend our obligation as Christian ministers to counsel men in all circumstances to render obedience to conscience and resolutely to do the right as they see it. Therefore we must make it clear to our fellow-citizens, and in particular to conscientious objectors to war in any form that we stand ready to counsel and support in all ways within our power those who may be subjected to difficulty or persecution because they are unable conscientiously to cooperate in the operation of a conscription act." —"FELLOWSHIP"

"All things that speak of heaven speak of peace."

The Light Has Not Failed

By Earl Printz, Jr.

Recently an article appeared in a popular magazine, accusing the church of having failed in its mission of improving the world. The church, the article charged, has not lived up to the idealism of Christ.

We youth challenge such statements. The light has not failed!

Was it not the church that first saw and answered the need for public schools? Was it not the church that first ministered to the stricken slaves of the slums? Is not the church responsible for most of our humane thinking and legislation? Who can read the romantic story of the church and say that its light has failed?

The trouble with the article was the fact that the author's conception of the church was out of proportion with the rest of his thinking. The claims of the church have been presented to men in various forms, and equally various have been the motives which have led men into its fellowship. They all might be summed up in two different views of the church: first, it is a place of refuge and rest; second, it is a field of service and usefulness.

There is something commendable about each of these motives. But in the light of Jesus' standards there seems to be a third motive, usually overlooked, which includes all others. In the words of Luther E. Lovejoy: "The church is not designed primarily to serve me nor primarily for me to serve; it is put into my hands as a most convenient and practical device for serving Christ and, with Him, my fellow men."

Like all the world's great servants Jesus was a dreamer. Had Jesus not been an Idealist, He would never have looked beyond Judea's hills or out over the Mediterranean into the world. But Jesus saw in the crowds of the city and on the lakeshore the children of God. He had the vision of an expanding church and of a kingdom larger than that of Caesar's

Such a vision is only for the eyes of Christians. John saw it. Isaiah faintly glimpsed it! Peter was startled by it! The Christian stewart can and must look outside his own narrow circle of friends into the world.

But Jesus did not stop with just dreaming. Supplementing His dreams were two motives which led Him to act. Every time He saw suffering He was filled with compassion. He was full of pity. His miracles were never performed simply to attract crowds; He simply had to do something to relieve suffering.

But behind the motive of compassion was the kindred but deeper motive of love. Jesus was able to see the potential worth of a man, and love him in spite of what he was. Love was a vital, all-inclusive factor of His life.

We need have no fear that the light will fail if we remember to live lives that are tempered by compassion and love.

The church is a sacred instrument which has been intrusted to us. We youth will not let it fail! Its light shall shine forever!

—In "By, and for Youth" Section, *Christian Advocate*

WORLDLINESS

How is the Church to be in the world and not become worldly? Many noble people are bemoaning the worldliness of the Church. Time was when Christians would lose worldliness by withdrawing from the world. That was not the Lord's way. "I pray not that thou shouldest take them out of the world." His purpose was not to change the location of disciples, but to change the location of the heart. We, as Christians, are not to withdraw from contagion, but become immune by endowment of invincible spiritual health. The world with its ambitions, its infected atmosphere, has ever been about the Church and individuals in the Church. It comes in the form of intellectualism. Multitudes of the most learned have been, and are, deeply spiritual, but a great host of the learned and pseudo-learned are attacking the spiritual verities today. Indifferentism is another worldly poison. God is not denied; He is forgotten and ignored. Too much machinery is another worldly intrusion. Oh, for the return of simple methods!

The cue? A return to the Bible as the infallable rule of faith and practice; a return to Jesus Christ, unique Son of God, dying for our sins and raised for our justification; a return to prayer alone in the secret place and in company with others. We will then go forward conquering and to conquer.

—*The Presbyterian*

WHAT DOES YOUR ANXIETY DO?

It does not empty tomorrow of its sorrow; but it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it when it comes. It does not bless tomorrow, and it robs today. For every day has its own burden. God gives us power to bear all the sorrow of His making; but He does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.

—*Ivan Maclaren*

"The very best angle from which to approach any problem is the try-angle."

"The cross is the tree of life in the midst of the Paradise of God."

"To get Nowhere—Follow the Crowd."

"A man's life can be no bigger than the objects to which it is given."

"A good example is the best sermon."

"All we have to do to prove that half our disappointments are blessings is to keep a record."

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

HAVE YOU?

Have you, as a Christian youth who believes in peace, learned and thought through thoroughly the basic scripture portions in regard to peace? In connection with this have you seen Dr. H. A. Fast's *Peace Counsel for Mennonite Youth?* If you haven't then ask your pastor to get some copies immediately for you and others.

Have you read such valuable, supplementary peace literature as *The Principle of Nonresistance as Held by the Mennonite Church* by John Horsch, *The New Testament Basis of Pacifism,* by G. H. C. Macgregor, *The Pacifist Handbook, What About the Conscientious Objector—A Supplement to the Pacifist Handbook, Help Wanted,* by Arle Brooks and Robert J. Leach, *Pacifist Program* by Richard B. Gregg, *If We Should be Invaded* by Jesse Wallace Hughan, *Victory Without Violence* by A. Ruth Fry, *Propagenda* by E. L. Harshbarger, and *Training* by Muriel Lester? These are all valuable for a study course on peace and may be obtained from Walter H. Dyck, 1408 North 9th Street, Beatrice Nebraska. *Catechism of Peace in a World at War with a Case Book on Non-Violence* by Don and Barbara Smucker is a new handbook for speakers and discussion group leaders now available from "Work Camp Committee," American Friends Service Committee, 20 South 12th St., Philadelphia, Pa., at ten cents apiece.

Have you attempted to write out a simple, honest, clear statement of your Christian pacifist position? To do so helps to clarify one's thinking on the subject.

Have you informed yourself as to the C. O. provisions in the pertinent leglislation before congress? If not, write to your representative or senator for copies of the *Compulsory Military Training and Service* bill as passed in the senate and the house. A copy of the *Hearings Before the Committee on Military Affairs U. S. Senate on S. 4164* also provides very enlightening reading and can be gotten through your senators.

Have you given for peace or relief work? Our peace committees can't very well help you if you don't help them financially. Giving for relief should be evidence of our love for all mankind.

Have you formed the habit of daily disciplining yourself in a Christian way? Vigor of body, mind, and heart should characterize every pacifist. Bible reading, meditation, study and prayer are daily essentials.

Have you taken up some project in which you in some concrete, active way can show your Christian goodwill to those suffering from ill-will? Our pacifist faith without pacifist works is dead. Let us be vital, living pacifists who daily witness of the Prince of Peace.

R. W.

AWAY TO "MENNOLAN"

Young people of the Eastern District, do you want a joyous time of Christian fellowship and recreation? Then come to the picnic and campfire that will be held at "Mennolan", our new retreat grounds, on Saturday, Septembsr 21, from 3 to 8:15 p. m. We will fellowship, worship, play and eat and tour the grounds. Come and be one of the great group of Christian young people that we expect to be present.

A Stranger Looks at the Pacific Conference

By Rev. Paul R. Shelly

For a period of ten years or more I was active in the various Young Peoples Groups in the Eastern District Conference. Many times I wondered as to the type of work done by our other conferences. I read about their activities in the *Mennonite* but not knowing any of the workers or the places where they labored I didn't secure an insight into any of the situations as they existed.

This summer I decided to use part of the month of August to visit some of the Mennonites in the Pacific Conference and to see in part the work they are doing. I was privileged to do this and now feel that I should share some of my experiences with you so that the Mennonites in the Eastern District Conference as well as the other conferences may profit by the inspiration that I received.

I realize that I am not qualified to write impressions of the work of the Pacific Conference. I was there for too short a time and visited but a few of the churches. It is also true, however, that many times a person who does visit a group for only a short time does have more definite interpretations than the person who stays longer although the opinions may not be as sound. With this apology I begin.

The first thing that impresses one from the Eastern District Conference is the fact that the churches in the Pacific Conference are widly scattered. We from the East do not appreciate this fact enough until we look into another conference. The Pacific Conference is spread over an area of about a thousand miles north and south and five hundred east and west. My contacts thus far have been limited to either the minister or the groups at Lind, Wash.; Portland, Ore.; Reedly and Los Angeles, Calif. In addition to these contacts I was glad I could attend the Young Peoples Retreat of the California Churches at Lake Sequoia, Calif., August 12-19.

The first week in May I was driving through Lind, Wash. and stopped in to see Rev. and Mrs. E. J. Miller who have charge of the work of the Menno Mennonite Church, near Lind. We found we had many mutual friends, mostly Bethel students that I had met at the Hartford Theological Seminary. Although I didn't see the church there I got an insight into the work in one of the Wheat sections of Washington. Rev. Miller lives about twenty miles from the church and many of the members come even farther to worship.

The first week in August I started on a trip to California and made my first stop at Portland, Ore., and was privileged to worship with the Mennonite Group there and to bring the morning message. Rev. and Mrs. Arnold Regier took over the work there a short time ago. They have a very active group to work with and there appears to be much hope for the future. I was agreeably surprised to see Mr. and Mrs. Ferd Wiens there, having met them several times at Eastern District Conferences.

(To be Continued)

SENIOR DEPARTMENT

MAIN TOPIC: Our Church a Laboratory
October 6, 1940

I. Worship Service

1. Songs: "The Churches One Foundation"
   "All Hail the Power of Jesus' Name"
   "Come, Speak a Word for Jesus"
2. Reading of main topic, and prayer.
3. Two short talks on: "Why Do I Go to Church?"
4. Offering for Mission Work.

II. Leader's Introduction:

"There isn't any chance to do anything very wonderful in a little country church like this." said Milton. "If I ever get to a city, I am going to undertake something big." "If you ever get to the city and hear God's call, don't be surprised if he tells you to go back to the country and furnish leadership there," replied his friend.

We may well each ask ourselves, "What does my church expect of me?" The church should be the centre of the religious life of any community. All that can be brought to it of **fellowship and sharing of inspiration and enthusiasm for the work of God's Kingdom** should be gladly and freely given to **all** the members.

We should **believe in the church**, believe that it has a mission in nourishing men's lives that nothing can replace. We should believe in it as the farmer believes in rain. He may get along without paint on his barns, without a combine, or even a tractor, but he must have rain to grow a crop.

We should **prove** the influence of the church in our daily living. Doing the work of the church is much more than baking pies and sewing quilts, or even attending and sharing in C. E. meetings and S. S. work. It means living the Way of the Master of the church in our homes, our communities, and even reaching out to bring the gospel message to far distant lands.

III. Suggested Topics for Short Talks:

1. The true spirit of worship. Ps. 95:1-7a
2. Discipline in the church .Matt. 18:15-10
3. Preaching and witnessing Luke 24:45-48
4. Freedom of truth John 8:31-36
5. Fellowship in worship Heb. 10:19-25
6. Growth in Christian virtues II Pet. 1:2-8

IV. For Discussion

What does the church in your community do that cannot be done by any other organization? What tasks are there that the church ought to be doing to make the life of the community more Christian? What can the young people of the church undertake for the church?

V. Facts for Study

What does the church do?

1. It keeps the Gospel at work in the world. It is the centre from which light and life and power radiate into the world.

2. It presents Jesus Christ as the Savior of man. It offers Him as the Way, the Truth, the Life. It adores Him as its Master and Leader. It worships Him as the one who brings peace into the hearts of men, and the power to live a new life.

3. The church is the centre of inspiration for Christian living at home and in the community. It offers opportunity for fellowship. Just as a heap of live coals have a much better chance of giving heat and warmth so a group of Christians will find their fellowship to mean much for their life.

4. The church is a school of religious training. The pulpit, the S. S., the C. E. nurture the Christian life, and help it to grow and become strong. It is a centre of information and teaching as to the Christian way of living.

VI. Illustration

"To the Summit"

W. A. Cameron in his "Jesus and the Rising Generation" tells of a little wicket gate some place in England. By it is a guidepost with two arms. The one pointing to the left reads: "Beware of the Blasting." The other points straight ahead with these words, "To the Summit." This choice is to be found by each of us as we travel on life's way. Our life, short enough, may be so easily blasted. Or by choosing the right way, we may climb "To the Summit" of eternal life and glory.

VII. Food for Thought

Moses was asked to take off his shoes at the burning bush—does reverence at church services help us to "meet our God?"

A lazy, indolent church tends toward unbelief; an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith. —Hall

INTERMEDIATE DEPARTMENT

Spreading Good Cheer at Home

Oct. 6, 1940

Song "To The Work"
Scripture Reading Eph. 4:25-32
Song "Hark! the Voice of Jesus Calling"
Talk **"The Service of Time"**

"There is a hunger of the soul as well as of the body, and many a man and woman who sit down to tables laden with food every day, are starving for a little understanding and sympathy. There are people who live in palaces who are just as homeless as any wanderer of the streets and who would be just as grateful to be given a warm seat at your fireside and a few words of friendship as the tramp would be for a handout. There are millions and millions of people dressed like Solomon in all his glory who are freezing to death from loneliness. The poorest of us have ourselves and our time to give, and they are the most precious gifts that any one can bestow."

Let us consider our own community and see if there are any who might be in the above position. If there are, what can we do about it?

Song "Somebody"

Talk "Sharing With Our Old People and Children"

"Many hundreds of children are the charges of our churches. The children need milk, chlothes, books and food, just as we do. God has been good to us in preserving our parents to care for us. These have been less fortunate. Let us show our gratefulness for our homes by sharing with those who have none.

Our churches have a large family to care for. Many dear old people have spent their entire lives in Christian service. They have shared of their money and lives so generously that when they can no longer work they do not have the means laid up to care for themselves; so they must look to us.

There are hundreds of these dear old people who are 'guests' in our homes, awaiting the summons to go to the eternal home. Surely we can share with them of our wealth of spirit and of heart."

1. Are there any children in our church homes with whom we could share at Thanksgiving Time? Let us keep them in mind and start now to plan how we might help them.
2. Are there any aged people whom you could cheer by little deeds of kindness? Plan a pleasant surprise for them also.

Solo "O Jesus, I have Promised to Serve Thee to the end"

Discussion—Our parents are continually giving the best they have that we might be happy. Now we want to discuss some ways in which we can share "our best."

We all want to choose some project which we can work out in our own homes to make our family life happier.

1. Are there any additional chores which we could easily do?
2. Could we try harder to save money?
3. Could the girls decide on some definite way to relieve Mother for a day or even an evening or even an hour or two.
4. How about planning family outings?
5. Could the whole family plan something special to do for someone on Thanksgiving or Christmas?

Poem:

My Prayer

My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!
—Anonymous, F. H. Revell, Co.

Consecration Song "I'll Live for Him"
Silent Prayer
Closing Prayer by Leader

GIVING ACCOUNT OF OUR STEWARDSHIP

In Luke, the 16th chapter, the story is told of a servant who was asked to give a report of his stewardship. If God should ask us this day to give an account of our stewardship how would the record look?

Stewardship of Time. We were each given 8760 hours last year. Around 2900 hours were spent in sleep. Besides eating, working and playing, how did we make use of the remaining hours? One seventh of our waking hours amounts to 832 hours and you notice that almost makes one-tenth of the total hours. This time belongs to God but did He get His share?

Stewardship of Talents. We were given talents and blessings and they are to be used. Some people may think their talents few but that is no excuse for burying what we have in the ground. The greatest gift that comes the way of man is salvation. We as Christians have this gift but what are we doing with it?

Stewardship of Tithes. God has given temporal gifts also but what proportion of these were put to work for Christ? The writer kept a very comprehensive record of his tithing last year for his enlightenment. He found that of the 11% of income given, 31% went to local church, 20% to missions, 11% to Christian education, 9% to charity, 8½% to auxiliaries, 8½% in personal gifts, 8% to conference purposes, and 4% to other causes. God doesn't only want us to give but to do so intelligently and lovingly.

Try keeping account of your stewardship and see what God will do for you.

—*Rev. Olin A. Krehbiel,* in *Grace Mennonite Church Messenger*

A good thing to remember
And a better thing to do,
Is to work with the construction gang
And not the wrecking crew.
—*Unknown*

"God will not look us over for medals, but for scars."

CORRESPONDENCE

BETHANY BIBLE TRAINING SCHOOL

Munich. N. D.

—"And thy word was unto me the joy and rejoicing of mine heart."—Jer. 15:16b

The Bethany Bible Training School announces its opening, Oct. 28, 1940. It has as its aim the preparation of young people for full time service as directors of the educational program of the church. This program includes Teacher Training classes, Daily Vacation Bible Schools and the regular Sunday Schools.—The time required to cover this course is three years of twenty weeks each. This leads to a diploma given by the "Evangelical Training Assocoation" of the Moody Institute, Chicago, Ill.—The question might arise in some one's mind, "Why attend a Bible School?" The most unfortunate young person today is one who must start out in life without the background of Bible training. It is difficult sometimes to grasp the viewpoint of parents who desire the best spiritually for their children and yet think it matters little whether or not Bible training is included in preparation for life. Besides Bible study, a Bible School course includes many things necessary for the Christian who wants a systematic preparation for the Lord's work. In a Bible School one soon acquires a burden for the unsaved. Students are urged to speak to those they meet about the matter of salvation. And not only is the desire implanted in the heart to speak to the unsaved, but one is taught how to do it. Another important thing which comes to one during a Bible School course is a great love for the mission field. The student finds a missionary atmosphere in the class room. Through letters from different fields they are remembered daily. Then there it the practical work. Soon after school starts, students visit hospitals, old people's homes, give programs in churches, radio broadcasts, to put in practice what is being learned, and when they finish school, there is a feeling of confidence which experience gives. It would require a book to tell of all the benefit and inspiration that is to be gained from a Bible School course.

The Lord willing, Rev. Edwin F. Walter, who at present has a pastorate at Onida, S. D., will again resume his position as instructor in our Bible School. The courses for the year 1940-1941 are as follows:

Bible Synthesis (Isaiah to Acts), 3 hours; Bible Doctrine (Doctrine of Holy Spirit and of Man), 3 hours; Pedagogy (Teacher Training); Christian Evidences, Vacation Bible School, Bible Analysis, English, Personal Evangelism, Bible Geography, Biblical Criticism, Church History, and Music each one hour per week.

Anyone interested in Bible training here should write to the chairman of the Bible School Board, Mr. A. E. Thiessen, who will give full information.

Alfred T. Eitzen, Student Corr.

* * *

EMMAUS CHURCH NEAR WHITEWATER, KAN

Rev. and Mrs. Lester Wuetrich were ordained as missionaries in our church on Sunday, August 18. Brother Wuetrich is a member of the Swiss Mennonite church, near Whitewater, and Sister Wuetrich of our church. A large gathering attended the service, rejoiced in the many worthwhile things that were said and carried away a blessing. The couple leaves for China at the beginning of September. With them goes Miss Marie J. Regier, member of this church and a former missionary in China. We pray that God may use them in bringing many precious souls to a knowledge of Jesus Christ as a personal Savior. We have often heard that the forgotten word in the vocabulary of the world is missoins. Is it not the neglected word in the vocabulary of Christians today?

On August 25 our church had its annual Sunday School picnic, at which Rev. Milo Kaufman, president of Hesston College, was the guest speaker. Our church has been richly blessed by the young people that have attended the Academy and Bible School of this college. Rev. H. A. Fast, peace worker, spoke in our church August 29, in regard to the problems improve a lot now. —Edward Entz, *Corr.*

* * *

BETHANY MENN. CHURCH, KINGMAN, KAN.

September 2, 1940

During the manth of August our church had Missionary Thiessens from India as visitors. They showed pictures which were very interesting. Missionary Penners from India are expected to be with us the coming Sunday, the Lord willing. May the Lord lead them safely through their journey of life. Several marriages took place the last month. Congratulations to all of them. Baptismal Services were held on August 11, at which time nine boys and six girls were baptized and taken in as members of the church. May they be guided by our heavenly Father who leads us safely home. They had been instructed for some time by our pastor Rev. E. J. Neuenschwander. On August 18 communion services were held. It is raining a good deal here now. Some wheat sowing has begun, but is delayed on account of rain. Feed crops will improve a lot now.

— Dave Schrag, *Corr.*

* * *

GRACE CHURCH, PANDORA, O. Sept. 9, 1940

Our church correspondent Mrs. Selma C. Sommer is at present located at Denver, Col. Her interest in all our church activities was always a source of inspiration to others and we greatly miss her. We hope the change of climate will restore her much-impaired health.

The Young People's Choir of our congregation has furnished the special music at our church services this summer. On the evening of August 25, they rendered a sacred concert under the direction of Miss Esther Hilty which was a credit to both the choir and the director. The S. S. is in the midst of reorganization for the coming year which begins the first Sunday in October. The pastor also expects to start a class in catechetical instruction at that time.

On Sunday evening, September 8, Miss Mildred Keel one of the local high school teachers, gave an address at our church on "What Kind of a Citizen Does this Country Need?" She stressed the following five points: Educated and intelligent, ambitious, law abiding and obedient, sincere and honest, and be a Christian. S. B.

IN MEMORIAM

DAVID G. BECHTEL, SON OF JOHN BECHTEL AND ELIZABETH (HIRSCHLER) BECHTEL was born near Donnellson, Iowa, on September 19, 1861. He came to Kansas November 9, 1882, and settled on a farm one mile west of Moundridge, which was his home for the remainder of his life. He was baptized September 26, 1875, by Rev. Christian Schowalter, joining the Zion Mennonite Church near Donnellson, Iowa. On February 28, 1909, this membership was transferred to the First Mennonite Church of Christian, Moundridge, Kansas, where he remained a faithful member until death.

Death came to him peacefully in the Axtell Hospital at Newton, Kansas, August 25, 1940, at the age of 78 years, 11 months and 6 days, the cause of his death being heart failure. He put his trust in the Lord and therefore was not afraid to go. The deceased had four sisters, all of whom preceded him in death. He leaves a number of nephews and nieces, and also many friends in this community who will miss his cheery greeting.

Funeral services were held from the First Mennonite Church of Christian on Wednesday, August 28, his pastor Rev. P. P. Wedel officiating. He used as a text for the funeral sermon, Psalm 118, 8, the verse that the deceased himself suggested before his departure.

* * *

KATHARINA VOGT NEE KREHBIEL was born Oct. 3, 1870 in Lee county, Iowa. She was brought up in a Christian home and early turned to the Christian faith. On Sept. 28, 1884, she was received by baptism on confession of faith into the Zion Menn. Church of that place.

At the age of 22 she cast her lot with the now bereaved husband, David A. Vogt, and they made their home in Harvey county in Kansas, for 15 years. Five children have come from them. In 1908 they moved to Oregon, built their home near Pratum and joined the Emmanuel Menn. Church there. They were loyal supporters of various church activities for many years, the deceased being a faithful member of the Ladies' Aid Society. Later, when Bro. Vogt's hearing failed him, they joined the company of shut-ins and listened to the radio, especially the gospel sermons of Dr. Deitz, pastor of a Sunnyside Congregational Church in Portland. The deceased was a faithful wife and a loving mother to all her children. Her whole life is described in Ps. 103:15, 16, 17: As the flower of the field she flourished. An evil wind passed over her and she is gone; but the mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness to children's children; to such that keep His covenant and remember His commandments.

She leaves her husband, three sons, Luke, Carl and Harold of Salem; one daughter, Edna, Mrs. Huckenstein; two grandchildren; two brothers, Jacob H. Krehbiel of Kansas and Ed. Krehbiel of Wash.; a sister, Mrs. John Krehbiel of Calif., and many friends and relatives to mourn her departure. Her age is 70 years less one month. Services were held Sept. 4. Words of comfort were spoken by S. S. Baumgartner on Jer. 29:11 and Isa. 55:8, 9. Her body is intered in the cemetery of the Emmanuel Menn. Church.

* * *

MRS. ELIZA NUSSBAUM TSCHANTZ, DAUGHTER OF SOLOMON AND KATHARINE LEHMAN NUSSBAUM, was born in Canton Bern, Switzerland, December 30, 1871, and died at her home north of Kidron, Ohio, August 1, 1940, at the age of 68 years, 7 months and 2 days.

She came to this country on April 10, 1890, at the age of 11 years, and was received into the fellowship of the Salem Mennonite Church, Dalton, Ohio. To this church and in this consecration she was faithful to her dying day. Recently she attained the record of not missing Sunday School for seven years barring one Sunday. On December 29, 1892 she was united in marriage with William P. Tschantz with whom she shared life's joys and sorrows for 48 years. She is survived by her husband; one daughter, Elrena, wife of Rev. A. R. Keiser of Bath, Ohio; two sons, Milton and Clayton; and three grandchildren, as well as three sisters and many other relatives and friends. Mrs. Tschantz, although retiring by nature, was exceedingly firm in her Christian convictions. She was very conscientious and was always manifesting her deep concern for her family, her friends and for her church. She was a great lover of singing whether in the church or, when on other occasions, the music was in honor of her Lord and Master.

Funeral services took place from her home and Salem Mennonite Church on the morning of August 3, conducted by her pastor, Rev. A. S. Rosenberger, assisted by Rev. Wilmer S. Shelly of Wadsworth, Ohio.

« « JOTTINGS » »

GOD BE PRAISED FOR THE YOUNG PEOPLES' OHIO AND INDIANA C. E. SOCIETIES

—Why? The other day when we opened our mail we felt like making a leap for joy, for there was a letter containing a good sized check with this note: "Enclosed you will find a check for $45.00 which the Young Peoples' Ohio and Indiana C. E. Society are contributing towards the publication of the new Mennonite Hymn Book.

Sincerely yours, Lester Diller, Sec. and Treas."

The Editor, as Chairman of the Conference Board of Publication, accepts this splendid gift, as an expression of genuine Christian thoughtfulness and generosity, with sincerest gratitude in the name of the Board, and with a devout prayer that God may richly bless this group of young people. Would that other C. E. Societies might follow this splendid example.

WEDDINGS

—DETWEILER - SCHULTZ—On August 31, at the Mennonite Church in Bluffton, Ohio, *Miss Emma Detweiler,* daughter of Rev. I. R. Deitweiler of Bloomington, Ill., was married to *Mr. Harold B. Schultz,* son of Dr. and Mrs. J. S. Schultz of Bluffton, Ohio, by the father of the bride. The bride was graduated from Bluffton College in 1938 and taught in high school two years. The groom graduated last spring from the engineering college of the University of Cincinnati and is employed by the Benedix Corp., South Bend, Ind. The couple will reside at 113 Portage, South Bend, Indiana.

—*HARRIS-AMSTUTZ*—At Pandora, O. on Sept. 10, 1940, *Miss Dortha May Harris* was united in marriage to *Mr. Wade S. Amstutz* of Pandora. The young people will reside at 2270 N. High, Columbus, Ohio.

—*SCHMIDT-EPP*—Before a large company of relatives and friends *Miss Rubie Schmidt*, daughter of Mr. and Mrs. Wm. Schmidt of Moundridge, Kan., and *Mr. Melvin Epp*, son of Mr. and Mrs. H. W. Epp of Newton, Kan., were united in marriage, Monday, Sept. 2 at the Zion Menn. Church in Moundridge, with Rev. P. K. Regier reading the vows. They will make their home at 207 South Pine Street, Newton.

—SUCKAU-GERSTNER—On Saturday, Sept. 7, took place in the First Menn. Church at Berne, Ind., the marriage of *Miss Edna R. Suckau,* only daughter of Dr. C. H. Suckau, pastor of this church, and Mrs. Suckau, to *Mr. John H. Gestner, Jr.* of Phil., Pa., the bride's father officiating. The bride was given away by her brother, Dr. J. W. Theodore Youngs of Columbus, Ohio. Following a trip east, the couple will reside in Boston, where the bridegroom will do graduate work at Harvard University.

—BASINGER-RUTH—Sunday morning, Sept. 1, in the Mennonite parsonage at Summerfield, Ill., occurred the wedding of *Miss Grace Basinger,* daughter of Rev. and Mrs. Elmer Basinger, and *Mr. Ralph Ruth,* son of Mr. and Mrs. Gustav W. Ruth, in the presence of the immediate families. The bride's father performed the ceremony.

—*GAEDE-GREEN*—In the Mennonite Church at Shafter, Calif., on Sunday Sept. 1 *Miss Marie Gaede,* daughter of Mr. and Mrs. Geo. Gaede was married to *Delbert Greene,* a nice Christian young man of this neighborhood, with Rev. J. P. Glanzer, pastor of the church, officiating. About 200 guests were present. —J.P.G.

Hearty congratulations for a long, happy and useful life are extended to these couples by the editor.

—*Distant Ministers Visit Bethel.*— On the occasion of the opening of Bethel College several ministers from a distance brought their sons and daughters to the school and visited a bit. *Rev. A. W. Friesen, pastor of the Bethesda Church, Henderson, Nebr.,* brought his two sons, Elwin, a junior, and Roland, a freshman, to the school. Two older sons of his are attending medical colleges. *Rev. and Mrs. Lester Hostetler of Upland, Calif.,* accompanied their daughter, Alice, here for her senior year at the school, and were welcome visitors on the campus. Their son, Hugh, who has been working his father's orchard at Sugar Creek, Ohio, during vacation, met them here and went home with them to attend school there. *Rev. H. T. Unruh and daughter, Mildred, of Bluffton, Ohio,* came in via Tulsa, Oklahoma, where they visited son and brother, Earl, and his wife. Mrs. Unruh, who had come earlier to visit her mother, returned with her husband. Miss Mildred is now a student and assistant librarian at Bethel.

—*Rev. Erland Waltner, pastor of Second Church, Philadelphia,* writes: Please send *The Mennonite* to our new address: 732 WEST LEHIGH AVENUE INSTEAD OF 818 WEST LEHIGH. We have moved from a little two-room apartment to larger quarters. In their *Church Bulletin* of Sept. 1, Bro. Waltner says: "We have now been two years with the Second Church. These have been years of rich experience with which I would not part for a fortune. The greatest *lesson* that I have learned is that nothing worthwhile can be accomplished for the church of Christ without God and prayer. The greatest *disappointment* of these years has been the failure of many members to take advantage of the spiritual opportunities which our church offers. The greatest *joy* has been that of seeing the church grow, numerically, materially and spiritually.

—*Alberta Community Church, Portland, Ore.*— "We owe a vote of thanks to Mr. Anderson, Sr. from Washington who donated a load of wood for the church. It was some of the wood saved from the fire which raged near his place. We are grateful for this generous gift." —*Bulletin*

—*Mrs. Ted Claassen of Newton, Kans.,* had a cablegram from her husband that he is again safely back in London, England, at 20 Gordon Square where he is to continue his relief work under the auspices of Mennonite Central Committee. Bro. Claassen had been over to Portugal to plan with Dr. Harold Bender of Goshen, Indiana,concerning future relief work.

—*It is with regret that we chonicle the fact* that from one of our Kansas churches, in which we have a particular interest, eight students have gone to the Bible School, Los Angeles, Calif. and only one to Bethel College. Bible schools are necessary and are doing much good. But Bethel College, too, offers a number of courses in Bible, taught by genuine sound Christian teachers. So why eight to the non-Mennonite school to one in our own college?

—*The Y. P. Christian Endeavor Societies of the First Church of Berne, Indiana,* are sponsoring their sixth annual Bible Conference, which is to be held from Sunday, Sept. 15, through Sunday, Sept. 22. Mr. Roy L. Brown, nationally known evangelist, who is a business man with Biblical messages, is to be the speaker.—*Rev. A. J. Neuenschwander and family of Quakertown, Pa.,* have been visiting relatives and friends in Berne recently. From there they went to Bluffton, Ohio, where son Robert and daughter Ruth will attend Bluffton College.

—*Mennonite Church, Roaring Spring, Pa.*— The following young people from this church are attending Bluffton College this year: Lester Grace, Jack Cornelius, Leonard Metzler. A truck load of 32 people, members and friends of this church, drove to Napier Friday evening, Sept. 6, for the Corn Boil. More than 600 ears of corn were prepared. All enjoyed an evening of good fellowship. —*Bulletin*

—OUR COLLEGES.— The last Freeman Courier reports that *Freeman Junior College* has an enrollment of 113: College students 55, freshmen 44, sophomores, 11; academy students, total 58: freshmen, 19; sophomores, 19; juniors 20; seniors 10. The only report that we have from *Bluffton College* is, that the enrollment is about the same as last year. *Bethel College* had, at the close of last week, an enrollment of 322, which is 25 less than last year, when the fresman class numbered 151, now 111. Other totals are, sophomores, 97; juniors, 57; seniors, 42; specials, 15.

—*Rev. G. A. Linscheid,* ex-missionary, writes: "After having been absent from my home in Newton for six months helping out here and there and vacationing in between, we are glad to be 'at home' again."

—*The Sixty-sixth Annual Convention of the Eastern District Sunday School Union* will occur on Saturday Sept. 28, in the Grace Church at Lansdale, Pa. The convention theme is, "Preparing the Way".

—*Rev. Delbert Welty, pastor of the Emmanuel Menn. Church* at Noble, Iowa, on a trip in the West preached in the First Church at Reedley, his home church, Sunday, Sept. 8 .

—CORRECTION.— A few weeks ago, in No. 33 of THE MENNONITE, the article by Missionary John Thiessen was erroneously labeled as though it were a translation by him. This was caused by the word "translated" written on the margin of the copy, indicating that it had been rendered from English into German for the "Bundesbote". This correction is intended to give Bro. Thiessen credit due him for an original article. P. H. Richert

—*First Menn. Church, Reedley, Calif.*—Their *Church Bulletin* reports that Rev. Edgar Toevs has accepted the call of the church for nine months' further service as assistant pastor, and Brother Toevs says: "We are grateful for the pleasant associations we have had with you in past months and trust that our work in the future shall be of mutual blessing to all concerned." Dr. Langenwalter expects to take up his work Sunday, Sept. 15, grateful for the opportunity. On Sunday, Sept. 8, the church remembered the long and faithful service of its pastor emeritus, Dr. H. J. Krehbiel, on his seventy-fifth birthday.

—*Rev. A. S. Bechtel, Hansten, Kan.,* writes: "I read two articles in the last *Mennonite* with unusual interest. The one by Supt. E. E. Kaufman of Buhler, Kansas, "The Bible in Public Schools" is a good answer to those who insist we dare not have any Bible in our public schools. The other one by Rev. Edmund Miller of Lind, Wash., "Training Youth for Christ", is surely a good argument for having our Mennonite young people go to our own schools.

TREASURER'S REPORT OF HOME MISSION BOARD FOR AUGUST, 1940

Receipts:

First, Bluffton, Ohio, $53.00; Bethany, Kingman, Ks., $27.32; Bethesda, Henderson, Nebr., $51.38; Bethel College Church, North Newton, Ks. 20.11; Menno, Lind, Wash., $8.56; Nickels Contract, Bank of Calif., $22.31; Bethel, Lustre, Mont., $18.00; Bergtal, Pawnee Rock, Ks., $17.76; First, Upland, Calif., $22.05; Dr. Frank E. Wiebe, Salinas, Calif., $10.00; Johannesthal S. S., Hillsboro, Ks., $14.27; Refund, $5.00; Mrs. Frieda Regier Entz, Newton, Ks. Treas. Ladies Organizations of Gen. Conf., $203.90; Eicher, Emmanuel, Noble, Iowa, $30.00; First, Chicago, Ill., $8.00; Hopefield Christian Endeavor Society, Elyria, Kansas, $10.00; First, Paso Robles, Calif., $21.13; Alexanderwohl, Goessel, Ks., $23.87; Garden Twp. Hesston, Ks., $29.00; Hopefield, Moundridge, Ks., $3.36; Goessel Church, Goessel, Ks., $14.00; First, Berne, Ind., $133.33; Tabor, Newton, Ks., $24.80; First Menno. Ch. of Christian, Moundridge, Ks., $65.00; Bethel, Mt. Lake, $45.00; Hopefield, Moundridge, Ks., $9.87; Mennonite Church, Burrton, Ks., $4.86; Grace, Dallas, Ore., (on note) $100.00; First, Allentown, Pa., $6.75; Hopedale, Meno, Okla., $14.00; Salem, Freeman, S. Dak., $100.00; First, Chicago, Ill., $11.72; Mennonite Church, Butterfield, Minn., $45.24; Mennonite Church, Buhler, Ks., $41.00; Mennonite Church, Deer Creek, Okla., $16.26; Pacific Conf., (on note) $20.00.

Total **$1,260.67**

Disbursements:

Vouchers drawn for salaries, etc, **Total** **$718.09**

Contributions by Canadian Churches from Dec. 22 to

August 6th sent to Rev. David Toews and credited to the Canadian Home Mission Work

Blumenort Mennonite Church, Gretna, Man., $25.00; Mennonite Church, Reesor, Ont., $16.40; Ladies Missionary Society, Lena, Man. $15.00; Ladies Missionany Society, Lymburn, Alberta, $10.00; Estate of Rev. Johann Gerbrandt, Drake, Sask., $149.48; Ladies Missionary Soc., Tofield, Alta., $10.40; Mennonite group, Pitt Medows, B. C., $5.00; Mr. F. P. Ensz, Scottsburg, Sask., $13.50; Mennonite group, Armstrong, B. C., $10.70; British Columbia Mennonite Conference, $30.00; Jacob Friesen, Eyebrow, Sask., $1.00; Rev. J. D. Nickel, Lymburn, Alta., $7.40; Vancouver Girls Home, $25.00; Friend, Rosthern, Sask., $2.00; J. I. Friesen, Lena, Man., $1.00; Rosenort Mennonite Church, Rosthern, Sask., $20.00; Friend, Rosthern, Sask., $3.00; V. E. Nickel, Wymark, Sask. $10.00; Eigenheim Mennonite Church, Rosthern, Sask. $7.50; Vauxhall (Insurance on Church that burned) $350.00

Total	$712.38

All receipts gratefully acknowledged,

J. J. Plenert, Treas.,
429 Knorr St., Philadelphia, Pa.

FOREIGN MISSION RECEIPTS FOR AUGUST 1940

Ella Balton, Hatfield, Pa. $12.00; Mrs. Herman Janzen, Elbing, Kan. $500.00; Friend, Pawnee Rock, Ks. $150.00; First Menn Ch., Lima, Ohio $32.11; Herald Ch., Clinton, Okla. $65.46; B. F. Welty Pt. Legacy, Tacoma, Wash. $44.63; First Menn. Ch., Reedly, Cal. $16.94; First Menn. Ch. S. S., Beatrice, Nebr., $216.00; C. F. Claassen, Newton, Ks. $25.00; Richard Boehr, Chicago, Ill., $2.00; Goessel Menn. Ch., Goessel, Ks., $18.78; First Menn. Ch., Bluffton, Ohio, $159.00; First Menn. Ch., Newton, Kans., 216.75; Bethel S. S., Inman, Ks., $47.52; Hoffnungsau Ch., Inman, Ks., $38.41; P. J. and Lena Waltner, Pretty Prairie, Ks., $41.00; Christian S. S., Mdge., Ks., $25.74; Bergfelder Ch., Delft, Minn., $17.60; Swiss Ch., Whitewater, Ks. $23.70; Gnadenberg Ch. Whitewater, Ks., 13.23; Eden Ch., Inola, Okla., 27.29; Menn. S. S., Lind, Wash., $17.12; Bethel Ch., Fortuna, Mo. $21.19; First Menn. Ch., Upland, Calif., $20.24; Mary Rudiger, Galva, Ks., $30.00; Bethel Ch., Lustre, Mont., $18.00; Thru John Thiessen, Newton, Ks., $39.86; Manitoba Chs., Can., $45.00; First Menn. Ch., Paso Robles, Cal., $17.24; Bethany Ch., Norwich, Ks., $24.19; Menn. Ch., Halstead, Ks., $36.06; Eden Ladies Aid, Schwenksville, Pa., $15.00 Rev. and Mrs. Lester Wuetrich, Whitewater, Kan., $200.00; Sychar Ch., Cordell, Okla., $7.56; Alexanderwohl Ch., Goessel, Ks., $151.65; Eicher Emmanuel Ch., Noble, Iowa, $60.00; Johannestal S. S., Hillsboro, Ks., $28.54; First Menn. Ch., Butterfield, Minn., $16.26; Dr. Frank E. Wiebe, Salinas, Cal., $10.00; Menn. Ch., Wayland, Iowa, $25.00; West Zion Ch., Mdge., Ks., $27.00; Christian Ch., Mdge., Ks. $56.50; Hebron Ch., Buhler, Ks., $36.08; W. Ham, Black Creek, B. C., $5.00; Friend, Hillsboro, Ks., $7.00; First Menn. Ch., Berne, Ind., $401.02; Bethel Ch., Mt. Lake, Minn., $100.00; Wm. Peters, Aberdeen, Sask., $5.00; Bethesda Ch., Henderson, Nebr., $134.03; Bethel C. E. Soc., Lustre, Mont., $18.86; Clara M. Wiebe, Wash., D. C., $20.00; Dr. and Mrs. P. M. Blackwood, Pittsburg, Pa., $20.00; Menn. Ch., Pratum, Ore., $24.03; Insurance loss, $125.58; Ebenezer Ch., Bluffton, Ohio, $125.00; Refund, $24.27; Brutherthal S. S., Hillsboro, Ks., $57.01; Wuetrich Ordination, Emmaus Ch., Whitewater, Ks., $223.73; East Swamp Ch., Quakertown, Pa., $50.00; Menn. Ch., Ransom, Ks., $3.95; Mr. and Mrs. D. H. Jansen, Wells, Minn., $5.00; Woodland C. E., Warroad, Minn., $20.00; First Menn. Ch., Hillsboro., Ks. $27.65; Salem Ch., Freeman, S. Dak., $200.00; Jacob Braun, Waterloo, Ont., $10.00; Menn. Ch., Buhler, Ks., $94.63; Bergthal Menno S. S., Didsbury, Atla., $25.00; P. D. Dirks, Burrton, K., $50.00; First Menn. Ch., Allentown, Pa., $13.52; Bergtal Ch., Pawnee Rock, Ks., $24.93; Friends, Odessa, Wash., $50.00; First Menn. Ch., Aberdeen, Idaho, $62.60; Bethel College Ch., North Newton, Ks., $23.84; Bergthaler S. S., Altona, Man., $7.62; Herald Y. P. Soc., Morden, Man., $19.86; Thru J. Thiessen at Altona, Man., $33.27; Rosenort Ch., Rosthern, Sask., $40.00; David Dalke, Morden, Sask.,$20.00; C. G. I. T. Girls, Lowe Farm, Man., $25.00; Congr., Whitewater, Man., $7.71; D. P. Wiens, Cereal, Alta., $4.70; Herald Congr., Morden, Alta., $2.70; Schoenfelder Ch., Pigeon Lake, Man.,$11.00; Bergthaler Ch., Lowe Farm, Man., $20.13; Bergthaler Ch., Winkler, Man., $51.14; Bergthaler Ch., Plum Coulee, Man., $4.26; Bergthaler Ch., Morden, Man., $5.96; Eigenheim Ch., Rosthern, Sask., $15.00; Nordheim Ch., Winnipegosis, Man., $8.75; Menn. Ch., Whitewater, Man., $8.75; Congr., Morris, Man., $5.30; Int. and Rents, $157.73; Ex. Com. Miss. Soc., Mrs. Frieda Regier Entz, Tres. $563.27.

Total		**$5,569.45**
Balance on Hand, August 1, 1940		$924.27
Gifts for General	$4,472.57	
Special Support,	322.62	
Int. and Rents,	157.73	
Sundries,	616.53	
		$5,569.45
		6,493.72
Paid out on Orders	$5,529.54	
Paid out Direct,	296.88	
		$5,826.42
Balance on Hand, Sept. 1, 1940,		**$667.30**

Respectfully submitted,
J. E. Regier, Treasurer

ORDER BLANK

MENNONITE PUBLICATION OFFICE

Newton, Kansas

Place a cross in the order used.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, SEPT. 24, 1940 NUMBER 38

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Parents' Responsibility in Molding their Children's Lives

The home, the school, the church and the community are the institutions that jointly control the training and education of our children and young people. In this article we would like to show that the responsibility and the influence of parents in the home supersede all other factors in molding young lives. God in creating man has implanted in him an immortal soul and upon the parents very largely rests the duty of directing this soul toward a vital contact with its maker. Sunday School teachers and ministers can assist in this task, but unless the parents do it as though it were their only duty—privilege is a better term—the outcome might be uncertain. Any number of truly great men have left their testimony that the decisive influcnce for good in their lives had come from godly parents, particularly their mothers. So the great cry for a possible reformation of a sinful world is for an ever increasing number of God-fearing parents.

The first thing needed in the home is *praying parents.* A child cannot escape the influence that comes from a realization that its parents keep in contact with God. Early in the life of a child the godly mother will pray for it in its presence, and in due time teach it simple prayers. Later it will join the parents in their family worship.—Though prayer is a fundamental need in the home, it is just as necessary that the parents give evidence of their *daily walk with God.* Praying and acting the Christian life must go hand in hand.—Honest parents will *sympathetically guide the child's reading* in the direction of morally clean, wholesome literature. They will not neglect, as so many parents do, to see to it that the child is provided with good, interesting, uplifting books, among which the Stories of the Bible, in their historical sequence, or the Bible itself, must have chief place. To inculcate in the child a love, or shall we say, a hunger, for genuinely good reading is one of the best heritages that parents can bestow on it. If to this can be added a love for uplifting, edifying music, the child will be in possession of the means to entertain himself and, that, too, right in the home.—Parents that are concerned about seeing their children grow up with a well balanced character, *will exercise wholesome discipline in training them.* One of the hardest lessons in life is, for naturally selfish human beings, to learn how to get along with other people. Experienced teachers tell us that an only child in the family is frequently among the hardest to handle. Why? Because of its selfishness, because it has not learned to be kind, to respect the rights of others. To equip the child with the necessary equilibrium in conduct, the parent may, occasionally, have to set his will over against the child's, and use appropriate measures of discipline. Compromising with a child, when he is wrong and knows it, may prove fatal; so also mothering it to an extent that it is not allowed to make right decisions of its own.—Parents with the proper respect for themselves, and the rights of others, *will guard against abusing a child.* Wounds thus made heal slowly, if at all. Jesus very definitely taught that whosoever causes little ones to stumble was subject to the severest punishment.—A true father or a true mother cannot help giving their children the impression that *they are their best friends on earth.* This will inspire in the children such a confidence as to regard their elders as their best counsellors, when facing far-reaching, weighty questions or problems in their lives. Thus there continues a bond of attachment that can be broken only by death. "Train up the child the way he should go, and when he is old he will not depart from it."

ATTENTION SUNDAY SCHOOLS

—Order Christmas cards of the "Sunshine Line" from our Mennonite Book Concern, Berne, Indiana. Sell them through members of the school at $1.00 a box. The S. S. is allowed to keep 50c on every box sold. These are beautiful scripture text cards of high quality. You can find no better elsewhere and you will be helping a worthy cause, as the money earned will be sent to the Publication Board.

—*From the Bulletin of a Wilde-Awake Church*

SILENCE

I need not shout my faith. Thrice eloquent
Are quiet treees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!

—Charles Hanson Towne

Pointers on Peace-Time Conscription

Forty-eight houre after Congress had passed the draft bill, President Roosevelt signed it and proclaimed *October 16 as registration day.* On this day, all men 21 to 35 will register at registration places to be established in each community.

Local registration boards will shuffle the registration cards and give each draftee a number.

A series of numbers will be drawn in Washington by lot. When the first number is drawn, each man who has the corresponding number in the local board's file will be listed as the first man liable to service from his local group.

Questionnaires will then be sent to the men in the order their numbers were drawn, asking the number of dependents, physical disabilities, etc. On the basis of this information the men will then be classified thus: Class I (avaliable for immediate service) Class II (service deferred because of dependents); Class IV (service deferred by law—legislators, judges, etc.)

A Washington board will determine a quota for each state, based in population and number of men already in the army or navy. Enough men will then be taken from Class I in each state to fill its quota. Each man will receive a physical examination. If he cannot meet the requirements he will be passed over and the next man taken.

Men in the deferred classes will not be taken unless there are not enough Class I men to meet the army's needs.

As to students, this word has been received from Washington: *"All students who are signed up for this year are deferred until July 1941."*

Dr. Henry A. Fast, conference peace worker, has gone to Washington, D. C. to be present for any help he might be to government officials in determining what service conscripted Mennonite and other conscientious objectors can render the country outside the military organization.

CONSCRIPTION DENOUNCED BY QUAKERS AND DISCIPLES

The Society of Friends' opposition to military conscription is expressed in the statement by Dr. Walter C. Woodward, editor of the *American Friend* of Richmond. "We share with all others a concern about the welfare of our country," said Dr. Woodward, "but we feel that military conscription undermines the principle of liberty for which this country had stood for many years. As for ourselves we seek no special privileges. . . . We want provisions made so that conscientious objectors may be respected, with a government department free of military domination, designated to pass on claims of those who have conscientious objections to military service."

Religion and Politics

By Maridel Harding, Bethany, Okla.

Sam Jones, the Georgia preacher, said, "I don't believe in mixing politics and religion, but I do believe in mixing religion with my politics. It helps it as much as sugar helps coffee."

Faced with a question as to the propriety of paying taxes to Caesar, Jesus aswered, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matthew 22:21). So far as Christianity is concerned, this answer must forever define the proper relationship between Church and State. In this statement Jesus recognizes the civic responsibility of Christians. Government stands for that order without which society cannot hold together. The people who came to Jesus with the matter of paying taxes to Caesar felt toward the ruler as all subjugated people have felt toward their rulers. Yet the answer of Jesus implies that Caesar, though hated, provided a certain amount of security. The whole community receives something from government, hence all must share in supporting it. No man has a right to order his life apart.

Christians who fail to acknowledge their obligation to government invalidate their religion. If people who try to order their lives before God withdraw from civil affairs, they have no right to complain when government is dominated by bad men. A decent government is not likely to prevail without the undergirding of religion. In their private relations men may be noble, but unless they let that nobility take hold of civil affairs, good government is doomed.

No man can be truly Christian who is not concerned with that which affects the well-being of his fellowman. Participation in political matters may harden the hard and belittle the small, but it will not affect the man who wants to see the Spirit of God permeate the affairs of Caesar. Society has no subtler foe than the Christian, who takes the attitude that politics soil the soul; or the Christian whose other affairs so absorb him that he has no time for the affairs of government. Religion should be a social as well as a personal concern.

To render unto Caesar the things that are Caesar's does not hinder one from rendering unto God that which is His—unless Caesar became a totalitarian. In that case, the Christian must oppose Caesar. Conscience is one of the things that does not belong to Caesar. The price of soul liberty may become dear in a totalitarian state, but no price is too high to pay to keep a clear conscience before God. —*Herald of Holiness*

It's good to have money and the things that money can buy, but it is good, too, to check up occasionally to make sure that you haven't lost the things money can't buy. *Lorimer*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

UNITY IN CHRIST

Surrounding the General Conference Mennonite Mission field in India are working four other missions, viz., The Old Mennonites, the American Evangelical, the Disciples of Christ, the Missionary Band of the World. With our mission together are then five denominations in that area. This area is called Chhattisgarh, the name designates also the dialect spoken by those people, about 4,000,000. The name has been derived from the fact that many years ago 36 petty kings ruled. The dilapidated forts are still in existence. "Chhattis" means thirty-six, "Garh" means forts.

Now more than 30 years ago the missionaries of this area felt the necessity to manifest their oneness in the work, in their goal, in Christ before the general public. A Missionary Conference constituted by all missionaries of the missions was arranged. The inadequateness of this was noticed in not letting the Indian Christians share their unity. The respective committee suggested a gathering for the Christian community a conference of this nature. The members went in search of a central place. This was after a long while found to be a wooded island in he Sheonath River. The idea of such a joint-meeting met with welcome approval. The meeting was installed. Ever since that the annual attendance grew favorably, the Indian Christians shared the responsibilities encouragingly. The discussions in both conferences elimated the denominational shading. The thoughts centered on the common emphasis getting the Gospel to the masses, and caring for the Christian groups living in various localities. The steering toward this unification brought out worthwhile results in numerous ways. This new organization spread its roots throughout the territory most effectively.

Just recently the 30th anniversary was celebrated. At this gathering it was noticed that 146 persons were present who took part in the first meeting. To attend this memorial meeting fifty-two smaller and larger groups marched in from all directions, singing and with appropriate banners waving. The non-Christian multitudes in the villages through which the groups marched were amazed over the huge number of Christians from among their tribes approaching the villages in such a happy mood. These groups applied every available effort to make Christ known. At the session the deliberations throughout pivoted on this main objective, "How can we as native Christians in our lives be more effective to present Christ before the observing multitudes about us?" Ever since such untiring emphasis has been launched, the spreading of the Gospel set the stakes farther and firmer among the people with unheard results.

The island commanding much the shape as Palestine, particularly swarmed with both Christians and non-Christians. The influence cannot be described in words. To make the final day of still greater significance 1357 of God's children from among these five denominations gathered around the Lord's table to partake of this holy sacrament. The words of praise coming from those attending would fill a large volume. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ!" (Eph. 2:13)

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

A. J. Neuenschwander

Extracts from a Letter by J. J. Thiessen (Translated)

Saskatom, June 18, 1940

To the Board of Home Missions:

Returned from my trip to the Northern District Conference, in session at Henderson, Nebr., from June 2 to 5, I feel constrained to give you a report of my work.

I knew that Bethel College would be busy with its closing exercises on May 30 and 31. Having long wished to get acquainted with the school and church activities of our brethren in the states, and scheduled to be at Henderson for the conference, I made a side-trip to Newton, Kansas, and I am grateful to God and the Board for the opportunity thus obtained. I saw and heard much and hope to be able to make use of some of it in my work.

June 1, I drove with Dr. H. Fast to Henderson. The Ministers' Conference there opened at 5 p. m. Already acquainted with some of the brethren and introduced to others by H. Fast and P. R. Schroeder, I soon felt quite at home, and participated in the discussions. The Mission festival followed on Sunday, and I was privileged to speak forenoon, afternoon and evening. The meetings were large and the audience quite attentive. While the meetings were on, the Brethren A. W. Friesen and P. R. Schroeder drafted an itinerary for me. That was not so easy, because of meetings already scheduled. In some places Missionary P. W. Penners were expected, in others evangelistic meetings were scheduled. Finally the following program was shaped: June 6, Beatrice, Nebr.; June 7, Wisner, Nebr.; June 8, Avon, S. D.; June 9, Bethany church, Freeman; Bethel church, Dolton; Salem-Zion, Freeman; June 10, Summer Bible school, Salem church; Bethesda church, Marion, S. D.; June 11, First Mennonite Butterfield, Minn.; June 12, Bergfeld, Delft, Minn. June 13, Bethel Mountain Lake; Young Peoples' Retreat, Mt. Lake, Minn. In Wisner I could not serve on account of a flood; at Avon a cloud burst prevented a meeting.

Everywhere I was accorded friendly reception and had appreciative listeners. In Mt. Lake I was privileged to speak to a Ladies' Missionary society. If we are to reach the young people, we must necessarily speak in English. So at Freeman I was importuned to preach in English by Bro. Linscheid. His verdict was mild and he seemed to be satisfied. Naturally I had made due preparation. In the Bible school I again spoke English.

At every place I made a short address and then reported on the following phases of activity in the General Conference of Canada:

a. Pastoral work by traveling ministers among the scattered families and groups.

b. Support of church building propects.

c. City missions and Girls' homes at Winnipeg Soskatooon and Vancouver.

d. Service among the spiritually retarded parts of Old Colony Mennonites near Swift Current, by opening a Bible school and stationing a worker there.

e. Unifying work among the homeless Mennonites in Winnipeg and Saskatoon. In my reports it was natural also to touch upon the distress, persecution, relief and emigration in Russia.

Many have told me that it was a good idea to send workers in Home Missions around among the churches. I received no collections suggesting that they should be sent to the respective treasurer. In each instance I thanked the good people in the name of the Board for the cooperation in the work and invited continued intercession and support. May God bless this feeble attempt!

RIDING THE WINGS OF DESTRUCTION

The first phase of the "battle of Britain" is the struggle for air supremacy. That struggle now involves hundreds of planes daily. Control of the skies is a decisive new element in military strategy whose importance is just beginning to be realized. With that established by one side over the other, the initiative in all other phases of war passes to the side whose air fleet survives extermination. Henceforth the victor alone knows what is happening behind the opponent's lines. Once lost, air power cannot be regained, for the victorious fleet can destroy airplane factories with second class ships so long as they are not opposed in their own element. While nothing about this war is certain until it is proved twice, the trend against Britain is shown by the fact that the major air battles are occurring over the British Isles and by the fact that Britain's attacks on the continent are occurring at night when an inferior air force can strike and have a chance of getting away. Back of what is happening in the air is the battle of the factories, each trying between bombardments to make planes faster than they are shot out of the sky. And back of that is the battle of the schools, each engaged in "processing civilians" into air pilots to replace the young fliers who ride the wings of destruction to flaming deaths in careers which average between one and two months of active front line flying.

—Selected

CHRISTIAN EDUCATION

A. S. Rosenberger

MENNONITES, LOOK AT SCIENCE

By L. C. Kreider, Bethel College

Mennonites as a group so often are frightened at the word *science.* Science is systematized knowledge considered in reference to the discovery or understanding of truth. This, then, can be made a power for good, especially in our time where we often despair of knowing truth from error.

Let us consider briefly the method of a scientist as he searches for truth. We have all used it in part, but a fuller understanding of it should be of value to all of us as we try to sift truth from error. The steps of the scientific method are:

1. Be observant yourself. Try to see things as they really are. Too often we are satisfied with the report of what others, often people with defective vision themselves, say they saw.

2. Ask yourself why things are as you see them. The questions "How?" and "Why?" are legitimate for adults as well as for children.

3. If your questions have been answered by others, find out what men most competent to judge have said.

4. If your questions have not been answered, or if you have reason to suspect the truth of the answers of others, try your skill in answering your own questions. (These probable answers are called hypotheses by scientists.) It is safer to think of at least several probable answers.

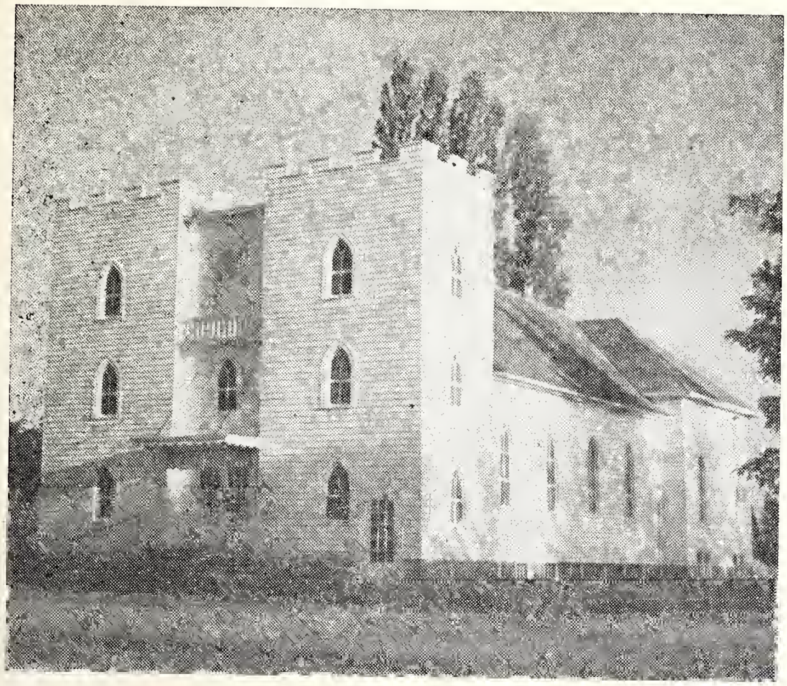
5. Test each of your more probable answers by experiment.

The use of the method of science for learning truth of any kind requires a considerable degree of skill which is best won by persistant practice. Many questions have not yet been answered by the scientific method and some probably never will yield to it. It is responsible for most of our advance in material things. There is no reason why it cannot bring advances if applied to the social, economic, political, and possibly also to religious problems that vex us today if we become skillful in its use. In fact, it is already paying rich dividends in these fields in the hands of a few of our leaders.

Rev. Erwin Albrecht, who was recently called to the pastorate of the First Mennonite Church in Chicago writes: "I have moved to Chicago and my new address is: 519 WEST 72ND PLACE, CHICAGO, ILL."

A Brief Story of the Emmanuel Church, Pratum, Oregon

Somewhat abbreviated from a copy by D. J. Steiner



Emmanuel Mennonite Church, Pratum, Oregon
Recently enlarged and remodeled

On Sunday, August 25, the Emmanuel Church of Pratum, Oregon, dedicated its remodeled and enlarged church building and celebrated the fiftieth anniversary of its existence. We have before us a well composed "History of the Church," written by D. J. Steiner for publication, which we shall give here in substance.

In the seventies and eighties of the last century families of Swiss Mennonites settled near Silverton, Oregon. Among them were: Rev. C. B. Steiners, Dave Boeglis, John Heyerlys, Christ. Geigers, Gottlieb Sommers, Peter and Christian Neuenschwanders, Peter Geisers, John Ulrich Beers, Joshua Sutter, and Peter Herr. John Liechty and Christ. Wenger were the first to break away from the good old "Sonnenberg" settlement. Services were held in the homes of the group for some time. Then they were allowed to worship in the small German Reformed church for a number of years, until that church membership disbanded.

In the fall of 1889 John Rich arrived on the scene and obtained permission from the proper authority to hold services in the unused Reformed Church. He preached to the German and Swiss neighbors of Lutheran and Reformed faiths. The Rev. C. B. Steiner group also worshipped in this house and Rev. John Rich asked their consent to preach in turn with their ministers, Steiner, Geiger and Beer. But, looked upon as too liberal, favoring S. S., etc., he was denied the privilege, whereupon they decided to worship in their homes again. Rev. Rich consequently continued to preach for the people of the community every Lord's Day until Pentecose 1890.

Then the General Conference itinerant minister, Rev. John B. Baer, visited the community and held evangelistic meetings which were well attended, strong interest was manifested for closer relationship, the worshippers were richly blessed, their hungry souls fed, their hearts united, and the following became charter members: Rev. John Rich, our first pastor; Mrs. John Rich and Mary Rich, John and Anna Gerber, Noah J. and Mary B. Gerber, Dan J. and Pauline Steiner, Pete and and Rosa Steffen, Eph. and Martha Steiner, Chris and Mary Gerber, Mattie Meyer, Sam and Lizzie Beutler, Barbara Stauffer, Katie Sommer, Rosa Amstutz, Pete and Louise Herr, John Ulrich Mueller, Pete J. Gerig, Jr., our second pastor; Peter Gerig, Sr., Rosina, Nicholas and Joe Gerig, Mary Gerig de Vries, Jacob and Josephine Stauffer—32 in all. Of this number 13 are still living.

Rev. J. B. Baer visited the scattered groups of our people along the Pacific coast in 1892 and 1893, encouraging them to continue steadfast in the faith. Much credit is due him for his untiring labor. Brother Rich continued to shepherd and feed the flock, without remuneration. In 1894 he became dissatisfied with his baptism, and he and his family joined the German Baptists in Salem.

A call was then extended to Pete J. Gerig Jr., a member of our church, to become our second minister. Although poorly educated and lacking the preparation for a minister, but yearning to save souls, he agreed to serve by the grace of God. Rev. Jacob R. Schrag of Eugene, Oregon, ordained him, Dec. 16, 1894. His ministry was signally blessed and the membership doubled during his pastorate of 15 years. He died in 1909.—So we were again without a pastor. But we were fortunate, before long, to find in Bro. S. S. Baumgartner of the Garden church in Kansas, a successor, and our third pastor.

In June 1896 the first Pacific District and S. S. Convention was held in the Baptist Church at Pratum. Rev. J. B. Baer, Samuel F. Sprunger, J. J.

Balzer, Christ. Kaufman, P. R. Aeschliman, Jacob R. Schrag, A. A. Sommer, Deacon Peter B. Steiner and Jonas A. Amstutz, all had a share in the program, which was rich and brimful of good things to enjoy. Rev. S. F. Sprunger served as chairman and Rev. J. J. Balzer as secretary. The united choir of 35 voices from Eugene, Dallas, and Pratum, under the leadership of D. J. Steiner, added materially to make the gathering a real success.

Those were indeed "horse and buggy days." Guests from far and near came on their spring wagons, and the horses were turned out in a pasture. Our farmers, still pioneers, lived in log houses or small frame buildings, with little room to entertain. But the ministers from the east were provided for in the homes, while the local guests brought bedding along and were comfortably quartered in the Pratum warehouse. An abundance of straw was at their disposal to make their beds on the floor. The apartments were partitioned off with hop sacks and burlap. An old cooking stove was set up and provisions furnished them to prepare their own meals.

Rev. Paul Aeschliman, itinerant minister and evangelist, attended to our spiritual needs for a number of years. He was deeply interested in winning souls for Christ, and his untiring labors were crowned with good results. When it was announced that he was coming down to hold special meetings, everyone was glad. His visits were always welcomed. Now he has departed this life. *"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."*

Through appointment by Rev. J. B. Baer, D. J. Steiner served as our first S. S. superintendent and was succeeded by Pete Stephen for 25 years.—The congregation paid $10.00 a year for the use of the church, for a period of 14 years. Then an acre of ground was donated by Wm. Roth, Sr., and a church built thereon, in 1904, which was in constant use up to remodeling and enlarging this year, 1940.—It is a strange coincidence that the pastors Gerig, Baumgartner and Franz have preached in our congregation the same length of time, 15 years.

At the dedication and anniversary service, Rev. J. M. Franz of the Grace church at Albany preached the dedicatory sermon, based on II Chron. 2:4. The highlights were: We are dedicating this church to the service of the Lord; 1) as an assembling place for God's people. 2) as a place devoted to the teaching and preaching of God's Word; 3) as a place of prayer and worship; 4) as a place of fellowship. Rev. S. S. Baumgartner spoke on "The last thitry years of the church," while Dan J. Steiner read a paper on "The first twenty years of the church." The choir and the young men's quartet brought inspiring selections; the choir rendered the "Hallelijah Chorus" from the *Messiah*, ably by Roy Rutchman.

SERMON SKETCH

By J. J. Voth, Bethel College

I Thess. 5:21

The words of the Apostle Paul, "Prove all things, hold fast to that which is good," find their most pertinent application in times of moral upheaval. Life's principles upon which moral behavior rests and by which it is guided are often tested and tried. History contains numerous examples of this truth.

EXAMPLES FROM THE PAST

1. The time of Joshua. The children of Israel had completed the wilderness journey and the conquest of the promised land. They had reached a time when a new beginning had to be made. Conditions of life to which most of the people had become accustomed were rapidly passing. They stood on the threshold of a new era. Joshua gave them a final word of admonition, "Choose ye this day whom ye serve." Its thought is similar to the thought in our text.

2. The time of the Apostle Paul. This also was a time of great moral upheaval. Everywhere the new religion of Jesus Christ was bringing about mighty changes, not only in individual lives, but in the whole social and moral fabric of men. Whole groups of people were being uprooted and transplanted into new ways of living. Even the enemies of Paul saw the tremenduous change that was taking place and one day they accused Paul of "turning the world upside down." Into this condition of affairs Paul is heard saying, "Prove all things, hold fast to that which is good."

EXAMPLES FROM THE PRESENT

Not many leaders of the present time doubt that we are in the midst of another tremenduous moral upheaval. We are seeing today the utter collapse of many accepted views of life.

1. The business ethics is changing. Communistic influences have brought great insecurity. Many people no longer believe in frugality, honesty and the advantages of making an honest living for themselves. Here we do need the admonition of our text.

2. The conceptions of government are rapidly changing. There is a definite shifting from the democratic to the fascistic conception of government. The welfare of the individual is being subordinated to the welfare of the nation. The value of individual life has been greatly lowered in recent years. Every true follower of Jesus Christ knows that this is contrary to the teachings of the Master. Yet there are many who need to apply St. Paul's admonition, "Prove all things, hold fast to that which is good."

3. The conceptions of individual freedom are changing. Out of the emphasis upon national security has come the proposal for universal military training. We need to realize that this proposal is much more in-

clusive and far reaching than anything ever proposed by our government. Is there any good in this? Like the children of Israel in the time of Joshua and like the people in the time of Paul this generation of ours is facing entirely new responsibilities and new problems. It is truly a time of moral upheaval. We need to heed St. Paul's admonitation. "Prove all things, hold fast to that which is good."

THINGS TO HOLD FAST

In the face of such conditions what shall we hold fast to in order that we may not lose ourselves in the morass of modern superficiality and sin?

1. Let us hold fast first to the inspiration which comes from the lives of great men. To be inspired by the examples of great men of God is one of the strongest forces we can find to help us hold ourselves to our best possibilities. Joshua found this inspiration in the life of his predecessor, Moses. Paul found it in his great example, Jesus Christ. Let us not forget our history and the examples of noble men of our church. Above all let us "remember Jesus Christ."

2. Let us hold fast to the love for our own people. St. Paul loved his own people deeply. This love drove him from place to place, shunning no hardship in his determination to help them. Love for people drove Jesus to the cross; it drove Paul to his work, and it has ever driven men to noble deeds.

3. Let us hold fast to a deep faith in God. No one with great faith in God need feel he is working out only his own purposes but will be assured that he is helping God work out his livine purpose for humanity. Consider De Mille's great picture, "The Sign of the Cross." It shows the martyrdom of the Christians in the time of Nero. Though the events which are portrayed in the picture are purely imaginary they nevertheless are a noble testimony to the strong faith in God which these early Christians possessed. May God grant us sufficient faith to stand firm in this evil day.

It is in this faith that wisdom can be found to discriminate between good and evil: wisdom to recognize the grain among the chaff. In this faith there is that needed understanding which helps men to live out in their lives St. Paul's admonition, "Prove all things, hold fast to that which is good."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

September 29, 1940

THE USE AND ABUSE OF WEALTH

Proverbs 11:24-31; Luke 16:11-13

Introduction

Our character is revealed by the way we use that which we can control. One of the things which so largely concerns us continually, is the making and using of money. We do well to seek whatever light can be found in God's Word. Money is a necessary medium of exchange in our civilized world. God's Word recognizes it and honors its proper use. Money when rightly used, will enlarge our personality; when wrongly used, it injures and degrades ourselves and others.

Generous Giving the Way to Spiritual Prosperity, vs 24-28

The first two verses express the wisdom of liberal giving. He who gives freely is blessed by God with an increase over what he had. He who selfishly withholds and hoards what he has, is not prospered as much by God (v 24) God loves a truly generous heart. The liberal giver is benefitted and refreshed materially and spiritually (v25). Liberal giving reacts favorably on one's personality. It develops unselfishness and a concern for other people and for God's work. A liberal person has more influence with others, as he is better liked. The liberal soul receives the greatest blessing. We shall never prosper spiritually if our first concern is to grow rich. He, who for selfish gain, refuses to sell his grain in time of security, wins the ill-will of the people. A curse rests upon those who misuse God's bounty. (v26). We can not use the bounty of God for selfish purposes without incurring His displeasure. The unselfish and just man gains the esteem and goodwill of the people. The blessing of God and man rest upon those who are moved by the spirit of doing good service (v27). As Christians, we should seek to do all the good we can. Riches, which so easily steal the affections of the one possessing them, are quite uncertain and can not bring peace of soul nor give comfort in the crises of life (v28).

Fruits of Righteousness vs 29-31.

Righteousness must needs express itself in the home relationships. Money matters so readily wreck the home life. The spiritual qualities of the home are far more important than possessions. They who live out God's righteousness are as a living tree, bearing fruit which delights and spiritually feeds many. The righteous man will be rewarded on earth; the sinner will be punished even in this world.

How to Use Money, L. 16:11-13.

Money is called unrighteous mammon (v11) because it so often ministers to evil. If one is unfaithful in the use of money committed to him, it is evident that he may not be trusted with the higher, the spiritual riches. God expects us to be faithful in the use of that which is another's, if we are in a position of trust; and also in the use of our own entrusted to us by God. If we are faithful in using our sacred trust, then God can eventually reward us with our own—the true riches, a mansion in heaven. We can not serve God and mammon, but we can serve God *with* mammon.

Money, to be a blessing, needs to be acquired honorably and honestly, without wronging any one, or self, or sinning against God. We are responsible to God for the use we make of our money, just as for our other acts. As stewarts of God, we have no right to waste any of it, nor use it for needless, extravagant, and definitely harmful things. A fair portion should definitely be given to the Lord's work. Our money represents an opportunity for doing good. We shall be held responsible for our use or misuse of the opportunity.

Bethel College Mennonite Work Camp

Purpose. To give Mennonite young men an opportunity for training in Christian humanitarian service through participation in a program of worship, study and work.

Time. The program runs in cycles of about four weeks each—the first from Monday, October7 through Friday, November 1; the second from Monday, November 4 through November 27; etc. etc.

Schedule.

6:45	Breakfast
7:15- 7:30	Morning Devotion
8:00- 8:50	Class, Mennonite Principles
8:55- 9:45	Class, Bible
9:50-10:10	Chapel
10:15-11:50	Library and Study Period
12:00- 1:00	Noon, Dining Hall
1:00: 5:30	Work Program
6:00- 7:30	Evening Meal
6:30- 7-30	Free Period, Recreation
7:30- 9:30	Evening Session
9:45	Evening Prayers

Work Program. First the camp site is to me remodeled; later, other construction work is planned.

Personnel.

Camp Director	Erwin C. Goering
House Father	Wesley Ewert
Work Director	Arthur Frey
Teaching Staff	J. N. Smucker E. L. Harshbarger Erwin C. Goering Other Faculty Members and Ministers

Expenses and Miscellaneous. Each enrollee pays a $5.00 enrollment fee. Each enrollee works 4½ hours a day for board, room, etc. Funds needed for construction material and for camp leaders have been arranged for otherwise. Beds and mattresses are furnished, but each enrollee provides Bible, pillow, bedding, saw, hammer, and spade. Enrollees leave the campus only upon making proper arrangements with those in charge.

Sponsorship. The camp is sponsored by Bethel College and the Western District Conference Peace Committee and was endorsed by the Western District Conference Ministers' Retreat, August 9, 1940, and the Western District Conference Young People's Convention, August 11, 1940.

Enrollment. There are no educational requirements set for enrollment, but the number is limited to 12 young men. If interested in the training provided, please fill out the blank below and send it to: President Ed. G. Kaufman, Bethel College, North Newton, Kansas.

President Ed. G. Kaufman
Bethel College
North Newton, Kansas

Dear Sir:

I am interested in attending the Bethel College Work Camp and herewith enclose $5.00 as my enrollment fee.

Sincerely,

Date ________________

Name ________________________

Address ________________________

THE GLORY OF ISRAEL

Many nations may justly be proud of, and claim recognition for, their outstanding citizens: their brilliant statesmen, generals, scientists, reformers, theologians, teachers, musicians, composers, explorers, inventors, poets, etc. But the glory of the glory of nations must for all times to come be ceded to Israel of old. For what nations since the world began can in the slightest degree compare with the Israelites, "to whom pertaineth the adoption and the glory and the covenants and the giving of the Law and the service of God and the promises; whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen"?

Jesus said to the woman of Sychar: "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." In the Old Testament He loved to call Himself the God of Israel, the God of Abraham, Isaac, and Jacob. And He so loved the world, all nations and individuals that He came down from heaven in human flesh and blood and gave Himself for all that whosoever believeth on Him should not persish but have everlasting life.

And in blessing the world with His salvation, He came to Israel first. After that He gave commandment to preach the Gospel to all nations, to every creature. For by the preaching of the redemption of the world, even the forgiveness of sins through His blood, the God of Israel would bring every child of man to His holy Christian Church, the true Zion. Therefore the greatest honor and distinction which can possibly come to a person, Jew or Gentile, is to become and remain a Christian, a dear child of the one true God through faith in Jesus, the Son of Abraham, the Son of David.—O Jesus Christ, Thou art our Glory and our Honor. Amen.

—*Daily Devotional Reading*, Lutheran Publ.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

THIS AND THAT

REGISTRATION:

"Since the selective service act (S. 4164) has become a law it is necessary that C. E. societies study what is required of a conscientious objector.

The draft age is 21 to 35. All Mennonite young men will want to consult their pastor. Copies of the *Pacifist Handbook* will be helpful and can be gotten from the Fellowship of Reconciliation, 2929 Broadway, New York, for ten cents.

The President has fixed October 16 next as the day of registration. By law all must register. Let us register for Christ. Let us pray for those taking this stand."

—Wm. Juhnke, Sec. of Young People's Union

* * *

COPY OF CONSCRIPTION LAW:

"As soon as the exact wording of the law is known the complete text with pertinent comment for C.O.'s will be published in a folder by the American Friends Service Committee in cooperation with others. This can be ordered from the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., or the Fellowship of Reconciliation, 2929 Broadway, New York City."

—From Fellowship of Reconciliation

* * *

PRESIDENT OF Y. P. U. TRAVELS:

Rev. Olin Krehbiel, President of the Young People's Union, interviewed all the district representatives except one or two, Mr. William E. Juhnke, Y. P. U. Secretary, Dr. J. H. Langenwalter, Y. P. U. Counselor, and R. Weinbrenner, editor of youth section, on his 8,000 mile trip this summer. He also spoke at the California and Freeman, South Dakota retreats.

* * *

A Stranger Looks at the Pacific Conference

By Paul R. Shelly, concluded from last week

From Portland I went to the Southern Part of California and visited with some friends. On Wednesday evening I worshipped with the group in Los Angles and met the pastor, Rev. W. J. Regier. It so happened that Rev. A. Warkentin of Bethel College was there that evening and brought the message. There is an active group of young people in the church and while many churches are closed for the summer months this group had a good attendance.

Reedly was the next place where I stopped. I was happy to meet again the pastor of the church, Dr. J. H. Langenwalter, whom I met for the first time some years ago at a Retreat at Bluffton College. I went to the California Retreat with Rev. Edgar Toevs, Rev. Langenwalter's substitute during the last few months. Reedley has the largest church in the Pacific Conference and has an active group of workers.

It was at the Retreat that I really received the real glimpse into the work of the Pacific Conference, for it was here that I could "look into" all of the California churches, meeting some of the young people as well as some of the ministers I had not met before. The place of the Retreat is ideally located at Lake Sequoia, about a mile from the entrance of the General Grant National Park at an elevation of 5,300 feet. It is also situated within an hour's drive from the King's River Canyon.

In this article with a rather wide scope I hesitate to give impressions of the Retreat, because I will not be able to do it thoroughly. However, since I have been attending Retreats of all kinds during the past ten years, I do feel that I should give a few brief observations of this one in the hope that some of the things done there may fit into some other program next year.

The leaders were good. Dr. Warkentin was there for the second year and again received the wholehearted response of the group. The names of the other leaders were mentioned in previous writeups. We received our Daily Newspaper edited very ably by Rev. Lester Hostetler. The day began with Chapel Services which were conducted by the young people of the various churches, each church taking its turn. Each evening we had Vespers at which time the various ministers present spoke. Rev. Olin Krehbiel, Lansdale, Penna., president of the Mennonite Young Peoples Union of the General Conference, visited the Retreat one day and brought the message at the Vesper Service. The Sunday afternoon Song Festival, under the direction of Rev. Hostetler, was an experience long to be remembered. Out of the group that was present he had all kinds of musical combinations. It happened to be Full Moon at the time of the Retreat and we had a "caravan" of row boats round the lake one evening and had our service surrounding the "Float" with a Cross shining on the far side of the lake. We also met the Sudermans who were among the leaders of the Retreat. One could and should continue but these highlights must be sufficient.

I cannot close this article without a few brief conclusions. (1) I was amazed to find a fine sense of unity among the Mennonites of the Pacific Conference in spite of the transportation problems that they have. The Field Secretary, Miss Emma Ruth, helps in this tremendously by visiting the various churches and also by editing the Pacific Workers Exchange which is published monthly. The Retreat, too, helps to create and maintain a spirit of unity. The attendance over the week-end was over a hundred, many coming around three hundred miles to get there.

(2) It was very fine to meet many people whom I seemed to know even before I met them because of mutual friends that I had met at Hartford. It may be something that is not applicable here, but I do feel that this is one of the good reasons for having one Seminary where our Mennonite students are trained. At least I was glad that someone had spoken to me about Hartford and also at the same time someone else had spoken to others about the same school. If it had not been for this I would have been a total stranger to many. This way I had already met many people because of the mutual contacts we had at Hartford. This may be worth thinking about.

(3) I sensed again on my part as well as on the part of the group as a whole a demonational loyalty while maintaining at the same time the larger and broader outlook. This was especially because of the course on "Mennonite Backgrounds" with their present day applications by Dr. Warkentin. This is not a narrow outlook but one that is keenly needed in a day when we may again be asked to stand up for our convictions in a time of crises.

(4) I sensed a feeling which is always encouraging and that is that here were a group of young people with a deep sense of loyalty and devotion to their Master. We see so many young people today who are interested only in the things that are temporal that it is always a thrilling experience to see a group who are interested primarily in things eternal. I feel that we as Mennonite Young People throughout this entire country are united in a common cause—that of living for and serving the Master, our Lord and Savior, Jesus Christ.

Rev. Paul R. Shelly

"Social stability requires character; character requires religion; religion requires worship; and worship requires a Sabbath."

SENIOR DEPARTMENT

MAIN TOPIC: Daily Witnessing 2 Cor. 3:1-3; Mt. 5:11-16

October 13, 1940

I. Worship Service

1. Songs: "Come speak a word for Jesus", "Am I a soldier of the cross", "One more day's work for Jesus."
2. Reading of main topic, and prayer. Several short prayers by members who may be asked before hand, if desired.
3. Special music by the church choir.
4. A good reading, or playlet

II. Leader's Introduction

The gospel tells us of several things which Jesus did which we may call "daily witnessing." They tell us that "he went about doing good." Jesus himself sends the message to John the Baptist, "the blind see, the lame walk, the deaf hear." That kind of living today **"doing good to those with whom we live,"** is still a very effective way of daily witnessing.

The message that Jesus sends to John also includes the statement, "and to the poor the gospel is preached." And we know that He considered it part of his mission to go from place to place to preach and teach. Today, too, we need to **"tell the old, old story of Jesus and His love."**

Another thing which Jesus did to make His daily witnessing effective is the fact that He chose the Twelve "to be with Him." His daily life, as He wealked with them and talked with them was a continuous witnessing.

Our daily life in home and community will speak louder than any words we may say of the faith that is within us.

III. Suggested Topics for Short Talks

1. The Twelve witness Lk. 9:1-6
2. A Pharasaic witness Jn. 7:45-53
3. A precarious witness Jn. 1:6-8; 14-18
4. A practical witness Acts 9:39-42
5. Power to witness promised Acts 1:4-8
6. A charge to witness 1 Tim. 6:11-15

IV. For Discussion

1. What can the C. E. do to "witness for Christ?"
2. Are there times and places that call in a special way for "witnessing?" When? Where?
3. Why do non-Christian lands sometimes centure so-called Christian countries?

V. Facts for Study

The missionaries sometimes find it hard to explain the kind of life that is being lived in there home countries when the natives ask them about things they hear and read that are going on in these countries. They cannot understand why Christian nations would go to war, why negroes would be lynched, why there would be strikes, why the poor people are not taken care of.

On the other hand the missionaries are finding valuable aid for their work in the life of the home churches, whose love and interest for the people with whom the missionary works is felt by them and speaks to them clearly and effectively, and helps to win them for Christ and His way of living.

VI. Illustrations

An Opportunity Lost

Some years ago the Reverend Huie Kin, a Chinese Christian pastor in New York City, was reading a daily paper. Noting that a distinguished countryman of his was to be in New York over Sunday, he telephoned him at his hotel, inviting him to the regular Sunday service of his church. The invitation was promptly accepted. After the service was over the guest said to the pastor: "When I was a boy in China, I was acquainted with some Chinese people, and I thought very highly of Christianity. I had never definitely identified myself with any Christian denomination, but when I was appointed to America I decided I wanted to be with Christian people there, and made up my mind to accept the first invitation which was given me to attend a Christian service." Then, after a brief pause he continued, "This is the first invitation I have had." The speaker was Mr. Wu Ting Fang, who had been for some time Minister of China to this country. And because this Sunday was his last Sunday in this country, not his first, the invitation to join the Christian forces in America came too late.

Putting First Things First

Dr. Lyman Abbot was traveling through a district that had been devastated by fire. It was a district largely populated by sincere Puritans. There were many temporary log houses and rough shanties in view; in these crude dwellings the people were sheltering themselvs. Dr. Abbot was surprised to see one fine, large brick dwelling that stood out obviously above the rest. In reply to his question he was informed that the brick building was the church. "Oh," he said, "then the church was not damaged by the fire!" "Oh, yes," he was told, "it was completely destroyed. That is the new church. We rebuilt that before starting to rebuild our own houses."

VII. Food for Thought

"He that confesseth me before men, him will I confess before my heavenly Father."

INTERMEDIATE DEPARTMENT

You Can Do It

October 13, 1940

For Daily Reading:

Oct. 7. David's Faith. 1 Sam. 17:32-37.
Oct. 8. Gideon's commission. Judges 6:11-16.
Oct. 9. Azariah's message. 2 Chron. 15:1-7.
Oct. 10. Jeremiah's Call. Jer. 1:6-10.
Oct. 11. The charge to Ezekiel. Ezek. 3:4-11.
Oct. 12. Failure due to presumption. Num. 14:36-45.
Oct. 13. Topic. 2 Chron. 32:5-8.

Call to Worship

"My Daily Prayer"

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.
Grenville Kleiser, F. H. Revell, Co.

You can do it! — Scripture Reading 2 Chron. 32:5-8
Song "More Like the Master"
Examples of people who have dared. (Two weeks previous to the meeting assign certain people to a number of Intermediates. Have someone find a story of one who dared in the field of medicine, another in discovery, another as a missionary, etc. and have them give short resumes.

Discussion:

1. Did these people who dared trust in their own strength?
2. What gave them courage that they could do it even though they were aware of some of the great difficulties?
3. How can we have the courage to say "Yes, I can do it?"
4. Has your society ever had the experience of having members who are fearful of trying anything new?
5. What can be done to help such members?
6. Can some of you give examples by stating times when you were asked to do something different? Did you find that willingness to try helped you?
7. Perhaps one or two can tell of the thrill they had when they found they could do the task which at first seemed impossible.

Silent Meditation (Let us pray to God for courage to face harder tasks for Him. Let us ask Him to make us willing to face new tasks. Above all, let us seek a greater trust in God so that we shall ever be confident that He will show us how.)

Song "Just When I Need Him Most"
Poem

ALL NEEDS MET

Grace that never can be told
Flows for Jesus' sake; .
No good thing does He withhold,
Have we faith to take.
Rise, my soul, begin to live
Free to ask as He to give.
Why so poor?
A boundless store
Waits the asking; want no more.
—J. H. Sammis, F. H. Revell, Co.

Closing Prayer by Superintendent

If nobody smiled and nobody cheered,
And nobody helped us along;
If each every minute looked after himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me,
And we all stood alone to the battle of life
What a dreary old place this would be.

JUNIOR DEPARTMENT

Outline for October, 1940
"TEACH US TO PRAY"
Luke 11:1

October 6—Jesus prayed
October 13—The Lord's Prayer
October 20—Old Testament Prayers
October 27—Prayers that we can learn

Verse for the Month—John 5:14 "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

Song for the Month—"Sweet Hour of Prayer" M. H. B. No. 201.

Prayer for the Month—Luke 11:1; Luke 22:42b. "Lord, teach us to pray." "Not my will but Thine, be done."

For the leaders: Let us make this month's study meaningful for our Juniors. What is prayer to them; a habit? a routine duty? or a real spiritual experience? What will it mean to them because of this month's study? Doesn't that challenge us?

JUNIOR CORNER
"Teach Us to Pray"
Program for October 6, 1940

JESUS PRAYED

Setting: Place a large, good print of Hofmann's "Christ in Gethsemane" on an easel. Place before this a small table and lay upon that an open Bible. Long lighted tapers on either side of the Bible adds much.

I. Worship Period

1. Prelude—Music of "Have Thine Own Way Lord!" played very softly.
2. Call to Worship—"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.
3. Sing in Unison—"Sweet Hour of Prayer" M. H. B. No. 201.
4. Scripture Reading—"Jesus' prayer for His followers. John 17:1-26 by a Junior boy who reads well.
5. All heads bowed in silent prayer.
6. Poem by four girls.

PRAYER

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh
The falling of a tear,
The upward glaring of an eye,
When none but God is near.

Prayer is the contrite sinner's voice
Returning from his ways;
While Angels in their songs rejoice
And cry, "Behold he prays."

Prayer is the Christian's vital breath
The Christian's native air
His watchword at the gates of death;
He enters heaven with prayer.

(In unison, heads bowed)

O Thou, by whom we come to God,
The life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

—James Montgomery

7. Leaders' Prayer
8. Solo—"In the Garden"

II. Study Period

Aim: To help the Juniors realize that prayer means fellowship with God. Also to help them to know that prayer is an essential part of our Christian life.

1. Introduction. Jesus prayed very much. He prayed because He loved God, the Father, and wanted to tell Him things and listen to Him, for He knew that God is wise and knows all things best. He knew that God is Love and that all He does for us is done because of His love. So Jesus prayed to God and trusted Him, even when His will was hard to understand. Jesus always asked God's guidance and help in all things and He thanked God for all things.

2. A two minute talk by a Junior on "When Jesus Prayed." In the morning, Mark 1:35; Luke 5:12-16; all night, Luke 6:12; in the evening, Matt. 14:23; at His Baptism, Luke 3:21b; on the Mount of Transfiguration, Luke 9:28, 29; before eating, John 6:11; Matt. 15:36.

3. A two minute talk by a Junior girl on: "What Jesus Prayed." A prayer of thanksgiving, Matt. 11:-25-26, and John 11:41, 42; That God might be glorified, John 12:27-28; That God's will be done, Mark 14:36.

4. A two minute talk by a Junior boy: "For whom Jesus Prayed." For the children, Matt. 19:13b; For Simon, Luke 22:32; For all of His followers, John 17:1-26; For His enemies, Luke 23:46.

5. Stand and sing in unison the prayer song, "More Love to Thee."

6. Discussion—"What Jesus said about Prayer." Each Junior should turn to each passage, after the scripture has been read; discuss it informally. John 15:7, Conditions of prayer; Matt. 7:7, 8; Matt. 21:22, Prayer will be heard; Matt. 6:5-8, Secret prayer; Matt. 5:44, Pray for others. Mark 11:25, forgive before you pray; John 16:23, 24, Pray in Jesus' name; Luke 18:1, Pray always.

7. Story-telling—A Junior boy may tell one of the parables that Jesus told, Luke 18:9-14

8. Sing in unison—"Sinners, Jesus Will receive." M. H. B. No. 144.

III. Mission Minutes

A short prayer season for our mission work. Pray that God may increase our interest in our missions. Pray that we might be more faithful in praying for our missionaries and for the Christians among the heathen. Pray that we might be more willing to give gifts of money for the missions. Pray that God may use us in His service.

IV. Closing Moments

1. Sing the song of the month softly.
2. Memorize the verse of the month.
3. Pray the prayer of the month.
4. Sing—"Into My Heart."

If you have knowledge let others light their candles at it. Margaret Fuller

INTO HIS PRESENCE

By Betty J. Regier, young teacher, Newton, Kan.

Once there was a little white church, a quaint little church with a spire and a sweet toned bell and pointed windows with clear, bright panes of glass. The church stood upon a hill, hard by a row of majestic cotton woods, and far across the gentle slope, from the church door you could see the fretwork pattern of fields studded by miniature farms and in the distance the hazy blueness of hills.

To this church came sun-browned farmers, peaceful faced women and children, ranging from the babe in arms to the gangling adolescent. All came to fill the hard pews and worship here. Someone, usually a fresh cheeked girl, played the little organ, and they all sang—even the feeble, near sighted church grandfather, and the sprightly year old infant who babbled a song at her own sweet will while the others sang.

A hundred yards away from the church across a leaf patterned brown road stood the weathered brown house of the minister. He was a man, getting old in years, yet loved by all his church members. In the evening he would sit upon his porch thinking out his sermons, or meditating, while larks sang long farewells across the golden meadow and the distant whistle of a farmer's boy sounded thinly on the evening breeze.

One Saturday evening in autumn he sat there rocking, enjoying the mild, quiet air, the first prick of early stars and the wind's conversational whisper in the drying vines. The Bible lay open on his knee, and across the roads in the shiny panes of the church windows the last light of the sun had faded, leaving them sombre, robbed of the brilliant gems of a moment ago. The minister sighed. It was getting too dark to read the Bible. No matter, he knew it by memory anyway. But one thing he did not know. And that was about what he should preach tomorrow. He had thought he had the clue but somehow it had evaded him. His wife, faithful coworker of his long service, came out on the porch, to ask if he had made his decision.

"No use, Mary," he said. "The Spirit has not spoken."

"You've been thinking about it all day. Do you suppose the Lord wants you to preach about something special tomorrow?"

"Why I hadn't thought of that." The minister peered at her through the gathering dusk. Often Mary brought to light some truths that would seem hidden.

After she had gone to attend to the last of the Saturday baking, he still sat there in the long gray evening, thinking.

Five of his flock were in need. Their hearts were sore, tired, in need of a healing balm—five who had gone to church but not into God's presence, who longed for something deeper, richer, more satisfying then their lives could give, that their friends could give, and even that the little church could give.

There was old man Jones who lived down by the Creek. This evening he sat in his cluttered little house, feeling the lonliness of old age when it is bittered with the distrust and faithfulness. It was so warm that he had his window up and he sat there looking over plains and seeing things—not the ordinary things like grass and pasture and slope, but things that took ugly shapes, visioning themselves grotesquely in his mind. The past shifted into his mind like a esries of picture cards . . . . His wife's young sweet face, the baby, their lilting laughter, the sudden silence of death. The cards after that were colorless, lonely, showing a heart made brittle and stony by the touch of a grief too deep for words. And then the cards dropped and collapsed. Old man Jones, scorned by the neighbors, feared by the boys, laughed at by the girls, pointed at with derision, with a dry sob in his throat, suddenly saw how empty his whole life was. The clock ticked on above the cluttered bureau. The old man thought he would not go to church tomorrow.

But he went. .

That same Saturday evening, Anne and her two children came out of the deep brush with wood for their winter's fire. Anne often did this on Saturdays when the children were home for she was frail, and could hardly do it herself, and winter was fast on its way. She walked slowly, her eyes saddened. The young ones fairly ran with their basket of wood between them, kicking the fallen leaves with shouts of joy.

"It's most time for a bonfire, isn't it, Mother?" The boy cried back over his shoulder.

The little girl crowed with the joy of it, her braids bouncing.

How healthy they were! How healthy, spirited and happy! Since their father's death, Anne had had to struggle alone. If she had not their help, their very presence, where would she be? Tomorrow, she thought vaguely, is Sunday. I'll dress them for Sunday School and send them, but I won't go.

She dragged her tired feet to the road. The first star shone in the lemon colored west, centered on a stage flanked by rose cloud curtains. Her cheek dropped on the top rail of the fence and the tears gathered slowly on her lashes. But Anne went to church.

A mile from the church, in a room of a white square house, a man sat, looking out of the window to where night blotted out the last blush of the sun. He was a man of character, a strong faced, earnest man, and at this very moment he stood at the dividing pathway. In his hands he held a letter.

The letter was a great opportunity—in his hands—an opportunity for wealth, power, fame. Far away, now, seemed his real calling, fading away with the light of the sun. Dallas sat there, thinking, feeling the pressure of this letter upon his mind—yet knowing uneasily that the true calling was not being heeded. Dallas had come home from the seminary for the week end to visit his parents and to see the farm again, after having been away for the summer. At home he had found the letter. Now he did not want to go back. He remembered that the next day was Sunday and that he had been looking forward to visiting the little white church again. Well, he would not go. But some compelling force changed his mind.

(To be continued)

IN MEMORIAM

MRS. ELSIE M. SCHNEBELE, DAUGHTER OF JOHN LOWENBERG AND CATHERINE R. STROHM LOWENBERG, was born December, 1864, and passed away Thursday morning, August 29, 1940 at the age of 75 years, 8 months and 12 days. In early youth she joined the Zion Mennonite Church of Donnellson, Iowa, and was an active member of it all her life.

On March 31, 1887, she was united in marriage to Henry F. Krehbiel. To this union four children were born, one dying in infancy. Her husband passed away April 28, 1894. On October 31, 1897, she was united in marriage to John Schnebele, who passed away February 3, 1938. To this union also four children were born, two of them preceding her in death.

She is survived by five children, Mrs. Ella K. Pink, Mrs. Elizabeth B. Krebill, H. Fred Krebill, Mrs. Elizabeth B. Pickron, Orlando J. Schnebele, seven grandchildren, one sister, eight brothers and many relatives and friends.

Funeral services were held at the Mennonite church Saturday morning at 10:00, preceeded by short services at the Agnew Funeral Home. Rev. Elmer Basinger of Summerfield, Ill., officiated in the absence of Rev. A. Friesen. Interment was in the Mennonite Cemetery.

LETTERS

Richlandtown, Pennsylvania, September 12, 1940

Dear Brethren and Sisters of our Churches:

Greetings in the precious name of the Lord Jesus Christ. There has been a long silence, but we have been deeply interested in the work of our church these years that we have been among you, and away from our beloved mission field in China. There has been work for us to do in the homeland. We have had our joys and sorrows, and some severe testings too. With confidence we can say with the apostle Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18).

Not long ago we received word from our Mission Board that they are endeavoring to arrange for sailing for us, that we might again return to China to our mission field in the coming November month. Even though we knew since early in the year that they had decided to return us to China, it brought special joy to our hearts when the latter word came. We praise the Lord for being gracious and patient with us, and that He has counted us worthy to be His witnesses to His children in China. Our hearts are filled with gratitude toward God for our church which is standing back of us as we are so soon to go back to that needy land of China.

Many things are crowding in upon our minds for attention, since the time for preparation is so limited, and we ask your prayers for us. There is also the matter of arranging for the stay in the United States, as we return to China with three youngest children, of the three older boys, John, Richard and Ernest. We believe the Lord has already arranged for these affairs, and also does He understand what is means for the family to be separated for the first time, and for so many years. How much we need the help of the Lord in all things. The thought in Ps. 28:7 becomes precious to us these days, "My heart trusted in Him, and I am helped." In addition to God's help, we know that we can count on the prayers of many of God's children, for which we praise the Lord. Without your prayers we do not want to venture out again, and that into such a changed situation all over the world.

As far as we know our address will remain as now until the latter part of October.

Very Sincerely yours in Christ,
P. J. and Frieda Boehr

* * *

4937 Lincoln Ave., Chicago, Ill.

Dear Editor:

I am taking the privilege of writing you to thank you for every courtesy shown during my pastorate of the First Church in Chicago for the past six years. God has graciously blessed your paper to the reading of many friends.

Allow me to thank the many friends who have remembered us in prayer and contributed so kindly for the work as well as the poor. The church is now under the supervision of Rev. Erwin Albrecht, of Kansas.

I am devoting my time to one of the branch mission stations at 4937 Lincoln Avenue. This is located in a section of many poor people. We use this building not only for preaching, but also for homeless children that we find in our missionary activities. Just now I have four homeless children that I am responsible for keeping. I am arranging to adopt one little girl five years old in a family at Freeport, Ill.

I am sure the many friends will not forget us in your prayers, and help for the helpless.

Sincerely yours, Rev. A. H. Leaman

« « JOTTINGS » »

THIS IS NEWS!

Robert Kreider, home from a full year at Chicago Theological Seminary, and employed all summer at Ford Training School, promised to stay over one day to address our opening meeting. With a good musical program, the old K. G. and E. rooms should ring with real fellowship. September 23—8 p. m. Do come out. You will be surprised at the report of the progress made on our Dining Room-Kitchen project; you'll agree we ought to just keep at it. Your support has been marvelous; and that in spite of the constant heavy demand on your time and money. Some women like to make their membership contributions at the first meeting; that leaves the whole winter free for service. Fine idea, says the treasurer. She'll be there. Will you?

Elizabeth Voran, Secretary
Bethel College Women's Association

—*Mennonite Church, Lind, Washington.*—"From August 21 to the 27th it was our great privilege to have Dr. A. Warkentin of Bethel College with us for special meetings. His inspirational messages on "Meeting the Master" and the 15 minute sketches of Mennonite History preceding each sermon will long be remembered. On Sunday afternoon, August 25, a fellowship dinner in the Lind park was given that the people might become better acquainted with Dr. Warkentin, and to honor the nine college students and professors who were returning to their places of study in widly seperated parts of the country. After the dinner a vesper service was held in the park with Dr. Warkentin as speaker."

—*From a Letter*

—*Emmanuel Menn. Church, Pratum, Oregon.*—With permission of the writer, Mrs. John Merryman, her fine correspondence, containing a report of the recently held "Golden Jubilee' at this church, most of her article will give way to a "History of the Church" and recent doings by Bro. J. D. Steiner which, with a nice cut of the church, appears elsewhere in this paper. But here is real news. The sister reports near the close of her letter: *Bro. Daniel Unruh of Pandora, Ohio,* has accepted a call from the congregation to be our next pastor. Plans are that he will be with us the first of the year. Much credit is due our church board and pulpit committee for making possible the services of a number of brethren who have ministered to us. We covet the prayers of the churches that we may faithfully carry on.

—*Missionary J. J. Thiessen's recently moved to Inman, Kansas,* where the family will reside and three of the children attend school, while Rev. Thiessen is to visit and serve our brethren in Canada, Ontario, Saskatchewan and Alberta until about Christmas time. He thinks is is a real busy life, but some day rest will come.

—*First Church, Philadelphia, Pa.,* DIAMOND JUBILEE ANNIVERSARY CELEBRATION will be on October 20 to December 15. Sunday October 20 to October 27, Dr. J. E. Hartzler will be with us. James W. Plenert left couple of weeks ago for North Newton, Kansas, to enroll as a student in Bethel College. (Young Plenert is the son of Rev. J. J. Plenert, pastor of this church, and his wife.)

—*Rev. John Flaming of Corn, Okla.,* recently suffered a stroke and was found in an unconscious condition by Mrs. Flaming. He is somewhat improved by now, though still quite ill.

—*Ebenezer Church, Gotebo, Okla.,* Mrs. Fred Streun, seriously ill for several weeks, has been taken by ambulance to the Bethel Hospital at Newton, Kansas. Mr. Irwin Wedel who has been doing mission work in Louisiana and Texas was home for a week. He has a very effective way of presenting the gospel and his message Sunday morning was greatly appreciated. Mr. J. J. Brandt, bedfast nearly all summer has by the grace of God sufficiently recovered to be able to attend church last Sunday. This section of Oklahoma hasn't had any rain since June. Crops are very poor

—*Bethel College.*— Soon the brick walls of Memorial Hall will be finished. Seven brick layers and ten students are busy at this work. Then the work on the roof will be begun.— At considerable expense the Interior of Alumni Hall has been fitted and equipped to house the Kauffman Museum. A wide balcony greatly increases the space. The big job of arranging the vast amount of material for exhibit is nearing completion, and there will be surprise after surprise after the building is opened to the public. 150 students attended the summer school. The use of the "One Course Plan" seems to suit the needs of students, and helps to increase the enrollment. The school employs 150 students in its work program. The jobs on which they help include 25 different types of work.

—BLUFFTON COLLEGE—Bluffton College began its first semester activities last week with registration results indicating an enrollment for the year which will be about the same as last year. Highly encouraged by the fine group of new students, the college is looking forward to a very good year in its various programs and activities. With several foreign students enrolled the enthusiasm and interest is running high. Plans are going forward rapidly in preparation for the annual Homecoming which is to be held October 5 and 6. Parents Day will be observed in connection with the Homecoming program on Sunday, October

ANNOUNCEMENT

Brother Peter Becker, member of the First Mennonite Church at Aberdeen, Idaho, will be ordained to the gospel ministry in his home church, Sunday, Sept. 29. Bro. Becker and his wife are at present in Christian work in the Sunday School Union.

Rev. Phil. A. Wedel

WEDDINGS

—KLIEWER-HARMS.—On Saturday evening, Sept. 7, at the Spring Valley Menn. Church, *Miss Lois Kliewer,* daughter of Mr. and Mrs. F. J. Kliewer of Spring Valley, and *Dr. Frank Harms,* son of Dr. and Mrs. J. H. Harms, Cordell, Okla., were united in marriage by Rev. Edmund Miller of Lind, Wash., The young couple will live in Aberdeen, Idaho, where Dr. Harms is a practicing physician.

—FRANZ-CLAASSEN—*Miss Othelia Franz,* daughter of Mr. Leonard Franz of Schrag, became the bride of *Mr. Rudolf Claassen,* son of Mr. and Mrs. Wm. Claassen of Colfax at the Menno Church near Lind, Wash., the pastor Rev. Edmund Miller performing the ceremony, and Rev. Harby King of Colfax giving a sermonette. The young people will live on a farm near Clarkston, Wash. Present address: Colfax, in care of Wm. Claassen.

—GOOSSEN-NICKEL.—At the First Mennonite Church, Mt. Lake Minn., on Friday evening, Sept. 6, *Miss Susan Goossen,* youngest daughter of Mr. and Mrs. P. F. Goossen, was married to *Mr. Leonard* Nickel, the only son of Mr and Mrs. H. T. Nickel of Butterfield, by Rev. I. J. Dick, who used as a text for his sermonette, Col. 3:14, "And above all these things put on charity, which is the bond of perfectness." Both young people are talented musicians. They will reside at Storden, Minn., where Mr. Nickel owns and operates a plumbing and heating shop.

—DENMAN-SCHMIDT.— The wedding of *Miss Dorothy Louise Denman,* daughter of Mr. and Mrs Denman of McMinnville and *Mr. Clarence Sshmidt,* son of Mr. and Mrs. Henry W. Schmidt of Dallas, was solemnized in the Grace Menn. Church of Dallas, Oregon. After the wedding the newly-weds were given a miscellaneous shower in the church basement, followed by refreshments for all. The couple will make their home at Amity, Ore., for the present.

—GOERING-GOERING.—At an impressive service in the Eden church, *Miss Helen V. Goering,* daughter of Rev. and Mrs. C. J. Goering of Moundridge, Kan., became the bride of *Mr. Orlin Goering,* son of Mr. and Mrs. John Goering, on Thursday evening, August 22. The father of the bride, Rev. C. J. Goering, solemnized the act. After a trip to Colorado the young people will make their home on a farm a few miles from Moundridge.

—REGIER-EPP.—At Henderson, Nebraska, recently took place the wedding of *Dr. Kathryn J. Regier* of Mt. Lake, Minn., to *Mr. Henry S. Epp* of Henderson.

—STOESZ-HARDER.— In the First Menn. Church north of Butterfield, Minn., there occurred, recently the marriage of *Miss Katharine E. Stoesz,* daughter of of Mr. and Mrs. Erdman Stoesz, to *Mr. Cornie S. Harder,* son of Mr. and Mrs. Peter P. Harder.

—GRABER-SCHRAG.—The wedding of *Miss Leona Graber* of Prettie Prairie, Kas., and *Mr. Howard Schrag* of Freeman, So. Dak., was solmnized in the Mennonite Church at Prettie Prairie, August 18. The young people will make their home near Freeman, where the groom is farming.

—ROTH-VOTH.— The federated church at Whitewater, Kansas, was the scene of the wedding of *Miss Ruth Roth* of Whitewater and *Mr. Edward Voth* of Buhler, Kan., Sunday afternoon Aug. 18. The couple are both graduates of Bethel College and have been teaching. They will be at home in Garden City, Kan., where Mr. Voth is a member of the high school faculty.

FROM A RELIABLE SOURCE.—A trustworthy correspondent in China recently gave his observations of the present situation there. He had just had word of the fall of France and remarked: "It is hard to think of anything else—just a dead weight—that makes anything else seem hardly important." As for the Chinese matters he says, the Wang Ching Wei government has made a ripple rather than a splash, not winning the loyalty of the Chinese. Had it not been for Nazi victories in Europe, it is likely that the Japanese would been treating with Changking by this time, for they have had no real military success for many months. This correspondent as far back as June was sure that the Indo-China route for supplies to Chiang would be cut, and probably the Burma road also. He counted on the British having to leave Tientsien and foresaw that America would have to assume the support of Western interests in the Far East. He felt that there must be considerable sentiment for "patching up with Japan in view of the threat in Europe." Cut off from supplies, the Chiang regime might fall. "If, on the other hand, America can continue the effective support that Hull has already given, she might find that China is a much stronger ally for the democratic cause than she had thought." —*Exchange*

THE MENNONITE

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1001 East Broadway
Newton, Ka as
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, OCT. 1, 1940 NUMBER 39

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COME, LORD JESUS!

Weary with strife, and worn with earth's care,
We would fain rest, and yet do not dare;
Our souls are in anguish, and moist is our brow:
"Come quickly, Lord Jesus, yes, come even now."

The tempter doth buffet and thwart all our plans,
We grow discouraged, but God holds our hands;
Our path is so dark, and the clouds hang so low:
"Come quickly, Lord Jesus, yes, come even now."

Hungry and haggard we watch and we pray,
Our windows are open, we wait for that day;
Our strength is nigh spent, so our heads we must bow:
"Come quickly, Lord Jesus, yes, come even now."

"I'll come again," so saidst Thou one day;
We work and we strive, we watch and we pray,
Only that promise does faint hope allow:
"Come quickly, Lord Jesus, yes, come even now."

—Rev. Isaac Epp,
59, 5th Ave. East, Swift Current, Sask.

THE BRIDEGROOM'S VOICE

Alice Louise Cary

I Thessalonians 4:16

They sleep in every land and clime,
The blessed dead, who wait
The coming of that Rapture-time
On God's appointed date.

No bell or siren has the power
To rouse them or awake;
They sleep in Christ; in that glad hour
A heavenly "shout" shall break.

The silence and the sleep of death;
The Bridegroom's voice they know!
Transformed by One who gives them breath,
They shall arise and go!

—Sunday School Times

SIGNIFICANCE OF THE STORY OF RUTH

An eminent writer has called this story "the loveliest little idyll in existence", and, viewed solely from its literary merit, no more charming love story can probably be found anywhere. Again and again have writers and speakers upon the subject extolled the beauty of this old story. But the purpose which its author had and the value that its one-time readers placed upon it was deeper and more significant.

The period of the Judges in Israel presents a dark, accusing picture of the infidelity of the chosen people, who again and again forsake their God, and the book of Ruth gives us a glimpse of a healthier trend that still remains. Through it runs a vein of protest against unhealthy tendencies, such as are also found in Jonah, Job and parts of other books of the Old Testament. These protests are like the monadnocks of the Western plains that stoutly resist the erosion surrounding them.

One of the outstanding features of the story is *the steadfast character and the stout-hearted personality of Ruth*, so splendidly portrayed in the scene of departure between Naomi and her daughters-in-law. Orpha returns with apparently little concern. Not so Ruth. "Entreat me not to leave thee, nor to return from following thee. For whither thou goest, I will go, and whither thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; and where thou diest there I will die, and there will I be buried." Are not our hearts strengthened, our nerves steeled, and our spirits buoyed up by this declaration? There is no *if* about it, 'such as "If all goes well", "If I like your people as well as I do you", etc. Thrown aside are native land, ancestral religion, kinship, by the inward urge to be in Jehovah's land, undaunted is the faith in a new future. Here is an example of genuine friendship. Emerson has aptly said, "The only way to have a friend is to be one," which means to cast lots with him come what may.

Another challenging trait in this story of Ruth's —and her mother's-in-law as well—*is the undaunted fortitude* which they evince under the stigma of extremely contrary experiences. How like the manner of Jesus! "Let us be up and doing, with a heart for any fate, still achieving, still pursuing, learn to labor and to wait," would be a fitting watchword in the case. "And she went and came and gleaned in the field after the reapers," as though nothing had happened. "Life cannot do much to a person who has the courage to pick up the broken threads and weave them into a beautiful tapestry, through which run the dark threads of suffering and pain."

A third meaningful phase of the story is that *God can and does use apparently contrary situa-*

tions to bring about his own ends, and he likes to do this by using persons whose faithfulness is unquestioned. God often breaks barriers which hard headed human nature declines to do. Here, a Hebrew and a Moabitish woman are strangely brought together to become the progenitors of the royal race of David, who became the ancestor of our Savior. In doing this he ignores racial barriers and shows that he is no respector of persons as long as they try to do his divine Will. Here God solves the race problem which man has not yet been able to accomplish. If we would only let Him He would also help us solve the minority group problem, the labor problem, and what not. O how little do we practice, in all relations of life, Jesus' admonition, "Love thy neighbor as thyself." —T.

"FOLLOW ME." MATT. 9:9.—There is the challenge to a crusade in this call; the imperative order of a military command; the winsome invitation of a friend to walk by his side. In the mood of the New Testament, it is a call to action. Jesus does not say, "Come and worship me." Worship has great worth, but it may keep us behind walls, and away from living needs. He does not invite "Come and believe in me." Reciting a creed, good and true though it may be, may become formal and powerless. Some of us prefer to defend doctrines rather than win the world for Christ. His call is to "live as I live; think as I think; love as I love; probe life as I probe it; suffer as I suffer; change life as I change it; oppose evil and support good as I do; bear the burdens of the world as I bear them; accept your cross as I accept mine; be a savior as I am Savior; and "Lo, I am with you always." —*Selected*

ANNOUNCEMENT

Rev. H. A. Fast, who has been serving the Western District Conference as Peace Secretary, has now been taken over by the General Conference Peace Committee to serve as full-time Peace Secretary through-out the whole Church. He has been called to Washington by the Mennonite Central Committee to assist in working out some of the problems relative to the Conscription Bill.

To those churches near Newton, Kansas, who had hoped to have Rev. Fast present his peace message, the Western District Peace Committee is pleased to announce that Dr. E. L. Harshbarger has consented to fill a limited number of appointments to discuss the problems of Peace and Conscription. Arrangements should be made direct with Dr. Harshbarger at North Newton.

—Western District Peace Committee

CHRISTIAN EDUCATION

A. S. Rosenberger

Mennonite Colleges and Peace Education

by E. L. Harshbarger

There is no lack of peace education in American colleges today. Every campus hums with peace activity. Unfortunately, peace activities are so diverse in nature that they tend to divide rather than to unite. The majority of the activities are materialistic only, stressing such matters as economic barriers, world courts, and legal remedies for international troubles. Some are frankly Marxist; others merely opportunistic. What is needed today in peace education is a *positive, cohesive force.* That force is found in the teachings of Jesus.

It would seem obvious that only Christian colleges can give adequate leadership to a peace movement whose dominent motive is Christ-like living. Unfortunately again, however, many Christian colleges and Bible academies are positively militaristic in their teachings. Many are not interested in peace at all. Therefore, it seems logical that Christ-inspired education must look for guidance. In addition to our own people there are today thousands of conscientious objectors in other denominations who are seeking aid and advice. This is the golden opportunity for Mennonite colleges.

To meet this challenge Mennonite colleges should provide a program which is Biblical, voluntary and sensible. The program must reach all our constituency. It should train leaders for our communities. It must stress peace as a positive way of life, a way of brotherly love, mutual helpfulness, and Christian charity. Such a program will spend little time merely in denunciation of war. It must exemplify the overcoming of evil with good.

Our colleges should assist all our communities in making a careful study of the Biblical basis of our peace testimony, of church history and Mennonite history in particular, and of the relation of the peace way of life to the modern problems which confront all of us.

Peace libraries, meditation and study groups, deputations, service projects, and similar agencies should be set up or improved on every Mennonite college campus.

If this type of work had been done years ago, there would not be the bewilderment and consternation now found in so many Mennonite communities. Let's act now.

Our whole social life is in essence but a long, slow striving for the victory of justice over force.
—John Galsworthy

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOMEWARD BOUND !

Dear Readers: It sounds rather queer while in the native land to use the expression "Homeward Bound." But, having spent about half the lifetime in India, those prevailing customs, etc. become deeply engraved.

Thursday, Sept. 19th, we boarded the train in Hillsboro westbound. The numerous friends at the depot certainly awakened great enthusiasm for our return to the land with millions groping in darkness. Many of these dear ones we were privileged to look into their faces, we shall never meet again in this world. Happily, the children of God harbor the living hope to be some day reunited never to sing another parting hymn. We did enjoy the trip via Denver, Cheyenne, Ogden to Pocatello for Aberdeen, Idaho. The following Sunday and a few days following we spent very appropriately with some of our family members residing near Aberdeen, a host of relatives and other dear friends. The Sunday gatherings again brought us face to face with the large congregation whose membership exceeds the three hundred mark. Oh, what a fellowship those days! The pastor and the church constitute a large intimate family circle to be highly admired. The Lord showers His blessing upon this group of believers. During the social gatherings various edifying conversations ensued: old friendship experiences renewed, new contacts formed, the circle has again been most happily enlarged. A certain gathering on Sunday afternoon observed with the presence of the pastor a farewell service.

Many inquiries are made as to how we are going to travel. We are sailing on the American ship "President Taft" from Los Angles harbor in Oct. 11th, this boat is to convey us via San Francisco, Honolula, Yokahoma and Koba, Japan, to Manila by Nov. 5th. Here after a detention of about four days we are to board the steamship "President Adams." This shall bring us via Hong Kong, Singapore, Mulucca, Penang, Colombo by Nov. 21st to Bombay. From there about 800 miles more will usher us into the midst of our India Brownies for the fourth time. What an uplifting anticipation graces our outlook. There is where our field lies, there is where our activities shall abound another term of service. Your prayers are much coveted, they have held us up for more than 30 years. Let us have them unceasing, rising to His throne—II Tim 1:3.

Mail sent from Kansas and further east four days ahead will be found in our cabin, provided that it is addressed as signed above. Rev. and Mrs. Harold Ratzlaff sail with us.

Yours in His service,
P. W. and Mathilde Penner
514 W. 6th Street, Los Angeles, Calif.
In care of *President Taft,* sailing Oct. 11th, 1940

FIRST QUARTER REPORT, 1940
TAMINGFU-EDUCATIONAL

Dear Brethren: Thank God, our school-work is not only continuing, but our enrollments have greatly increased since New Year. The Nanloa and Tsing feng schools also had larger enrollments, but the several visits of bombers have scattered the city folks into the villages, and many hesitate to return, so in those two places at present the attendence is below normal. In the city of Tamingfu we are at liberty to carry on school work, although we had to comply with the new regulations as to books etc. The officials know, that our school has never been registered with the government, and they say that at present this regulation is not being enforced. So we humbly bow and praise God, that He is giving us even with the young generation an open door of opportunity, not only in instructing the children of our Christians in the community but also the children of friendly non-Christians. We regret that the Christians in the country have to miss such a privilege. Some ask for schools at the country churches, but we cannot see our way clear to provide schools there. There are so many problems hard to solve. Evidently they need the prayer solution. Here all can help along. Do remember us before the throne of God!

Very faithfully yours, H. J. and Maria Brown,
Aganetha Fast, Educ. Com, Chairman

HOME MISSIONS

Portland, Ore., Sept. 19, 1940

ANOTHER OPPORTUNITY TO LEND A HAND

The small—but active—congregation at Newport, Wash., is confronted with the necessity of taking down their church building and reconstructing a new one. Having plenty of good sand in the immediate neighborhood, and a machine to make cement blocks having been offeret to them, they resolved to excavate a full basement and build the walls for the building out of cement blocks. The plan is to complete the basement for the present need and finish the auditorium as they can. All labor is to be donated. It is to be a project similar to the one at Dallas last year, where there is at present a flourishing church of 149 members on the way to become selfsupporting. How about it? Shall we give these dear people at Newport a lift, too? All contributions are to be sent to J. C. Jantz, Odessa, Wash., marked: "For the Church building fund at Newport, Wash."

—Signed by S. S. Baumgartner, Sec.
of Evangelixation Committee

INTO HIS PRESENCE

By Betty J. Regier, young teacher, Newton, Kan.

(Concluded)

A little farther down the road in a house, sat a prisoner, also looking out of the window. A prisoner was Malinda, in a prison not made of bars and bricks, but one made of her two useless legs. A year ago, the accident had happened when Malinda, just sixteen years old, brimming with life and anticipation, had fallen beneath the wheels of a car. Operation had followed operation, but nothing would restore the use of her legs. Life had been wrenched from her, not by death but by the loss of all brightness and hope. She sat in her chair by the window, watching the shadows deepen on the hillside, a girl of seventeen, the silky darkness of her hair shadowing a slender pale face, aged beyond its years, once round cheeked and fresh.

"Tomorrow is Sunday," she mused. "And we'll go to church as usual. But I don't want to go. When I see them all walking, the little ones running in the church yard, the girls walking up the aisle, their dresses rustling, and the minister walking up the steps to the platform—oh, it is too hard, too hard!"

She covered her face with her hands, thinking of the years ahead, long and lonely, which she would spend in watching other people walk.

"I needn't go to church tomorrow. No, I'll stay at home. I'll plead a headache, and no one will know."

But the next morning she did not complain of a headache.

At the supper table in his home, Jimmy sat quietly between his parents and ate. The older two talked of deep, grown-up things, far beyond Jimmy's reason, and yet they talked bitterly and coldly, Jimmy knew that, Jimmy's father would say sarcastic things to his mother and she would answer sarcastically. Jimmy knew they did not love each other and that he was always in their way. He felt their chilliness when they were nice to him. His mother would pat him on his head, and he knew, despairingly, that she did not mean it. Most of the time they were cross or cold and they never understood things he said, or didn't listen. So Jimmy was as quiet as could be.

Jimmy's father turned to him suddenly and pretended to smile.

"Did you have a good time playing today, Jimmy?" Jimmy knew his father wasn't interested, so he merely nodded, and sure enough, his father forgot about it, and turned to resume his conversation with his mother.

He said something severe, and she said something harsh, then he became bitter, and she burst into tears and left the room.

Jimmy was quite used to this. But he turned to his father.

"You made Mamma cry!" he said sadly.

"Go to bed." his father said. "Tomorrow is Sunday School."

Jimmy was glad to be up in his room. It was not nearly time for bed, but he undressed and lay down watching the evening darken outside the window. Yes, they would send him to church tomorrow, but he need not go. He would loiter along the way and play, and not go at all. He felt too lonely all by himself in church when other little boys had their mothers and fathers.

Lying in bed, Jimmy tried to imagine his third parent. He was usually a very real person to Jimmy—a third parent who had all the love for him that his two parents did not. But tonight Jimmy was too lonely and miserable to imagine love.

But the next morning he did not loiter. He went to church.

That evening when the minister went inside to work on his sermon, he was inspired with new fire. An inspiration had come to him during the evening. For many Sundays he had been preaching on good, solid texts to be sure, but tonight a vision had come to him. Tomorrow he was going to preach for the faint, for the sick, for the loveless. Tomorrow he was going to feel into lonely souls, find the aching cries, the shrill aching, groping cries, of the needy.

Sunday morning dawned and the mists lifted from the hills and the sweet-toned bell sent out its chimes. The farmers finished their milking and dressed and shaved and their wives got the chillren ready. One by one the pews filled. The minister saw them all as he mounted the pulpit. He saw old man Jones in his wrinkled suit ("My, how old he is getting", he thought). He saw Anne between her children whose faces were expectantly lifted to his, but he noticed Anne's hanging down. He saw Malinda patiently sitting in her chair, and he also saw the shadows under her eyes. He saw Dallas and wondered why he seemed so restless and moody. And also he saw little Jimmy in his best clothes, sitting alone, near the front.

Never had the minister preached a sermon as he gave now. He told of Christ's Love—the greatness of which could expand any life to swelling proportions, no matter how frail or feeble. He told of the saving power that can overcome the world, that can break the barriers of loneliness, the heaviness of worry, the cowardice of weakness, the shackles of physical handicap, and lovelessness, greatest of all evils.

Five people walked into His Presence that day in the little white Church.

Farewell Service for Missionaries P. J. Boehr

At East Swamp Church, Pa. Sunday October 6

A farewell service will be held for Rev. and Mrs. P. J. Boehr, in the East Swamp Mennonite Church, Sunday afternoon, October 6, beginning at 2:30 o'clock.

Program

Prelude—Invocation
Scripture and Prayer—Rev. Olin Krehbiel
Special Music—Lillian Landis and Ruth Krigor
Sermon—Rev. Howard G. Nyce
Special music—Mixed Quartet
Short Message—Rev. W. C. Voth
Special Music—Rev and Mrs. Harold Burkholder
Farewell Wishes—Conference Ministers
Response—Rev. Boehr; Mrs. Boehr
Offering—Announcements
Benediction—Rev. J. J. Plenert

The program will be interspersed with Hymns

Chairman	Rev. Harold B. Burkholder
Chorister	Rev. Olin A. Krehbiel
Pianist	Mrs. Nelson Markley

We hope to see the church filled for the service.

—Council of East Swamp Church

SECOND QUARTERLY CONFERENCE OF EASTERN DISTRICT

Deep Run Mennonite Church, Sept. 30, 1940

Afternoon Program 2:30 o'clock

Devotions—Rev. Russell L. Mast
Business session—Treasurer's Report, etc.
Panel Discussion—"Our Christian College in the present World Crisis."
Speakers opening Discussion:
  Mr. William H. Mohr—College Trustee
  Rev. Freeman H. Swartz—Conference Minister
  Rev. A. J. Neuenschwander—Parent and Alumnus
  Mr. Herbert S. Stauffer—Conference Layman
  Rev. John J. Plenert—Conference Exec. Com.
General Discussion—Leader, Conference Secretary

Evening Program 7:30 o'clock

Devotions—Rev. A. M. Fretz
Special Music—Local Congregation
Paper—"The Church's Responsibility in time of World Crisis."—Rev. Ernest J. Bohn
Special Music—Local Congregation
Message—"The Chinese District Conference and Worker's Conference."—Missionary, Rev. W. C. Voth
Prayer and Benediction

NOTE: This program was received Thursday evening, Sept. 26, too late to serve as an ANNOUNCEMENT. It is now History.—Editor

Western District Conference Loan Library

In 1938, largely through the efforts of Dr. A. Warkentin, the Western District Conference Loan Library was established. The beginning was made with about 850 books, either donated or transferred from the college library. During this year close to 600 more books have been added.

To save the expense of publishing a Revised List of all books, the Education Committee is getting out a SUPPLEMENTARY LIST of the newly added books. Copies of this List will soon be sent to the churches and will also be available at the coming Conference. This list, together with the first list which, it is hoped many have preserved, will then furnish a key to the entire Loan Library.

The books found in the Supplementary List were purchased or partly donated. Rev. J. M. Suderman has turned over to the library about 340 books from his painstakingly selected private library, at an almost give-away price. The Supplementary List comprises: Biography, 31 volumes; Education and related subjects, 93 vol.; Fiction for Adults, 60 vol.; Fiction for Children, 58 vol.; Religion and kindred matter, 93 volumes. The more specifically *Suderman List* comprises: MINISTERS' DIVISION — Doctrine and Theology, 33 vol.; GENERAL—books for old and young partly religious and partly practical, 137 vol.; MISSIONS, 19 vol.; SERMONS and ADDRESSES, 71 volumes.

Address requests for book lists and orders for books:
LOAN LIBRARY, NORTH NEWTON, KANSAS

Now that the mailing rate on books is only 1½ cents, we hope that our people near and farther away will make the widest possible use of our CONFERENCE LOAN LIBRARY.

But, *Please!!!* Will not some of the churches, who may not yet have done so, send their contributions *now*, so that the debt owed for some of the books may be paid before the Conference session. Send checks for this purpose to SUPT. E. E. KAUFMAN, TREASURER, BUHLER, KANSAS.

—For the Conf. Ed. Com., J. R. Thierstein, Chm.

—*Menno Church, Lind, Washington*, Having had occasion now and then to compliment Mrs. Edmund Miller, the pastor's wife, for her artistic ability as shown by the beautifully executed church bulletins that we received, the "Adams County Leader" in an article under the caption, "Lind has a Talented Artist" tells among other things that Mrs. Miller occasionally receives commissions from large organizations for art work. Just recently she completed a beautiful piece of work for the Portland, Oregon, Chamber of Commerce, a parchment plaque 10 by 14 inches extending felicitations to one of its members. The engrossing was all done free hand, though it has the appearance of an engraving. Mrs. Miller received $20.00 for this.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 6, 1940

Luke and His Gospel

Luke 1:1-4; A 1:1; Col. 4:14; Tim. 4:11

Introduction

This lesson is an introduction to our studies in Luke's Gospel which will be covered by the lessons of the next six months. We like to know about the author of a book which we read, especially whether he is well qualified to write the book. This is also true of those who wrote the Gospels. In these studies of Jesus Christ, we are dealing with one whose life and works are of vital concern to people of all nations and of all classes of society. Christ has been the object of serious thought on the part of great thinkers of many nations. His words too have given delight to multitudes of unlearned peasents in their humble homes. Luke, in his beautiful Gospel, presents the facts of Christ in a way to serve the religious needs of men. A careful study of these facts will provide food for our souls.

Luke's Purpose, L1:1-4

The writer of this Gospel and of Acts is the same person (compare A. 1:1). A careful reading of the Acts reveals, too, that the writer was a companion of Paul in the later years of his life. (A.20:5,6,13-15). Luke's Gospel is written for the Greek (Gentile world). His purpose was to show Jesus to the world as the Son of man, the Friend of sinners, the universal Savior.

It is evident from verse 1, that early, before Luke wrote his Gospel, there were written narratives concerning Christ. These were written by eye-witnesses of the work and life of Jesus (v2). Luke does not claim to have been an eye-witness. He believes there is room for a more comprehensive record concerning Christ. He speaks as a historian who has made a careful investigation (v3), "having had perfect understanding of all things from the very first." His Gospel, designed to instruct Theophilus, would also impress him with the certainty of the things he had learned about Christ (v4).

Luke Writes a Second Treatise, A. 1:1.

The subject of the Gospel was, "what Jesus began both to do and to teach." The subject of Acts is what Jesus continued to do and teach through the power of the Holy Spirit in the lives of the Apostles and other believers.

Luke, the Beloved Physician and Companion of Paul

Col. 4:14; IITim. 4:11

Paul had a doctor with him in some of his journeyings and during his two Roman imprisonments. This greeting was sent from Rome near the end of his first imprisonment. Luke emphasizes the healing power of the Great Physician. He describes diseases with professional accuracy (L. 5:12), and speaks freely of the healing power of Jesus. He records many of the healing miracles and numberless general healings.

Luke seems to have been the most faithful of all of Paul's companions. What a comfort he must have been to him during the trying and lonely days of his Roman imprisonment.

Luke's Gospel gives us our most complete picture of Christ. Luke is our chief source of information concerning the Perean ministry. In this record he sets forth the work of Christ for the Gentile world. He alone records some of the finest of Jesus' parables. He wrote his Gospel particularily for the Gentiles, of whom he was one. He passed over those elements in Jesus' teachings which were particularly Jewish, and dwells upon the broader teachings — Christ's forgiveness of the penitent, his grace to the poor and outcasts. Parables like that of the Good Samaritan and the Prodigal Son appeal to all people. Luke's Gospel gives us an adequate ground for our faith in Christ.

SERMON SKETCH

AN APPEAL FOR HELP

"Ye see the distress we are in, how Jerusalem lieth in waste. . . . Come, let us build up the walls of Jerusalem, that we be no more a reproach. Neh. 2:17

"You see the distress we are in." This was an appeal to their Jewish patriotism, their pity and their piety. Your city in ruins, God's city desolate. He includes himself and said, "we." So the church, "you see the distress that WE are in." When the church of Jesus Christ arises and sees the shame of its weakness in its compromising with the world, when it will strengthen her stakes, and lengthen her cords, then shall her converts be multiplied.

This was a personal solicitation "come, let US build." No time for debating or discussing failures. We are called upon to take our share of the work of the church. We can not substitute money, or prayers or good wishes for work. "Every man's work shall be tried." The child and the invalid, the school girl and the maid servant, the merchant and his errand boy, the house wife and her maid, the farmer and chore-boy, all have some work to do for God.

Nehemiah said "come." None should ask others to go where they are unwilling to go themselves, nor do work that they are too proud to do themselves. "Come" is always more successful than "go."

His desire was that their reproach might be lifted. Under Ezra they were unable to rebuild the walls; but now Nehemiah for "His great name's sake" desired to do what Ezra had not been able to do.

The Lord is a jealous God and when His church is reproached and scorned He is assailed, and will, for His honor's sake, defend His own. "Why persecutest thou me?" The wounds inflicted upon one of His own are felt by Him, the living head in heaven.

He persuaded them that this was of the Lord. They are the best scholars who will work without the rod; yet none so good but they will need correction sometimes. There was no occasion for them to doubt since both God and the king were favorable.

They responded promptly, and entered upon their work practically. They did not offer a substitute, but undertook the work required of them. All difficult tasks must be faced and done in the fear of God. Fancy and flimsy methods break down. All with one accord undertook to carry out the work by God's blessing, and the king's favor. Co-operation is necessary to the success of any large undertaking.

"Pliny speaks of a stone on the island of Scyros, that if it be whole, though large and heavy, will float, but when broken it will sink. So long as the church keeps united nothing shall sink it; but if it breaks up, and divides, it is in danger of going down." —*Gospel Banner*

MENNONITE CENTRAL COMMITTEE RELIEF NOTES

Newton, Kansas, September 14, 1940: Executive Committee Meeting Minutes. "H. S. Bender brought personal greetings from European workers: Lehman, Bennett, and Claassen and from several European Mennonite leaders. Bro. Bender orally reported the details of his trip. The committee by motion then expressed appreciation to Bender for his service and detailed report."

Henry W. Wiens, Reedley, California, was appointed for one years' service and is to proceed either to Alsace or to France. Arrangements are being made for him to sail either September 19th or the 26th.

John E. Coffman, Vineland, Ontario, was appointed to service in England and will assist Bro. Claassen in the developing program there and by the time of the end of Claassen's term of service can undoubtedly take over the responsibility for the program.

It is estimated that European War Sufferers Relief Fund receipts for the eight months period to May 1st, 1941, would exceed $80,000.00. The budget plans to the several units on the field were allocated on this basis.

During Bro. Bender's visit in France he had several opportunities to accompany Bennet in his regular visits to the special refugee feeding project in the vicinity of Cerberes. He presented the committee with a special letter of thanks from the Spanish refugees who are being thus helped by the M. C. C. The letter was signed by 45 Spanish refugee children who are receiving two warm meals daily in the Mennonite canteen. Each signature was further illustrated with an original drawing. The group as a whole also sent personal greetings of grateful appreciation to the U. S. Mennonite brotherhood.

The M. C. C. treasurer's operating statement for December 1st, 1939, to September 1st, 1940, indicates that a total of $32,132.25 has been contributed to European War Sufferers Relief Fund. During this same period $8,212.30 were forwarded to the work in Poland, $9,582.69 to France and $9,714.37 to England. The foregoing figures, both receipts and expense were considerably in excess of estimates that had been earlier made. The M. C. C. appreciates this liberal support on the part of all its cooperating groups. A detailed report of receipts and expenditures will be made as of December 1. 1940, and published.

Ephrata Clothing Depot, Sept. 7th

Today the new relief office opened work, and began in opening, sorting and classifying the contents of seventy packages of clothing which have been received from 15 different states. A card acknowledging receipt of these goods was sent to all whose addresses were available. Our M. C. C. members were advised of the list of anonymous parcels. Sister Lehman states, "It was a real joy and satisfaction to open these packages and to note the work, money, time, love and consecration which they bespeak. We appreciate this interest and these contributions to today's need."

Before October it is planned to have a special clothing folder available to all sewing organizations and churches which gives detailed information as to kinds and quality of clothing desired. Shipment of new and of good used clothing should be forwarded prepaid to Mennonite Central Committee, Akron, Pennsylvania.

All Canadian clothing will be shipped to England as rapidly as sizeable shipments accumulate. All clothing gathered in the U. S. will be prepared and packed for shipment to Europe. It is hoped that by the time our contributions are gathered and ready for foreign shipment permission for forwardings to needy Europe can be obtained.

(Compiled by A. Warkentin and O. O. Miller)

—*Released September 19, 1940*

—*First Church, Bluffton, Ohio.*— We extend a cordial welcome to all the students in our midst. We hope you will worship with us regularly throughout the school year and that these services will prove spiritually uplifting. You will be an inspiration and a challange to us as a church and we hope that we can be of service to you. —*Church Bulletin*

LET US PRAY

For three years the most inhuman, atrocious and demoniacal war in the history of the world has been raging in China. The most peaceful and inoffensive nation in human history, quietly working out its own destiny, living its ancient way of life, rooted in the centuries before America was discovered, making no exactions upon any other nation, has been the helpless victim of the most militant, arrogant, cruel and pitiless invader that has ever stained the pages of history with the blood of its countless victims.

Not even the Hitler devastations and butcheries by the most destructive scientific weapons of assassination can compare with the desolation of homes, demolition of cities, desecration of temples, destruction of colleges, dispossession and death of countless millions of men, women and children of China by the armies of Japan.

All of this has been made possible by the cooperation of the United States in supplying Japan with the implements of destruction, the scrap iron and steel and other raw materials which have enabled Japan to continue its devastation of China through three years of undeclared war. And the President now proposes a Day of Prayer!

We shudder over the aerial attacks of the Hitler bombing planes upon the people of England, despite her equipment of the anti air craft guns which takes a toll of five German planes for every one downed by the invader, while the rain of hell from above has been daily falling upon Chinese cities without any weapons of defense.

The story of the repeated bombardment from the air upon the Chinese Capitol of Chungking, with the devastating fires burning the civil population in their hill-top bamboo houses, as told by Madam Chiang Kai Shek and American residents, beggers description.—A city as large as Washington lies in ashes.

As recently as last week the press recorded the frightful results of countless raids by 200 Japanese demons of the air, with its fearful toll of lives, in a declared determination to wipe the city from the face of the earth.

All of these outrages have been made possible by the supplies of American aviation gasoline and crude oil for re-conversion over a period of more than two years, impossible without American motivation, and has been approved by our government despite continued appeals and protests which have fallen upon deaf ears at Washington. Let us pray!

A "moral embargo" was finally declared which reduced to a minimum the export of aviation gasoline since the first of January, but the export of scrap iron, steel and other ingredients of munitions, and of crude petroleum, has gone merrily on, supplying the weapons of death used to subdue or annihilate China, while the controversy whether we shall exchange fifty out moded twenty-five year old World War naval relics to England in exchange for American military bases on English soil of the western hemisphere, continues to agitate Congress and the nation.

Department of Commerce figures disclose that the United States exported 4,440,000 barrels of crude petroleum to Japan the first five months of 1940, despite the "moral embargo" and the marked reduction in export of refined aviation gasoline, since August 1st, embargoed by the President to all countries outside the Western Hemisphere.

If the entire supply were cut off, both crude and refined, it is believed that the war in China would long since have ended.

—"PROGRESS"

CORRESPONDENCE

MENNONITE CHURCH, BUTTERFIELD, MINN.

Sept. 19, 1940

Greetings with Psalm 105:1-2: "Oh give thanks unto God; call upon his name: make known his deeds among his people. Sing unto him, sing psalms unto him: talk ye all of his wondrous works." Surely, we have experienced woundrous gifts out of His mighty hand in our church and community.

On August 18 twenty-two young people were baptized and received into the church, and one sister was also received. All these gave their personal testimony, confessing before the congregation that they have accepted Jesus Christ as their personal Savior. Our prayer is that these young people will grow in their Christian life, in grace and knowledge in their Lord and Savior. —September 15 we observed the Lord's Supper with these new converts. The Lord's supper is for all saved people, not only for certain church groups. Jesus gave this memorial meal lest we forget Him and His finished work on the Cross.

Our pastor Rev. and Mrs. Schultz and three girls took a much needed vacation to Wolf Point, Montana, where he served at a Young People's Rally on August 25. They also had occasion to visit Glacier Park.—The Lord has blessed us abundantly. Our small grain crops, corn, gardens and orchards yielded abundantly. God be praised for His goodness to us!

—Mrs. Ted Linscheid, Corr.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke,
Secretary
McPherson, Kans.

Prayer Calendar

A Fellowship Prayer Calendar for the use of young people has been prepared by Sam Richert under the direction of the Y. P. U. Committee. A considerable number of young people's societies have gotten copies of it and have found it to be very helpful.

Copies can be gotten from Mr. William E. Juhnke, McPherson, Kansas. Our goal is to have every young person of the General Conference use one of these prayer calendars. C. E. Leaders, order sufficient copies for your society, today.

California Mennonite Young People's Retreat

Again the youth of California have cause to praise our Heavenly Father for the blessings received at our annual Retreat at the beautiful Lake Sequoia, August 12-19. The sanctified surroundings were a fine setting for the rich spiritual food which was offered the Retreaters.

From the early devotional chapel period before breakfast to the campfire service at night, an attitude of Christian fellowship prevailed. The example of our leaders helped to create this atmosphere. Dr. A. Warkentin headed the committee of instructors. Not only did he assume this responsibility, but he also taught classes in Bible, directed a study in, "the Christian and Peace," and arranged for the campfire services, which followed the theme "Meeting the Master." For our missionary representatives we were privileged to have Rev. and Mrs. J. P. Suderman from Arizona. Rev. Suderman led in a period of mission study, and in a quiet but effective manner during that hour and on other occasions depicted the importance of the missionary cause. Rev. William Bestvater dirceted periods of Bible study and aided also on other occasions with inspirational messages. As an auxiliary group aiding these leaders, there were several pastors from our churches who were given opportunity to offer us spiritual guidance. We are indeed thankful that these men of God were led to be at our Retreat.

A new and truly unique experience was the lot of the Retreaters when a moonlight boat ride around the lake was arranged for one evening. Enough boats were procured to make it possible for all Retreaters to go out. In a serpentine we rowed around the lake, singing most of the while. Finally we encircled the raft, from which place Rev. Edgar Toevs gave us a fine spiritual message. This experience is one which will linger long in our memories.

For the first time in a number of years the Retreat extended over a period of a full week. Thus we discovered what extraordinary blessings could be in store for us on Sunday. The day was one of hallowed atmosphere, lending itself to true worship of God. We had Sunday School, with the optional choice of three fine classes, followed by services which included the common service. How near one feels to the Lord in the groves which are His temples! To give vent to the feeling of praise, a Song Festival was held in the afternoon, and everyone present was given an opportunity to take part.

Many Retreaters must have felt like Peter, regretting to leave the mountain-top, with all its great experiences. The problems and pleasures which are connected with our daily life seemed so minute compared to the greatness of God's love, and one could not help but feel the challenge of Christ to carry this mesage with us as we departed for our various homes. —Louise Richert, Pacific Dist. Y. P. Rep.

Report of the All Mennonite Young Peoqle's Retreat at Quaker Haven

Aug. 5 to Aug. 11, 1940

The All-Mennonite retreat, formerly held at Shipshewana, was held this year at Quaker Haven, Dewart Lake, south of Syracuse, Indiana. A number of things caused a low enrollment—only 45 retreaters were enrolled. However, the fine fellowship and the excellent courses of study made this one of the best retreats to date. As was anticipated, the common dining hall and the two dormitories instead of scattered cottage groups made for a much better fellowship and a finer spirit at the Retreat. The Friends who own and operate the camp gave us such excellent cooperation that we all felt more closely akin to the Friends when we left than we had ever felt before. A fraternal delegate from the Friends young people also gave us a fine contact with these fellow non-resistant people of the simple life.

The sunset services were exceptionally inspiring. Rev. E. J. Bohn, chairman of the Eastern District Retreat, conducted these as well as the morning quiet hour services and the Sunday morning worship service. At the sunset services Rev. Bohn set forth some of the principles of Jesus as exemplified in the life of some great man. After the formal part of the service we all remained seated in quiet meditation as we watched the last rays of the setting sun bathe the lake and the woods in a golden splendor. The sunsets were all exceptionally beautiful, the lake is picturesque, and this conspired to add more inspiration to the sunset services. No one can soon forget the uplift of these golden moments.

A new feature of this year's Retreat was the fact that we had a trained recreational leader in Miss Emma Detweiler (now Mrs. Harold Schultz). In addition to directing the Retreat recreation, Miss Detweiler taught a course in recreational leadership.

Of this course, Miss Josephine Mullett reports:—

"Since the majority of us was interested in knowing how to plan Christian parties, Miss Detweiler, our leader, instructed us along that line. One of the important factors in a good party is to have everything ready before time and not to play one game so long that it becomes tiresome. One day we all tried our hand at recreational leadership . . . trying to put into practice some of the tips we were given, such as;— 1. Do not shout at the group —wait until they become orderly. 2. Know the game you are trying to explain. 3. Do not try to handle too many people at one time. 4. See that all participate.

The most important principle we learned was to have good sportsmanship."

The music course was popular, as it usually is. Of this course, Miss Eleanor Berky writes:—

"The music course under the direction of Miss Eleanor Niswander of Bluffton, met each morning at 9:50. The class first studied the various types of hymns, singing many of them. The hymns of Charles Wesley and Isaac Watts were noted especially. Standards for congregational singing and the rules of John Wesley for hymn singing were studied. During the latter part of the week members of the class had the privilege of hearing a number of excellent phonograph recordings, including both choral and instrumental numbers. Retreaters who took this course have gained a greater appreciation for church music and many helpful pointers on singing."

Evidence of the interest developed in Mennonite history as a result of Dr. C. H. Smith's course was afforded by the fact that the retreaters who conducted the chapel service on Thursday based their service on the lives of several Mennonite leaders. Their service showed a fine understanding of Mennonite history. Dr. Smith covered the history of the Mennonites to about 1900. On Saturday, Rev. Earl Salzman of Topeka, Indiana, gave the history of the Central Conference and something about the cooperation between the two conferences represented at the Retreat. The Retreat committee felt the need for more Mennonite history study among the young people, and therefore put this course into the Retreat program. The results, so far as we can tell—were very gratifying. We hope that our young people will know more about the denomination to which they belong. We were fortunate indeed in having a man like Dr. Smith to conduct this course.

In keeping with the suggestion of the Middle District Conference, the committee put a missions course, conducted by a returned missionary, on the program. We were happy to procure the help of Rev. John Thiessen to fill this place. Following is the report of Rev. Thiessen's course as written by Lorel Mullett and Curly Bowen:—

(To be continued)

SENIOR DEPARTMENT

Senior C. E. Topic for Oct. 20, 1940

MAIN TOPIC: REMEMBER THE SABBATH
Exod. 20:8-11; Mark 2:23-28

I. Worship Service

1. Songs: "Safely through another week", "Prayer is the soul's sincere desire", "O day of rest and gladness", "Savior, again to Thy dear name we raise."
2. Reading of main topic, and prayer
3. Talk by an older person "How Sunday was spent in my childhood home."
4. Offering for the cause of Peace

II. Leader's Introduction

Christians of today need to make more of the Sabbath than they often do. **They should not make the day common,** using it to gratify their selfish purposes, a day for pleasure-hunting or lavish entertaining, or continuing with their everyday work. They should not misuse it by doing those things which take away from it its primary significance.

Sunday should not be mainly a day of "Thou shalt not" but "a day of rest and gladness." It is a **day of possibilities**—a day where body, mind and spirit should be refreshed. It should be looked forward to for the opportunity of worship, of fellowship, of rest, or helpful service even where special occasion calls. We would find the world a very different world if we had no Sabbath Day.

III. Suggested Topics for Short Talks

1. The first Sabbath Gen. 2:1-3
2. Blessings promised Isa. 58:13, 14
3. Jesus heals on the Sabbath Luke 13:10-17
4. A Sabbath well spent Acts 16:12-15
5. Sabbath rest typical of eternal Heb. 4:4-11

IV. For Discussion

1. How did Jesus spend the Sabbath?
2. Do you think that Christians should regularly go to church and to S. S.?
3. With what activities can we fill Sunday so that they will be in keeping with the spirit of the day?

V. Facts for Study

WHAT USE WOULD JESUS MAKE OF SUNDAY?

The first time we meet Jesus on the Sabbath day, Sunday of that time, he is in the synagogue at Nazareth. He was there at the synagogue despite the fact that a lot of those people went to this place of worship only because of the force of habit, and a lot of them were only pious but not truly serving God. If Jesus were walking here on earth today would he be in church regularly (as his custom was the Bible says of him) even if those going to church were not all the very best of Christians, but many of them having lots of faults that need improving? To Jesus the synagogue was the place where God's word was read where men talked about God and His word, where men prayed to God, and he found it worth his time to be there.

But he was not only present, he took part in the worship. On that memorable Sabbath Day when he was asked to read, he did not look around to see if he could pass, as the scroll was handed to him, that job on to some one else who could perhaps do it better, or make excuses that he was not prepared, but he took the scroll and read. He took the opportunity that God and men offered him, and spoke of his conviction that the Spirit of God was upon him, and announced his program.

And what was the program which he announced on a Sabbath Day? It was a very practical one, and dealt with the problems which the people were facing daily. He said he was sent to preach good tidings to the poor, release to the captives, recovery of sight to the blind, and liberty to the bruised. In other words he said that his life work would be to help those in physical distress and those in spiritual need.

If Jesus were here today, would he use the Sunday morning and the House of God, to say very plainly, that men are their brother's keepers, meaning their neighbors' keepers? Would he say also, as he did then, that the acceptable year of the Lord, the grace and forgiveness through Jesus Christ is to be brought to those yet in darkness and would he say that we are to do it? Would he perhaps again say that those in physical need must be helped, the sick, the lame, the blind, the poor, and tell us that we are to "follow him" doing this? If Jesus were speaking to us today would he tell us to help the angel song "peace on earth" come true, encourage us to work for peace and to believe in it.

And what else did Jesus use the Sabbath for and what would he use it for if he were here today? One Sabbath he was walking on one of those narrow paths that lead through the wheat fields and his disciples were plucking grain and eating the wheat. We don't know where he was going, or why he was there, but we do know that he was out there in the midst of God's wonderful world together with his friends. Would Jesus possibly if he were here take some time on Sunday to spend walking the fields, seeing nature in the wonderful garb of spring, or the somber colors of autumn, and breathing the invigorating fresh air of the countryside or of the hills? Would he also possibly like to spend an hour or two chatting with his friends, enjoying the sympathy and understanding that friendship brings? Would he agree with us when we say

"Tis the Human Touch in this world that counts,
The Touch of Your Hand and Mine
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er;
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway."

And again we find Jesus busy healing and helping the sick when he met them with their needs on the Sabbath day. And very likely if he came across some one today to whom he could bring joy and health and happiness on Sunday, he would not go by, but find it a pleasure and a duty to

"Help somebody today, somebody along life's way
Let sorrow be ended, the friendless befriended
Oh, help somebody today."

And so Jesus our Master would today, as he did in those days of old, on Sundays, as well as on week days do what his Father in Heaven would have Him do. He would live up to the spirit of that beautiful song:

"I'll go where you want me to go, dear Lord
Over mountain, or plain, or sea,
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

INTERMEDIATE DEPARTMENT

The Best Use of Sunday

Oct. 20, 1940

Call to Worship

"This is the day the Lord has made. Let us be glad and rejoice in it."

Scripture Reading—Exod. 20:8-11; Mark 2:23-28.

Song "Safely Through Another Week"

Vocal Quartet "O Day of Rest and Gladness"

Prayer Song "Take Time to be Holy"

Sentence Prayers (Surely on the Lord's day each member can offer at least a sentence in prayer to the one who gave us the day.)

Sunday Observance

Find what laws exist in your community relating to the use of Sunday. What does the law say about commercial affairs? According to your opinion to what degree are they being enforced?

Bible verse finding—Matt. 12:9-13; Luke 24:17-27; John 20:24-29; John 20:19-23; Rev. 1:12-18; Rev. 22:17; Exod. 31:16; Exod. 23:12; Mark 6:2; Acts 13:44; Mark 3:3, 4; Exod. 35:2; Isa. 58:13, 14.

Discussion

1. What effect does shortening the hours of labor have on the use of Sunday?
2. Are Sunday amusements unfair to any class or group other than the worshippers in Christian churches?
3. Is it Christian to go to commercial amusements on Sunday?
4. How many services ought we to attend?
5. What shall we do Sunday night after service?
6. If our friends make it hard for us to use the day as we think it ought to be used, what shall

we do?

7. Is it right or wrong to have things just a little nicer on Sundays than on other days?

Song "Stand Up, Stand Up for Jesus"

What principles should guide the Christian on Sunday observance?

1. Asking "Could Christ engage in this?"
2. Doing nothing which would be a stumbling block to others.
3. Abiding by Scriptural precept.
   a. 10 Commandments
   b. "The Sabbath was made for man."
   c. "Love the neighbor"—service.
   d. "Remember the Sabbath Day to keep it holy."

Offering—(Before receiving the offering read 1 Cor. 16:2 and have the members realize that even this is a part of the program for God's day.)

Closing Song "It Pays to Serve Jesus"

Benediction

JUNIOR DEPARTMENT

'Teach us to Pray" — Luke 11:1

Progran for October, 13, 1940

THE LORD'S PRAYER

Setting—Place a copy of Millet's "The Angelus" in the front of the room. Throw a light on it. Arrange some autumn leaves on a table or in tall baskets and place them near the picture.

I. Worship Period

. Prelude—Quiet music.

2: Call to Worship—"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

3. Pianist plays the melody of, "We Praise Thee, O God, our Redeemer, Creator." M. H. B. No. 56, while the group reads the words of the song silently, Then:

.4 Stand and sing the song.

5. Remain standing for the leader's opening prayer.

6. Scripture reading by a Junior girl, Luke 11:1-10.

7. The Lord's Prayer in Poetry—by a Junior girl. "Mrs. Sarah J. Hale who was born in New Hampshire in 1790 and who died in 1879, wrote the Lord's Prayer in poetry."

Our Father in heaven,
We hallow Thy name!
May Thy kingdom holy
On earth be the same.
Oh, give us daily
Our portion of bread;
It is from Thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
Which pardons each foe;
Keep us from temptation
From weakness and sin,
And Thine be the glory
Forever — Amen.

Winona Echoes, 1926

8. Invite the men's quartete to sing "A Mighty Fortress is Our God" for the Juniors.

9. A Junior boy may read John Bunyan's Metrical Version of the Lord's prayer.

Our Father which in heaven art,
Thy name be always hallowed;
Thy kingdom come, Thy will be done;
Thy heavenly path be followed.
By us on earth as 'tis with Thee,
We humbly pray;
And let our bread us given be
From day to day.
Forgive our debts, as we forgive
Those that to us indebted are;
Into temptation lead us not;
But save us from the wicked's snare.
The Kingdom's Thine, the Power too,
We Thee adore,
The glory also shall be Thine
For evermore. Amen.

II. Study Period

Aim—To help our Juniors to pray the Lord's Prayer reverently and not just "say" it carelessly. To teach them the richness of this model prayer.

1. Introduction—We all know the Lord's Prayer. We say it in school and at many meetings, but we do not always pray it. We say it mechanically. That reminds me of the prayer-wheel. The prayer-wheel is very ancient, but I think there are some places where is is still used. People thought that the more prayers they offered about some one thing the more certain they were that God would hear them. Then they reasoned God can see as well as hear, so they wrote the prayers and tied them to the spokes of a large wheel. Then by turning the wheel they could say a thousand prayers a minute. They must have forgotten that Jesus said, "Use not vain repetition" and "They **think** that they shall be heard, for their much speaking." Let us not just **say** the Lord's Prayer, but let us **pray** it reverently.

(Leaders refer to the revised catechism for an outline of the Lord's Prayer.)

2. Read the prayer phrase by phrase and discuss each phrase. (The leader may ask the pastor to lead this discussion.)

3. All pray this prayer, reverently.

4. Sing in unison—"Lord, I Hear of Showers of Blessings." M. H. B. No. 202.

III. Mission Minutes

1. Refer to the October "News and Notes" for items of interest from our mission fields. Have the Juniors read these.

IV. Closing Moments

1. Repeat from memory the verse of the month.
2. Pray the prayer of themonth.
3. Sing the song of the month.

JUNIOR CORNER

"TEACH US TO PRAY" Luke 11:1

Program for October 20, 1940

Old Testament Prayers

I. Worship Period

1. Prelude—Pianist plays softly "O Worship the King"

2. Call to worship 1 Chr. 16:8, 11. "Give thanks unto the Lord, call upon His name, make known His deeds among the people. Seek the Lord and His strength, seek His face continually."

3. All bow heads in silent prayer

4. Stand and sing, "O Worship the King"

5. Scripture reading—(Let all Juniors follow this in their Bibles). Psalm 51:1-17.

6. Leader's prayer. All stand for this

7. Poem, by a Junior boy.

Praying

"To **say** my prayer is not to pray
Unless I **mean** the words I say
Unless I **think** to whom I speak
And with my heart His blessing **seek,**
Then let me, when I come to pray,
Not only **heed** the words I say;
But let me **seek** with earnest care
To have my thoughts go with my prayer"

—Selected

8. Solo from rear of church "Sweet Hour of Prayer"

II. Study Period

Aim—To help our Juniors to realize that prayer is a vital thing. To teach them that men of God come to Him in prayer about all things.

1. A Junior boy repeat from memory Ps. 55:1.
2. A Junior girl recite from memory Ps. 55:17
3. All Juniors read in unison Ps. 139:23, 24
4. The story of Abraham praying for Sodom, told by a Junior boy. Reference — Gen. 18:23-33
5. Discussion "What can we learn from Abraham's prayer" Question and answer
6. The Story of "The Prayer of Moses for his people" told by a Junior girl. Reference — Exodus 32:1-14, 31, 32.
7. Sing in unison the first two verses of "I Am Praying for You"
8. Read David's prayer of Thanksgiving 1 Cor. 29:10-19 by a Junior boy
9. Study together Daniel's prayer and confession Daniel 9:5, 6, 10, 15, 17, 19.
10. Solo Two verses of "Just As I Am"
11. A Junior girl may read Solomon's prayer for wisdom 1 Kings 3:6-14.
12. Leader's Heart Talk.—Help the children to see that we must come to our Heavenly Father with a spirit of sincerity, humility and gratitude when we come in prayer. That we must confess our sins in true repentance, that we should remember others in our prayers and that we should always praise our Lord for His manifold blessings.

III. Mission Minutes

1. Name the missionaries who are returning to India for the fourth time. Tell something interesting about their daughter.
2. Name the missionaries who are going to India for the first time, on the same ship.
3. Pray that they might have a safe and pleasant journey, and that God may bless them richly in their field of service.

IV. Closing Moments

1. Give the verse of the month from memory.
2. Pray the prayer of the month.
3. Sing the song of the month.

To the Leaders

Ask the Juniors to write out several prayers and bring them to the next meeting. These might then be used in both the worship service and the study period.

They should write out a prayer in which they confess some wrong that they have done and ask forgiveness. Write out another prayer in which they thank God for some special blessing. And a third prayer in which they ask God's help for some one in need. Or if you think best ask them to write one longer prayer in which these several thoughts are combined.

Eastern District Fall Rally

The young people of the Eastern District Conference are holding their Fall Rally at the Springfield Mennonite Church on Sunday, October 13, at 2:30 P. M. The speaker at this meeting will be Mr. Orrie Miller of Akron, Pa. Mr. Miller is of the Old Mennonite group, and is a member of the Mennonite Central Committee. His message is sure to be inspiring, and of great interest to all young people.

An unusual feature of the Rally will be a presentation of Bibles. At the annual convention on May 30, it was resolved that each society buy one or more Bibles to be sent to a missionary either for personal use, or for distribution. The Bibles, or the money to purchase them, will be brought to the Rally and dedicated there. This is to be a personal mission project for each society, and we pray that as the Word goes forth, souls will be won for Christ. We have his promise that, "it will not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

—Grace Moyer

A Destructive Insect Used as Food

Many of our readers still remember how repugnant and nearly nauseating they felt when they first read or heard that the great prophet, John the Baptist, fed on locusts and wild honey, and some seem never quite to overcome this at mention of the subject. Yet, it is a fact that grasshoppers, especially the migratory locusts are extensively used as food and even as a delicacy among different people of eastern lands.

In Lev. 11 the children of Israel were forbidden to eat fowls that creep on all fours but were permitted to eat, of every flying, creeping thing going on all fours, those that have legs about their feet and leap upon the earth. This includes the grasshopper and what an accurate description it is. It proves that John did not trespass the food-laws of his people. The locust hopper is undoubtedly the most voracious and most destructive insect in existence, for on their migratory trips through the lands they devour not only the growing grain crops but all other vegetation as well, so that the description of the plague they brought upon Egypt when they came shooting along like hail and darkening the whole land is probably a true picture of their devastating work at its worst.

Those of us who have visited Salt Lake City will have seen the monument erected there to the Sea Gulls, in connection with which the Mormons have this story: When they had come to that section of country they put out several hundred acres of wheat. When the grain had reached a fair height and was beginning to look promising, the locusts came in large numbers. Then the people prayed and prayed to God for delivery from this plague, until suddenly swarms of sea gulls appeared and rid the wheat of the pest.

Entering into the cities of Tripoli, North Africa, are heavily loaded donkeys. They are taken to the market place where the drivers relieve them of large sacks filled with dried hoppers or locusts. And on the morrow many houses will regale themselves with grasshopper soup.

The rain doctor of the Hottentots, to the south of the equator, busies himself practicing the sacred customs of his tribe. Half starved drummers are beating the muffled rythm of the sacrificial rites. The poor blacks of the region are starving. The priest implores the gods to send them streams of blessings from the desert. And occasionally, when starvation is at its hight, swarms of locusts appear and the starved can appease their hunger in royal fashion, for what is more delicious than roasted grasshoppers.

The Bedouin of the desert has pitched his tent. In a hole in the sand burns a bright fire. It heats the sand round about. Now the burning sticks of wood are removed and a bag filled with live grasshoppers is placed into the hole, covered with a pile of hot sand on which the fire is started again. Thus the desert dweller prepares his favorite tit-bit, while the Arab of Bagdad counts a dish of stewed locusts with pomegranates among his choicest delicacies.

The people along the shores of the Red Sea boil the hoppers, dry them on their flat roofs, put them in bags and ship them to the cities as a staple food product. The Moor prefers them to fried pigeons. In Chinese cities they are being sold on the streets like peanuts. The natives of Australia dry them, grind them into flour, and bake cakes form them.

The locusts have been an important source of food supply, but have also worked damage and distress. Roman chronicles tell, how, on the north coast of Africa, immense swarms of them were occasionally driven by desert winds into the Mediterranean Sea, then washed on shore, where they formed walls four to five feet high, and the stench from their decomposition so polluted the air that much sickness ensued, and on one occasion several hundred thousand people died from the pest that followed. In the Italian city Ahmedabad at one time 100,000 people died during the migration of huge swarms of locusts. In the year 1876 the prairies west of the Mississippi were invested with such masses of the insect that the damage they caused was estimated at $200,000,000. Old timers tell how in South Russia on one occasion the hoppers appeared in such large numbers that they darkened the sun, rendered the green fields black like freshly broken sod, and left the trees stripped of all foilage as in winter.

Happiness grows at our own firesides, and is not to be picked in stranger's gardens. —Douglas Jerrold

SUCCESS

By Edgar DeWitt Jones

"Your column is concerned with 'successful living.' May I ask you to give us your definition of what constitutes success?" writes a reader.

This is a big order one way you look at it, and surprisingly simple viewed from a practical premise. It is a truism to say that most people think of success in material terms. Whosoever reaches a place of recognized usefulness and attains a competence is a success in the eyes of the community. Good as far as it goes, this conception of success stops too soon.

History shows that some who were hailed as huge successes by their contemporaries are numbered among the failures by virtue of the evil they did which lives after them, while others, judged pathetic failures by the generation in which they lived, are now, because of what they stood for, in the Hall of Lasting Fame.

With this paradox in mind I venture some standards of success which cut deeper than the popular idea of successful living.

To live nobly and to help others so to live, without an iota of self-esteem on your part—This is success!

To love sacrificially and be loved dearly by those who know you and understand—This is success!

To be willing to pay the price of an educated conscience and then follow it whithersoever it leads—This is success!

To shape one's life so that the place where he lives is lifted even a little Godward by his having lived there—This is success!

To love little children, and be patiently considerate of old age—This is success!

To respect personality, and show compassion for dumb animals; and to lessen pain and suffering whenever possible—This is success!

To earn a little and to spend a little less—This is success!

To give your best to the highest you know—This is success!

To put the Beatitudes into daily living—This is success!

To stake your life on the highest conception of God you can apprehend—This, too, is success!

—*Religious News Service*

« « JOTTINGS » »

—*Rev. A. S. Bechtel, Hanston, Kans.* in the Dust Bowl region writes: We are enjoying moisture out this way. Had a nice, gentle rain nearly all day, Sunday, Sept. 22, and another good shower Tuesday evening. This looks very encouraging to the farmers, for it promises good wheat pasture.

A WORD TO CORRESPONDENTS

—Early in the year we sent out franked envelopes and postcards to about 90 correspondents whose address had been reported to us by the pastors or leaders of their churches. Some, though comparatively few, have been heard from in Correspondences, more of them in Jottings. But quite a large number have hardly been heard from, though an occasional Jotting from their church would be appreciated. Later, when we approach the Christmas season, a good many will wake up to make up for what they might have done in time. Then we may be flooded with their contributions. Would it not be well to start now? Short, meaningful Correspondences or just Jottings are solicited, especially from those in arrears.

—*Mennonite Church, Ransom, Kansas.*—We very much appreciate a copy of the first "Ransom Church Bulletin" which the pastor, Rev. Abr. Albrecht, kindly sent us. Of the many items it contains we cull the following: The pastor is greatly encouraged by a good attendance, and quotes a certain writer thus: "There is no limit of service and sacrifice a pastor is willing to put forth to meet the demands of an interested membership." He mentions a fine S. S. attendance averaging 82, with that of the church matching it 100 per cent or better.—On June 23 the church was privileged to welcome fourteen new members into its fellowship, eight through baptism on confession of faith and six through the right hand of fellowship.—Prayer meetings have not been attended so well, as some seem too busy; yet people take the time to attend basket ball games, farmer's meetings and others.

—*First Mennonite Church of Geary, Okla.,* cooperating with the Christian and Methodist churches of the town, has union Sunday evening services. A musical program is arranged for one Sunday evening each month. It is very dry at Geary, though the most part of the state has had rain.

—*Mrs. P. E. Frantz*

—*Alberta Community Church, Portland, Oregon.*—In the neatly decorated Bulletin of this church, we find among other good things the following worthy of note: "A Study in Logic: 1. *Whosoever believeth* that Jesus is Christ is *begotten of God.*"—2. Whatsoever is *begotten of God overcometh the world.*" 3. *He that believeth* that Jesus is the son of God overcometh the world."

—*Bethany Church, Freeman, So. Dak.*—The Annual Mission and Harvest Festival will be observed Sunday, Oct. 6. A full day is planned, in the morning mission services, with the new Bible instructor at Freeman College, Rev. J. B. Toews as speaker. In the afternoon there will be a program by the local Mission Society. In the evening Rev. Toews will bring another message.

—*Rev. Isaac Epp, 59 Fifth Ave., Swift Current, Sask.,* sent us a very meaningful and timely poem, entitled, "Come, Lord Jesus." We are truly grateful for this poem and are sure that many of the readers will appreciate and treasure it. It appears on page one of this "Mennonite."

—*Bethel Menn. Church, Wolf Point, Mont.*—The Young People of this church sponsored a Rally held Sunday, Aug. 25, with Rev. Albert Schultz, former pastor, now serving the Menn. church at Butterfield, Minn. as speaker. The subjects for discussion were: "Youth and Education", "Our Attitude to War", "Young People and Amusements." The young people here have posted passages of Scripture on the highway leading out of Wolf Point, and one large motto near the church reading, "Just one Life, It will soon be past. Only what's done for Christ will last."

—*First Menn. Church, Reedley, Calif.*—This progressive church has outlined its church program for every day in the week from now until June 25, 1941. *Sunday* brings the regular services, Sunday School, Worship service in the morning, C. E. and church service in the evening. German service first and last Sunday in month.—*Monday,* Pioneer's meeting, Worth While Circle, 1st Monday of month, Council meeting 2nd Monday of month.—*Tuesday,* Pioneers and Orchestra.—*Wednesday,* Y. P. Choir, "Gebetsstunde", Men's Chorus.—*Thursday,* Friendly Indians, Forum on Present Day Problems, Ladies' Mission Society.—*Friday,* Workers' meeting on 3rd Friday of month, socials.—*Saturday,* Jr. Mission Society last Saturday of month; 3:00 p. m. Catechism, social evenings.

—*Bluffton College.*—Mr. W. C. Ramseyer, member of the Board of Trustees and extensive potato farmer of Wayne county, Ohio, has made the college a donation of $4000.00. This will enable the school to remodel and redecorate the Chapel. The old platform will be replaced by a stage structure. The unsightly steel pillars will disappear. The seating capacity will be 325, the first floor will accommodate 285 and the balcony 40. The entrance to the assembly room will be adjoining the present main entrance to the building.

—*Bethel College.*—With new members recently gained the Student Christian Movement organization now has a membership of 270, about 80 per cent of the whole student body.—Dr. E. L. Harshbarger brings the message at the Bethel College Church Sunday, Sept. 29, in an address entitled, "The Conscription Bill and Its Implications".—Dr. E. Guy Cutshall, who has been assisting in the financial campaign since spring, and Rev. Felix Schrag, college field representative, have gone to California to visit the churches there in the interest of the campaign.

—*"Church Messenger" of Eden Menn. Church, Schwenksville, Pa.,* Rev. Freeman Swartz, Editor.—Mrs. Lizzie K. Landis, her sister, Mrs. Katie Smoyer, and the pastor made a trip as far as St. Paul, Minn. On the way they visited Rev. W. S. Gottshall in Cleveland, O. and Rev. P. R. Schroeder, Mt. Lake, Minn. Rev. Gottshall can sit up and move around but cannot speak and see very well. He cannot read, but from the large porch of the apartment of his children, Mr. and Mrs. Homer Geiger, where he stays, he has a wide vision of the residential and park area of Cleveland.—At Mt. Lake the party had the privilege of joining the dinner on Mr. and Mrs. Schroeder's thirtieth wedding anniversary. Bro. Schroeder seems to be recovering nicely from his last operation.

—*Second Menn. Church, Philadelphia, Pa.*—PASTORAL MESSAGE: The end does not always justify the means but the end is ever more important than the means. The end of Paul's labors was to glorify Christ by winning men to Him and His Kingdom. Keeping this end constantly before him he ordered his whole life to fulfill this one purpose. What is our purpose in life and how well is our life organized to fulfill this purpose?

—*First Menn. Church, Allentown, Pa.*—The beautiful picture "Christ in Gethsemane" was presented to the church by Mr. and Mrs. Held, after they sold the store next door. Mrs. Held said, "I'll miss the church next door. When your windows were open I could hear much of the sermon and used to join in the singing."

America's Shame

America is a land where many blessings abound. For peace, for liberty of worship, and for higher living standards than other nations we all are thankful. But it is a land wherein there is much to shame it. Charles E. Gremmels, of New York, member of the Christian Business Men's Committee International, in a recent radio message called attention to the following facts: that 3,000,000 children are born annually of drunken parents, that 100,000 high school students are addicted to the use of marihuana, with its disastrous consequences; that more than 700,000 young people under twenty-one are enrolled in America's growing criminal army. He stated that, whereas the divorce ratio was one out of thirty-three marriages in 1870, it was one out of five in 1938. And he said that last year America spent $15,000,000,000 on crime, $1,053,000,000 on movies, $ 500,000,000 on tobacco, $1,000,000,000 in beauty shops, $400,000,000 on cosmetics but only $2,600,000,000 on public education and $3,500,000,000 on medical care. And all church expenditures of all religious bodies in 1936 amounted to just $550,000,000. America has drifted far from God, the Source of her blessings. —P. Evangel.

Report of the Ex. Com. of Mission Societies For August, 1940

For Retired Miss. Pension Fund:

Hoffnungsau Sew. Soc., Buhler, Kans., $3.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $0.50; Friendship Circle, Menn. Ch., Wichita, Kans., $4.75; Garden Township Miss. Soc. Moundridge, Kans., $2.00.

Total $10.25

Christmas Fund:

Miss. Soc., Butterfield, Minn., $15.00; Bethel Miss. Soc., Mountain Lake, Minn., $75.00; First Menn. iss. Soc., Mountain Lake, Minn., $20.00.

Total $110.00

War Relief:

Oakleaf Miss. Soc., Mountain Lake, Minn.,$5.00; Menn. Ch., Wayland, Iowa, $50.00; Sr. Sew. Soc., First Menn. Ch., Hillsboro, Kans., $25.00; First Menn. Miss. Soc., Mountain Lake, Minn., $10.00.

Total $90.00

Expenses of Ex. Com. and "Miss. News & Notes"

Sew. Soc., Rosthern, Sask., $4.50; North East Alexanderwohl Sew. Soc., Hillsboro, Kans., $1.70; Hoffnungsau Sew. Soc., Buhler, Tans., $3.00; Sew. Soc., Munich, N. Dak., $2.50; Eight Sisters, Plumsteadville, Pa., $1.75; Miss. Soc., Emmanuel Ch., Pratum, Ore., $3.60; Young Women's Miss. Soc., Bethesda Ch., Henderson, Nebr., $5.00; Newhopedale Ladies Aid, Meno, Okla., $2.00; Salem Ladies Aid, Marion, S. Dak., $16.60.

Total $40.65

Miscellaneous:

North East Alexanderwohl Sew. Soc., Hillsboro, Kans., Busby St., Mont., where needed, $10.00; Mission Societies, Okla., Mrs. P. W. Penner, Hillsboro, Kans., $17.75; Hereford Ladies Aid, Bally, Pa., Rev. Miss. Society, Butterfield Minn., Same Christmas J. B. Ediger, Okla., Bibles and New Test. $5.00; $10.00; Sew. Soc., Black Creek, B. C., Moving Boy's School, India, $11.55; Salem Ladies Aid, Marion, S. Dak., Home Miss. Gen'l. Treas., $29.00.

Total $83.30

Grand Total $334.20

Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, OCT. 8, 1940 NUMBER 40

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Christianity Facing a New Philosophy

Christ came into this world to free man from sin if he accepted Him as Savior and became His true follower. "If the Son shall make you free, you shall be free *indeed.*" Democracy is one of the beneficent results of the influence of Christianity. America started out as a Christian nation, because its early settlers were mostly persecuted Christians from Europe. So it offered all newcomers freedom, not only religious but political, economic and social as well. Christianity tends to free the individual, and governments that put this idea into practice are known as democracies, i. e. governments where the people rule themselves, as in parts of Switzerland, or through their chosen representatives as with us. And the measure of freedom which the people of this country enjoyed for many years, when our government was run in a generally Christian spirit, was unparalleled.

But of late years the influence of a new philosophy, which makes the State instead of the individual of supreme concern, has been filtering in. And knowingly or unknowingly the people and the government have been affected by it. It has been noticed that the executive branch of the government is inclined to appropriate some of the power that is really vested in Congress, the representatives of the people. Thus we seem to have been tending toward the new philosophy, totalitarianism, which is turning parts of the world upside down. Totalitarianism in its various aspects, communism, fascism, nazism, holds to the principle that the state and its interests are supreme and the interests of the individual are subservient to the state. Here the individual and individual liberty count for little, all must give way to the state.

Thus it is plainly discernable that this philosophy goes directly counter to Christianity and greatly endangers it. This is a fact about which Christians need to concern themselves seriously, and do what they can to stem the tide. Because, in the measure in which this philosophy spreads, Christianity will find itself pushed back. Russia is a good illustration of this. And it is believed by many that it will take only about a generation to bring the fascist-nazi dominated countries to much the same condition. Gospel preaching would then become very difficult if not impossible. Our liberties, Christian liberties particularly, would be taken away; the mission fields would have to be abandoned, the churches would either be closed or turned into pagan temples, and the Bible would become a forbidden book. One shutters at the thought of such possibilities.

But God is still on the throne, and He will not let this thing go on unheeded. Nor may we Christians sit idle. We must do what we can. Though we cannot use the military sword to fight, we have the sword of the spirit, PRAYER. We must pray individually and unitedly. "For the effectual, fervent prayer of a righteous man availeth much." Jas. 5:16.—"The prayer of the upright is the Lord's delight."—"He heareth the prayer of the righteous." Prov. 15:8, 29.—We can do penitence for our sins and in every way draw nearer to God. When His chosen people did that, He was ready to help and lift their afflictions.—It becomes our duty as never before to use our moral suasion influence in helping put godly men into the offices of government, from the President and Governors down to the smallest local officer.—We can and must use our influence to bring the Bible back into our public schools, to inculcate the principles taught by Christ into the minds and hearts of the young. We must help suppress the mania of amusement and frivolity, of excessive sport and high living, and endeavor to live a simpler, more contemplating life, and expect great things from God. —T

FORGIVING.—"How oft shall we forgive?" asked Peter, "Till seven times?" Christ said, "I say not unto thee till seven times, but until seventy times seven." What great forgiveness was proffered by the Lord as He hung upon the tree. How tender was the love, how great was the compassion which cried, "Father, forgive them." And whom would Christ forgive? Even those who hated him without a cause. Such a spirit of grace staggers our conception. It is this that so amazes us as we stand at the foot of that cross. It is the cry of love for the dying thieves and the heart-pleas for the maddened mob who nailed Him there and who railed at Him. Such love and such pity never met before. Weigh the words well, "While we were yet sinners, Christ died for us." "For a righteous man some would even dare to die," but Christ died for those who hated Him for His enemies and not for His friends.

Conscientious Objectors and the Conscription Act of 1940

by E. L. Harshbarger, Professor of History, Bethel College

Complete rules for the administration of the selective Service and training act are not yet available. As soon as they are ready, they will be rushed to ministers and interested parties. Meanwhile, the following resume of the legal position of the conscientious objector under the act may serve to clear up many difficulties in the minds of our constituency.

I. Registration: All men between 21 and 35 years inclusive are expected to register at their usual voting place, on October 16. The registration card asks primarily for your name and address and other identifying information. Claims for deferment or exemption are not listed on the card, because that opportunity comes later. These registration cards are delivered to the local Selective Service Boards, where they are numbered. A lottery held in Washington will then determine the order in which registrants will be called. *Remember, registration has no bearing on your stand as a conscientious objector.*

II. The Questionnaire: A detailed questionnaire will be sent later to registrants. This is where, among other things, you may state your conscientious objection to participation in military training and service. The registrant should be able to state clearly and briefly on this questionnaire the basis for his objection.

III. Inquiry and Hearing before the Local Board: Details of procedure at this step are not yet available, but the law provides that the conscientious objector, when called, is to appear before the local board for inquiry and hearing as to the sincerity of his convictions. Careful study of the reasons for one's convictions is important.

IV. The Assignment to Services: Those whose convictions against war are found to be sincere may be assigned to either of two types of service according to the law. First, the board may assign you to non-combatant service, that is, service under military command which does not necessitate the taking of life. A full definition of this term has not yet been given, but judging from the first world war, it will be a definite part of the war machine and subject to military orders. Secondly, for the first time in our history, the right of performing civilian service is recognized by the law. The great majority of Mennonites who wish to be as completely outside the war machine as possible, will no doubt elect to do this type of work. And the law provides that if the individual has a conscience against non-combatant work, the board shall assign him to this civilian service. The kinds of work recognized by the government under this civilian service are still to be defined. Our peace committees are now at work on this problem, and information will be forthcoming as soon as it is released by the government. It is important to remember that two types of service are recognized by the law, one under the military, the other under civilian direction.

V. Appeal: Persons who feel that justice has not been secured before the local board may appeal to the Appeal Board and the Department of Justice. Rules for this procedure will also be forthcoming.

VI. Refusal to register carries with it a maximum penalty of five years imprisonment or $10,000 fine or both.

VII. There is also a similar penalty for any person "who knowingly counsels, aids, or abets another to evade registration or service." This does not prevent ministers from counseling their members who are conscientious objectors, because the position of the conscientious objector is specifically recognized under the law. In other words, any one who conscientiously follows the provisions of the act need not fear any penalty.

WHAT DO OUR FACES SHOW? Some one has aptly said, "Our faces are like billboards, showing mental conditions, dispositions, and physical conditions." They are mental and emotional barometers that give us away. Even children are showing in their faces the evidences of contentment or discontentment. Can it be possible that parents are permitting their children to bear the burdens of the home to such an extent that their faces show distress? Yes, one would not have to go very far to find illustrations of this. The atmosphere of the home and its influence stamp their imprint upon its inmates. The apostle Paul said, "I bear in my body the mark of the Lord." We may assume from this that in spite of some physical handicap from which he probably suffered, the peace and happiness that were in his heart showed plainly on the outside. True Christians usually let their countenance reveal the characteristics of their Lord and remind others of Him. Once in a while one can see a face with a spiritual glow that speaks volumes, a radiant spiritual countenance that bespeaks the indwelling of the spirit. "A man's wisdom makes his face shine and the boldness of his face shall be changed." Eccl. 8:1. —T

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

A FAREWELL THOUGHT TO OUR MANY FRIENDS

As we go out to our field of work our prayers extend ahead to India and back to you our many friends at home. We pray that God's richest blessings may come to all of you and may the Grace of our Lord Jesus Christ sustain you in all the experiences which may come to you, whether they be experiences of joy or experiences of trial.

As we go out to be missionaries in India, we do so as your representatives. We go for you, under the auspices of our General Conference. For this reason we feel that you, as friends and supporters, are entitled to know what we believe. Therefore we submit:

In II Cor. 5:18-19 we read. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." In accordance with this we believe that God is reconciling the world unto Himself and it is our privilege to give ourselves as instruments in the hands of God and thus do our part in the ministry of reconciliation.

In Acts 4:12 we read. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This is our conviction too. We shall try in every way we can to hold this one great name—Christ—before all those among whom we work. Furthermore, by the help and guidance of God, we hope to be able to so live, that our lives will conform to the teachings of Jesus.

In these days which are so darkened by the great clouds of war, it is our duty and privilege to bring the "Light of the world" (John 8:12) to those souls who are wandering and struggling in the darkness of sin and superstition. We are praying that God may give us grace and strength and wisdom to so witness to the saving power of our Lord and Savior, that many souls may be won for Him and that they may experience that peace that passeth all understanding and which only God can give.

Yours in His service, Harold and Ruth Ratzlaff

TWO NEW WORKERS OFF TO INDIA

With the two old workers, Bro. and Sister P. W. Penner, two new ones go out, namely Bro. and Sister Harold Ratzlaff. The Penners have already published a brief word of farewell, and here is also one from the Ratzlaffs. (These four workers will leave from Los Angeles on Oct. 11, on the S. S. *President Taft.*)

CHRISTIAN EDUCATION

A. S. Rosenberger

CHRISTIAN EDUCATION AND BUSINESS

Is there a responsibility on the part of Mennonites toward economic readjustment?

Historically always, primarily, an agricultural people we have shyed away from business as something in which an honest man could hardly indulge. We have said, practically, that a person could not be spiritually alive and economically sound. At the same time we have said that God made all *things*, and economics deals primarily with things—the things which give man satisfaction—the things which satisfy.

Odd, isn't it, that both religion and economics are striving toward the same thing—to help man find what *satisfies*? what satisfies longest?

If there is any spiritual dynamic in the Mennonite conception of mutual helpfulness, as expressed in such institutions as the Mennonite Aid, the Bethel Hospital and others like it, our missionary activities —if it is desirable and demonstrably effective to teach people in foreign lands the importance of simple honesty, of square dealing, of tolerance in human relations, then it would seem that in *this* land, which so badly needs such confidence in human relations, such implicit respect for a man's promise, we should reach out and make our contribution also.

But do we? How often do parents advise their children to study economics, labor economics, money and banking, personnel management, business organization, international trade and finance, and so on, in order that, knowing intimately how business does work (and by what process such chaos as we enjoy today comes to be!), they may the more effectively bring to bear upon a ruthless, joyless world of business the secret of truly great living, and the joy of correct, well-adjusted human relations?

So long as we advise—or let our children be advised—in the selection of life work and the training for life work on the basis of how they can make the most money, and so long as preaching and missionary work alone are considered the only types of unselfish, self-giving life service, so long we need not be surprised if someone else, with less insight into the real difficulties which face us, takes and keeps the reins of economic control.

If the teachings of Jesus are really meant to work, surely they should have some application in business and industry!

"So let your light SHINE!" —Anonymous

It is very sad for a man to make himself servant to a thing by the hydraulic pressure of excessive business. I would not like to be merely a great doctor, a great lawyer, a great minister, a great politician—I should also like to be something of a man.

—*Theo. Parker*

A SERMON

GETTING ALONG WITH OURSELVES AND OTHERS

By J. N. Smucker, Pastor, Bethel College Church

We have learned to get along quite well with nature. Temperature has been pretty well controlled with our furnaces and air-conditioning. We import the foods we eat from all corners of the earth instead of depending on what we grow only locally. Irrigation turns deserts into gardens.

We have very little trouble getting along with animals. That used to be a major problem. The small insects now seem more bothersome, but these we are learning to control by spraying and other methods. Our mastery over animal life is quite complete.

We have made large use of the metals and are still pretty well in control of our machines. Occasionally they do get out of hand and destroy us, but on the whole we are still master of our inventions.

Yes, we have harnessed the forces of nature, subjugated animals, and overcome all sorts of handicaps, but in one great field we have not been so successful; we have not fully mastered the art of getting along with people—both ourselves and others. In fact, all our progress in bringing the world closer together seems to have increased this human problem.

The most troublesome of all "human relations" problem is not how to get along with others, but rather how to get along with ourselves. Moody once made the statement that he had more trouble with himself than with any other person he had ever met. That is our common experience if we will admit it. Inside of each of us there dwell two beings. Stevenson illustrated this in a way that can never be forgotten by anyone who reads "Dr. Jekyl and Mr. Hyde." Paul dwells on the fierce struggle between the "flesh and the spirit", and the difficulty he experienced in having the two dwell together in harmony. There is for all of us the *I* and the *Me*.

Our greatest problem is not adjusting ourselves to the circumstances about us, nor even in adjusting ourselves to the people about us. Our major problem is how to get along with ourselves; the adjusting of this I and Me relationship. Too often we blame circumstances, or others,—friends, husbands, wives, business associates, when all the while the major trouble is with ourselves. We must first establish harmony within the borders of our own souls, solve our own inner problems and conflicts, then we can get along with our surroundings and other people. What internal wranglings and quarrelings and mutual hatreds we do have to contend with as the I and the Me struggle with each other. Sometimes we seem not so much human beings as a civil war raging within us. When some one cynically tells us what is the matter with his neighbors and the world in general he may not tell us anything new about the world but he does tell us a great deal about himself.

The fault dear Brutus, is not in our stars,
But in ourselves that we are underlings.

In trying to bring about inner harmony we do well to heed the words of Goethe "Beloved brother, let us not forget that a man can never get away from himself." Someone asked an Englishman why he drank, and the reply was "because it is the quickest way out of Manchester." The Prodigal son tried this method and it was only when he came to himself that he solved his problem. We cannot get away from ourselves, for at every turn we bump into ourselves.

There are but three possibilities in this I and Me relationship. One is to continue through life in the state of inner civil war. But no one wants that. A second possibility is to allow the lower nature to dominate the higher. But as the animal nature is put in charge we gradually become more beastial. The third and only right solution is to have the spiritual in charge, the higher over the lower. To accomplish this there must be an alliance between the real self and the Christ, for continuing in our own strength the struggle is too much for us.

Henry Drummond was riding over a mountainous road listening to the driver relating his ability to gain the spiritual mastery over himself. He asked Drummond what he could do. Drummond replied, "suppose this team of horses should begin running away and get out of control as they sent us careening around the mountain curves; and suppose you knew that I was the most expert horseman in the realm, well able to handle any horses however wild or out of control, what would you do?" "Why sir," was the answer, "I woud instantly put the reins in your hands." "Certainly", replied Drummond, "and why not put the reins of your life into the hands of the great expert in human nature. You cannot overcome by yourself, why not let Christ do it"? There lies the real solution. This means the conquest of fear and discouragement. This means we are able to overcome bad habits because we cut off their food supply and give them no sustenance. Feeding on the food of Christ is no diet for bad habits. Our text says "love thy neighbor as thyself." "As thyself" means that we are to have a love for the spiritual within us, the divine nature placed there by God. We will thus put the spiritual expert in charge, even Christ our Lord. Only so will we have inner harmony and peace; only so will we be in friendly relations with ourselves for we are in constant control of the Christ.

This really solves the problem of getting along with others. If we have given ourselves fully to

Christ then we can give ourselves fully to others. Not that there will be no more difficulties or problems in our relations with others, but by loving others as ourselves and loving ourselves enough that we put Christ in charge we are well on the way of successfully getting along with others.

We will thus take a real interest in others and a deep concern for their best welfare. We will learn how to take criticism and not lose our temper. For as someone has said, "my critics are the unpaid watchmen of my soul". If their criticisms are correct we profit by them. If they are false then we can go on our way and "let the little sparrows twitter."

With Christ in control we will use His method in dealing with others. We will turn the other cheek and go the second mile. We will overcome evil with good and love our enemies. Even enemies cannot long stand this treatment. We draw the power needed for this way of life from the Christ in control.

Getting along with ourselves and others then resolves itself into this: we learn the art of self-mastery by giving ourselves to the Master. Then with a soul rich and deep and full of the Master's spirit, we mingle with others, considering each one as also a child of God and with a genuine concern and love for all men, bearing no malice or ill-will, recognizing no slights, taking no offense, dealing with all in the spirit of Christ; loving my neighbor as myself. This is made possible only by first loving the Lord our God with all our heart, soul, mind and strength.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 13, 1940

The Boyhood of Jesus

Luke 2:40-52

Introduction

The second chapter of Luke covers the period from the birth of Christ until the age of thirty when He began his public ministry. Luke's record of Jesus' childhood and young manhood—while the longest of the Gospels—is quite brief. The apostles did not know Jesus until the beginning of his public ministry, so this period did not figure in their ater preaching. The first thirty years of Jesus' life —spoken of as "the hidden years in Nazareth"—were of local interest only. They were years of development, of preparation. Those who seek a "short cut" preparation in our day, for the Christian ministry should consider well Jesus' preparation.

Jesus Growing up in the Home v 40

Jesus grew up in the home of his devout parents n Nazareth. They were deeply interested in the services of the house of God. Home religious devotion was not omitted. God entrusted His Son into a godly home and family. Jesus grew up without taint of sin and with the fruits of the Spirit existing in Him. The grace of God was revealed in singular endowments of mind and spirit. He developed mentally and physically as a normal boy and into young manhood.

The Boy Jesus at the Passover Feast vs 41-45

When Jesus was twelve years of age and so "a son of the law," he went to the passover feast with his parents. This was probably the most significant event in his silent years. Doubtless everything related to the passover took on a new and deeper meaning for Him. It must have impressed Him wonderfully to mingle with the great feast-time throngs in the magnificent temple. His great interest in the house of God, and His understanding of its significance, constrained Him to tarry there when his parents started on the homeward journey.

The Boy Jesus with the Doctors in the Temple vs 46-50

On the third day after starting for home, Jesus' anxious parents found Him with the eminent and highly learned rabbis (doctors) in the temple. He, at twelve, was capable of discussing religious subjects with these doctors in an astonishingly intelligent manner (v47). His deeply penetrating understanding made a profound impression. He revealed a deep insight into spiritual truths, such as possibly the doctors scarcely possessed and understood. He was there to learn. He was "hearing" and "asking" questions.

Jesus was surprised that his parents should have been anxiously searching for Him (v49). There is no note of apology in his reply, in his question, "Wist ye not that I must be about my Father's business?" For Him the temple was his Father's house, and He felt that He belonged there where "the things of the Father", spiritual truths were especially considered. The boy Jesus was already conscious of his mission in the world and that He is the Son of God, that God is His Father.

Further Years in Nazareth vs 51, 52

Jesus returned to Nazareth and was "subject" to his parents. He doubtless helped Joseph in his carpenter work and Mary in her work and in doing so He was truly "about His Father's business." He grew physically, mentally and socially. This quiet life was a good preparation for his later work in his ministry. He constanty kept in mind the place he had in God's plan. He grew into the perfect man.

A Radiogram from China by Sister Marie J. Regier, on October 3, reads: "PEKING, CHINA, SAFE." This, of course, includes the Wuethrich couple also. Thank the Lord! —P. H. Richert

What Can Missionaries Do to Help the Ministers in Their Work

By Davil C. Wedel

Read at the Spring Ministers' Meeting

The work of the minister and the missionary is essentially the same though the method may have to be different. It is the work of both to bring individuals to Christ for His redemptive touch. The labor of bringing stained and sin-soiled men and women to the Redeemer belongs to both. The work of both is that of evangelism and education. These two belong together. Evangelism is birth. Education is growth. Conversion is not enough. There must be instruction in the new way of life. The converted man or woman is eager to learn, eager to grow. There must be those who guide this growth. Or perhaps we should put the matter just the other way and speak of education and evangelism, and then after evangelism more instruction, for the loyal teacher prepares the individual for the acceptance of Christ—that is education. But after that preparation he urges a decision upon the individual—that is evangelism.

The work of the minister and missionary began with the Master himself when He said, "Follow Me." The technique for evangelism for both the missionary and the minister is just as simple as it was with Jesus. Our work lies in persuading men to listen to the call of the Master. We speak of it as persuading them to listen to the Gospel Message. Then the message, after they have heard it, sinks into their hearts. Through the moving of the Holy Spirit they yield to the call and give themselves to Christ. This is our work in a broad general outline.

How then can the missionary help the minister in his work? Charles R. Brown has said that there are three essentials that are required of a minister. He must learn to think, to speak and to live. When Jesus began his ministery, he taught as one having authority and not as the scribes and pharisees. The people were astonished at what Jesus was saying. They asked each other whether this man was not the carpenter's son. During those eighteen years between Jesus' first appearance in the temple as a twelve year old and the time of the beginning of his ministry Jesus learned to think. During those years he listened. He listened to the great spirits of the past as they spoke from the books of the law and the prophets. He listened to the men of his own day, "asking and answering questions." But above all He listened to the voice of God as He heard it in His own soul. From these years when he listened there came to Him clarity of thought and a great understanding of the heart of man as well as a profound understanding of the heart of God. As He came to know more fully the heart of man and God He came also to know how to think with man and with God.

It seems to me that in a special way the missionaries can help us to think more clearly. The missionary is constantly confronted with those who do not believe. It may be that this is due to their ignorance and perhaps also to their skepticism. Consequently when the missionary stands before an audience he makes his message vital, gripping, setting forth in simplicity and clarity the essentials of the gospel. His message is one of simplicity and sincerity. He would not dare say anything which he has not thought through himself. He has his reason for his belief and his statement of it. How vague over against this is at times the message of the minister. It is something he has heard, or which someone has said, but which he perhaps has not thought through. The missionary does not dare do such a thing. The skeptics in the audience might laugh him to scorn. If he could not defend himself he would be branded as one who himself was not sure of his message. Shall we as ministers then not learn to be as simple and precise as the missionary? Shall we indulge in speculations which we cannot prove and which belong entirely in the realm of the unknown? We can learn to think clearly as the missionary has taught himself to think.

Again the missionary can help us to learn to speak. He has to speak in such a way that he is persuasive. To win the hearer to his message he has a wide knowledge of the scriptures.

I suppose that most of us have been somewhat ashamed at times when we realized how little we actually knew our Sacred Scriptures. And yet it is the tool with which we work. My experience with missionaries has convinced me that they are Scripture-minded. They had to learn their Scripture verse by verse as we do, yet their tongue was trained in their use. Their minds were steeped in the contents of the Bible.

Moreover by the fact that they go to a foreign land, to a strange people they became students of human nature. They observe the people with whom they work and study their habits, their reactions. They discover what moves their hearts. They see what possesses the minds of the people to whom they minister. Because they come to know people they can also speak to them. They can see through to the heart and move it. We must learn to speak like that.

The missionary can help us again because he has learned to live. It is perfectly obvious that a missionary's life is his message. The story of the missionary who had come to a village to ask whether the people there had ever heard of Jesus received the answer that he had lived there a number of years ago, is still true. A missionary had lived in this particular village and worked quietly. The missionary lives for a purpose, namely to preach Christ. How we live here at home! We are out of breath half the time running to get somewhere else. We, too, must learn with singleness of purpose.

Now let us turn from this indirect way in which the missionary helps the minister to a more direct way. It will be quite evident that what is said is merely suggestive and perhaps suggestive with a question mark at times. We turn then to think of the relationship between the minister and the missionary when the missionary is here on furlough. The furlough as we all know is a time for rest. But part of this time is also set aside for the visitation of the various churches of the conference. The objective of this visitation is for the purpose of telling about the work that is being done in a particular field.

We all know in what a splendid way this has been done. We can recall how even as children we enjoyed these reports of the missionary. To be of still greater help to the minister in creating interest in missions and to help the work in general it would be helpful not only to bring a gospel message and give a report of the work, but to point out the needs of the church at home. Let the missionary tell the home church what in their experience they consider to be essential in the church. My point is this. If the need of the church at home can once be so presented that the church itself feels the need, the church will also come to see the need of the mission field. The minister can continue to push a church program which he feels would meet the needs of the people but it will not be accepted unless the people feel the need also. He can try to make the people conscious of the need but they still feel that he is trying to put on an elaborate program. But when the missionary comes and says—these are the needs of a church as we have found them in India, in China, we believe these are also the needs of the church in America, then the picture takes on different proportions. For example, if Missionary P. W. Penner should tell us that in their work they had found that the only way they could bear up under their responsibility, that the only way that they had found the necessary strength and courage for their task, was through prayer, and then should turn to us as the church and say: "My friends, in your life you need a period of prayer. You could form prayer circles in this church where you pray for each other and for yourself. That would not only help you as an individual, but it would help the church. Why don't you ask the help of your pastor to get such prayer groups started." Or if Missionary John Thiessen would tell us of his work in the schools, the work with young people and show how rich and rewarding such work is and can be and then should turn to us as a church and say: "How much effort do you as a church devote to your young people? I believe your church program is designed too much for the old people. It does not include enough of interest for the young people. The catholic church is not making that mistake. Out of every hundred dollars it spends, eighty dollars is spent on youth. Only twenty is spent for adults. In our protestant churches we spend only twenty dollars out of every hundred to teach boys and girls and to win them for Christ. The eighty are on adults. You as a church need to make greater investments in your young people." Such a statement would help the pastor in determining where he could place the most emphasis in his programs and would at the same time prepare the people for such a change. My point in this paragraph has been that the missionary can help the minister by pointing out in general what the churches at home need. By seeing the need at home we come to see even better the need abroad.

I am inclined to believe that this method would also operate well in regard to the financial side of the church. When a missionary comes home and says, "We need more money to carry on our work" it does not make a very great impression upon us and we are consequently not moved to give very generously. We are not inclined to give to any cause until we come to understand the need. If the missionary could show how additional money could be used to splendid advantage in the work of the home church, I believe he would at the same time plead the cause of better financial support for the mission enterprise. He could cause the people to say, "Well, if we need so much for our own church, how much more money must it take to carry on the work of evangelization which our missionaries are doing.

Again the missionary can be of help to the minister by making known to him the methods he used in his work. We have a typical example of this in one of the papers presented to this conference about a year ago. One of our mission workers spoke of his methods in carrying on the work of evangelism. The various methods were pointed out that were used. The same could be done in regard to visitation. He could tell us what made the call in the home of the non-christian effective and helpful. How did the missionary prepare the way for the presentation of the claim which the Lord Jesus has on each life. He could tell us further of the presentation of the message. How does the missionary maintain the spiritual glow in his heart when there are so many discouraging circumstances. What methods does he use to keep the altar fires burning brightly in his own house and soul. Perhaps we can summarize this point by saying that the missionary can help us see how he works. Incidentally, I believe all of us would be helped if we as ministers were less a closed book and would let our co-workers see something we have done and how we have done it.

There is another way the missionary can help the minister. On the many occasions when the minister brings a message emphasizing missions, whether that be the first Sunday of the month or at less regular intervals, the minister needs materials for such sermons which the missionary can supply. There is, of course, no question that the Bible is the source book for missions but the minister needs also the information about what is being done in the field supported by the church. In part, this need is met by the articles that appear in the church papers and the mission numbers of these papers. In addition, the missionaries in China are now sending out issues of a small paper called the China-Home Bond. It contains news items and reports of what has taken place on the field. In the issues so far appear a complete chronicle of all the important events of the years 1938 and 1939. Whatever form these reports from the mission field may take, it is certain that no one else save the missionary can bring these reports.

While we are talking about material for the minister's mission sermon perhaps it would not be out of place to point to what one other mission board, the Board of Foreign Missions of the Methodist Episcopal Church is doing. It has sent out a folder about missionaries who are ready to go to their respective fields just as soon as funds can be provided for this purpose. On each of the these pages there is a picture of the missionary and a short sketch of his life. Here is a short paragraph: "A dozen years or more ago, Dr. Frank S. Beck, missionary to Bolivia, was on a speaking tour in America. His itinerary took him through South Dakota, and he stopped for a night or two with a pastor friend in the town of Kidder. At supper he was telling of his experiences in the mountain country around La Paz, of the Bolivian Indians and their needs, of the mental and spiritual hunger of these people. A young son of the family listened. . . . "I would like to be a missionary like you" said the lad half aloud. If anyone heard the remark, they soon forgot it. But Robert Leslie Dunn did not forget!

I have thought since receiving this folder that the missionaries and the mission board could help the minister and the people of our churches by issuing such a folder about the work of our missionaries, probably one folder with pictures for each field.

Let me close by mentioning just one other way in which the missionary can help the minister and that is by the contacts and fellowship with the minister. In these contacts the missionary should not hesitate to speak of the experiences that have been his as of his own personal life and faith and hope. From such fellowship there comes help for personal living. The minister gains new hope, new zeal, and inspiration for his work from such contacts and fellowship.

Diamond Jubilee Anniversary

At he First Mennonite Church in Philadelphia, Pa.

Following is the substance of a letter by Rev. J. J. Plenert, pastor of this church which we are glad to bring in THE MENNONITE.

"In order that a larger number might participate in our Jubilee Celebration the following plan has been adopted.

Sunday, Oct. 20 to Sunday, Oct. 27—Dr. J. E. Hartzler.
Saturday, Oct. 26—Anniversary Dinner. Strawbridge and Clothier. Tickets $1.25.
Sunday, Oct. 27—Home Coming Day
(Offering will go towards our new furnace)
Sunday, Nov. 3—Youth Day. Youth at work in church.
Sunday, Nov. 10—Conference Day. Vesper Service.
Sunday, Nov. 17—Community Day
Sunday, Nov. 24—Thanksgiving Day.
Sunday Dec. 1—Music Day. Vesper Service.
Sunday, Dec. 8—Church Council Day.
Sunday, Dec. 15—Family Day. Vesper Service

But our Jubilee Celebration would be a failure if we only depended on the committees' and the program. We need all members and friends of our church to be with us and help make this celebration a success. Therefore, we come to you with this appeal and ask you to enlist actively in this celebration so as to make this a Spiritual blessing to the church, yourself, and the community.

Would you enlist in the following:

1. Daily pause for prayer and ask God to bless you, the church, and our celebration.
2. Feel a personal responsibility to our friends and inactive members. Pray for them and invite them to our celebration.
3. Pray, the Lord willing, that at this Seventy-Fifth join our church.
4. After prayerful consideration fill out the enclosed cards and mail same to the responsible committees.

PRAY, SPEAK, and WORK for the Jubilee and TOGETHER, with God's help, make this celebration a wonderful blessing to all.

—Sincerely, J. J. Plenert

Program of Western District Conference

October 23-24, 1940

at the City Auditorium, Newton, Kansas

WEDNESDAY

Forenoon Session 9 A. M.

1. Devotional Service - Rev. J. N. Smucker
2. Conference Sermon - Rev. J. M. Regier
3. Reading of Minutes - - - Secretary
4. Order of Day and Appointment of Committees
5. Election of Officers and Program Committee Members
6. Music - - - - Bethel College
7. Report of Statiscian - Rev. D. C. Wedel

Afternoon Session

1. Devotional Service - - Rev. J. H. Epp
2. Address - - - - Dr. H. A. Fast
3. Reception of new churches
4. Music - - - - Eden Church

5. Report of the Mission Committee and Election

THURSDAY

Forenoon Session

1. Devotional Service - Rev. P. P. Tschetter
2. Address - - - Dr. H. S. Bender
3. Report of Peace Committee and Election
4. Music
5. Report of Education Committee and Election
6. Report of Oklahoma Bible Academy
7. Report of Bethel College

Afternoon Session

1. Devotional Service - Rev. B. H. Janzen
2. Address - - - Dr. H. S. Bender
3. Report of Board of Trustees and Election
4. Memorial Committee
5. Music - - - Pretty Prairie Church
6. Report of Deaconess Committee and Election
7. Report of Charity Committee and others

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YOUNG PEOPLES' PROGRAM

to be given Thursday, Oct. 24, at 7 P. M.

1. *Reports on Projects* sponsored by Young People, Messrs. Harry Graber, William Juhnke, Erwin Goering.

2. *Information* on the status of the C. O. under he present Draft Law—Main address, Mr. Harry Martens, Bethel College.

The Music Department of Bethel College will provide special music.

All young people of the Western District are urged to attend this meeting.

Reynold Weinbrenner
Chm. Y. P. U. of West. Dist.

MINISTERS' CONFERENCE OF THE WESTERN DISTRICT

First Mennonite Church, Halstead
October 22, 1940

MORNING SESSION—9:30 A. M.

Opening by Chairman - Rev. J. N. Smucker
Conference Sermon - - - Host Church
Communion Service
Music
Topic: "Fostering the Spirit of Loyalty to our Church and its activities" - Rev. B. H. Janzen
uggestions on the Use of the New Hymnary —Prof. Walter H. Hohmann

AFTERNOON SESSION

Music
Topic: "Ministerial Ethics and Inter-church Practices"—Rev. Walter H. Dyck
Topic: "Conscription and Related Problems" —Dr. E. L. Harshbarger
Election

* * * *

The host church will provide special music. Some me will be given for discussion of the above topics. It is especially urged that everyone be present on time.

John F. Schmidt, Secretary
J. N. Smucker, Chairman

MARRIED

—SALTZ—UNRUH.—On Sept. 4, 1940, *Lee H. Saltz* and *Lavina Unruh* in the Johannestal Church, by Rev. J. M. Regier. The couple will live at 1615 N. Market St., Wichita, Kansas.

—EWERT—PLETT.—On Sept. 20, 1940, *Ben Ewert and Clara Plett* in the Johannestal Church, by the pastor, J. M. Regier. The young people's address is Hillsboro, Kansas.

—ISAAK—WIEBE.—June 25, 1940, at Aberdeen, Idaho, by Rev. Phil A. Wedel, *Carl Wiebe and Freda Isaak.*

—LEIGHTON—MARTIN.—August 16, 1940, *Edgar Leighton and Florence Martin* at Aberdeen, Idaho, by Rev. Wedel.

—BEAM—COLBORN.—August 23, 1940, at Aberdeen, Idaho, by Rev. Wedel, *Whitney Beam and Roberta Cobborn.*

—PETERS—BARTEL.—August 27, 1940, at Aberdeen, Idaho, *Albert Peters and Susie Bartel,* by Rev. Wedel.

—LATSHAW—MOSEMAN.—On Sept. 14, at the Hereford Menn. Church, Bally, Pa., took place the wedding of *Miss Grace N. Moseman,* daughter of Jesse Moseman, Clayton, to *Russell C. Latshaw,* son of John Latshaw, Congo. The quiet ceremony was performed by Dr. E. E. S. Johnson, Pastor.

—PANKRATZ—RICHERT.—On Sept. 27, at the Alexanderwohl Church, Goessel, Kansas, *Miss Margaret Pankratz* was united in marriage to *Mr. Sam Richert* by the father of the groom, Dr. P. H. Richert. Sermonettes were given by the Reverends P. H. Unruh and C. C. Wedel. The couple will reside at Newton, Kansas, where Mr. Richert is engaged in the printing business.

NOTE.—Pastors or others reporting weddings should by all means state, as definitely as possible, where the young people intend to live. Otherwise THE MENNONITE cannot be sent to them as a gift.

—*A Bill before Congress against Conscription*—Through Representative Vito Marcantonia, New York, the "American Peace Mobilization" organization has introduced a bill to repeal the Conscription Law. The contention is: Compulsory military training in time of peace dislocates the nation's economic life, increases the cost of living, leads to want and privation, is not justified by any condition now facing this country. The opposition thus inagurated by the A. P. M. is to be carried throughout the country by more than 250 Community Peace Councils that have been set up in 40 states.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

This and That

DISTRICT PAPERS:

A copy of each issue of the *Western District Tidings* is being filed in the All-Mennonite Historical Library at Goshen, Indiana. It has been suggested that this paper be made a bi-monthly; it is now issued three times a year. Mr. William Juhnke, who has very efficiently edited it thus far, was recently reappointed as editor.

The *Workers' Exchange* of the Pacific District now appears in a 7½ by 8 in. size and has 8 pages full of vital news and articles.

PRAYER CALENDAR:

Have you tried to become acquainted with the persons for whom you pray? Dr. A. Warkentin's book, *Who's Who Among The Mennonites* is excellent for this. Use the copy in your home or in your church library.

PEACE PROJECTS:

The young people of the Buhler, Kans., church have organized the Buhler Mennonite Service Society for the purpose of engaging in peace projects. The registration blank and the project sheet put out by them are worthy of study. Types of projects listed are: illness, fire, storm, floods, relief, construction, educational, sanitation, conservation. Mr. Ed. Kaufman, principal of Buhler High School, is the chairman of the society.

ARE YOU A FIFTH COLUMNIST?

Do you have a fifth columnist in your personality that is hindering you? A good character or personality must have a good foundation, namely, faith in Christ Jesus. We should have the columns of honesty, sincerity, self-control, love for fellowmen. But if we also have a fifth column of selfishness, jealousy, or perhaps greed we are hindering ourselves and are not accomplishing the good that we could be doing if this fifth column were not a part of our personality. In fact a fifth column such as this can undermine our character and destroy what we are trying to accomplish for Christ and His kingdom. But how can we get rid of it? First of all, we must really want to get rid of it. Jesus has the power to help if we but ask Him. What blessings we lose only because we fail to call for them! It is like the story of the negro who upon being questioned as to how he liked the new minister replied, "Why he asks the Lord for things the other preacher didn't even know He had." —Helen A. Penner

Report of the All-Mennonite Young Peoples' Retreat at Quaker Haven

Aug. 5 to Aug. 11, 1940

(Concluded from last week)

"The course—'Christian Missions' under the inspirational leadership of Rev. John Thiessen, had for its purpose, 'To acquaint ourselves with and to increase the appreciation of Christ's work.' Before coming to the 1940 Retreat we had the impression that missions were thousands of miles away, pertaining almost entirely to native folk; others took in a little more territory, inasmuch as missions takes in everyone coming under the last orders of Christ—'Go ye into all the world and preach the Gospel to every creature.' Discussions, however changed the opinions of most of the Retreaters when they associated Christian missions today with the life, personality, and teachings of Jesus.

Class discussions with the purpose of Christian missions constantly in mind led from the definition of missions (the sharing with others regardless o race, color, social stability, or nationality—the bes that we have), to the reasons for missions, to the spread of missions starting from the life of Chris to after the Reformation and finally taking up missions in India itself, as to the history, people, ministry, and the missionaries in service there. Th class wishes to thank Rev. Thiessen for the enlightenment which he has given them and wishes him the greatest of success in his service to India."

We were also privileged to have Miss Cecili Sheppard, travelling worker of the Fellowship o Reconciliation, on the Retreat faculty. Her cours —very important in these days—was "New Testament Teaching on War." Miss Esther Bohn, th only retreater from Pennsylvania, was selected t report on this course. Her report follows:—

"At the time Jesus lived, the Jews followed th teaching of Moses, an eye for an eye, and a toot for a tooth. The Jews believed it was wrong t kill a friend—that was disobeying one of God commandments—but they saw no wrong in conquering their enemies by force. Because of the dictatorship of Rome, they eagerly awaited the arrival of a Savior, who, as some thought, would bring heavenly forces with Him to kill the enemies of the Jews. Others believed that this Savior would organize forces among the Jews in order to take the power away from Rome. But Jesus did none of these things. Instead, He went about teaching, healing and preaching. He taught his followers to love their enemies, to obey God rather than men, and to forgive those who wronged. When James and John asked for high positions in Jesus' earthly kingdom, Jesus told his disciples that He came not to be ministered unto but to minister and to give his life a ransom for many. The people must have been astonished at these new ideas. They had expected to make Him king. Wasn't He going to deliver them from the rule of Rome? People came from far and wide to hear this man teach and to be healed. In this way Jesus showed that there is a stronger force than violence—the way of love. . . . Because He loved not only the Jews, but everyone, He could not take the world by force, but won it by love.

It would have been easy for Jesus to follow Satan's way when He was tempted—to start an earthly kingdom, but He took the harder way. Today it is still hard to follow the way of love and peace and to stand up against ridicule. It is harder to follow Jesus' way in time of war than to follow the majority who shoulder guns.

What Jesus would do today was discussed. One situation considered was of a man who had no job but had a family to support. He was offered a job which directly helped the war. Should he accept the position? The decision finally arrived at was; no—Jesus would not have taken that work. Today Jesus would not in any way help to further the war, either directly or indirectly.

The evening sessions were unusually good. The first night was a fellowship program, ending with a consecration service in charge of Miss Donita Hartzler. Mr. Van Zandt gave a moving address on Tuesday night. By means of address and moving pictures, he showed the plight of young people in many lands, especially in China. As a result of the address, a jar was placed on the table by the door of the dining hall for contributions for China relief. After enjoying the rich meals, the retreaters placed a few pennies into the jar—realizing that 3 cents will keep a Chinese alive for a day. Rev. Thiessen gave a most interesting illustrated lecture on his work in India on Wednesday evening. Thursday, Miss Sheppard and Dan West discussed the problems of peace, war, and conscription with the retreaters and the large number of guests who came for the evening. On Friday evening the retreaters gave a most delightful service of choral and instrumental numbers. The chorus and orchestra under the direction of Miss Niswander sang and played in a professional manner. There were also some outstanding solos and group numbers. Saturday night there was a campfire, wiener roast, lighted trail service, and campfire dedication service, directed by Rev. Bohn and Miss Niswander.

The Retreat closed Sunday noon with a fellowship circle after the noon meal. All were reluctant to leave the spot where they had enjoyed so many moments of happy fellowship and inspiration.

—G. S. Stoneback

SENIOR DEPARTMENT

MAIN TOPIC: DEBUNKING THE LIQUOR ADS.

Prov. 20:1; Ps. 119:29-33; Eph. 5:15-21
for October 27, 1940

I. Worship Service

1. Songs: "Lead on, O King Eternal", "Yield not to temptation", "Dare to be a Daniel."
2. Reading of main topic, and prayer
3. Statistics on "Drinking and its Effects"
4. Offering for Missionary Purpose

II. Leader's Introduction

Even as far back as 1898, in the days when cars were unknown a man like Gladstone said: "The ravages of drink are greater than those of war, pestilence, and famine combined."

Earlier than that we have the word of Buddha, 550 B. C.: "Drink not liquors that intoxicate and disturb the reason." And of Solomon, 1000 B. C.: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 31, 32.)

Their conclusions about drinking are verified by modern science. Among others Dr. Charles Mayo says: Through alcoholic stimulation a man loses his co-ordination.

Science furnishes us the facts, but religion must furnish the incentive and the power to work against the inroads of the drinking problem.

III. Suggested Topics for Short Talks

1. Effects of Intoxicants Prov. 23:29-35.
2. A temperate Hebrew Prince Daniel 1:3-8.
3. Liquor weakens a nation Joel 1:5-7.
4. Set a good example Rom. 14:19-21
5. Soberness exhorted Titus 2:1-6.

IV. For Discussion

What should we do in the line of teaching in regard to the drink problem? Are we as Christians obligated to work for abstinence? What is there that we can do?

V. Facts for Study

Robbins Stoeckel, Commissioner of Motor-Vehicles of Connecticut has said: "The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment has been impaired. On the public highways, moderate drinking is more dangerous than immoderate."

In an experiment in Milwaukee a device was used to measure the time that elapsed between a signal and the application of brakes. Four ounces of whisky was given.

Those who had this amount were able to pass the ordinary tests used to determine drunkenness, and were able to perform adequatelly the routine actions involved in driving, but they were not able to do as well in avoiding obstacles placed in the road, backing the car, and using the emergency brake.

Experiments show that alcohol taken without food in amount not to exceed 30 c. c. (one ounce) produces a sufficient depressive action in most people to interfere somewhat with various mental functions: vision is impaired; the field of attention is narrowed; mental associations are slower; and even if sleepiness isn't produced, the attentive consciousness tends to be occupied with subjective feelings and thoughts so that the individual is not easily aroused by the noises, lights or movements in his environment. . . .

VI. Illustration

THE ACCIDENT

"How did it happen? Well, they met head on,
Rounding the curve. Going too fast, I guess.
A quarter of an hour, more or less,
Was hardly worth a broken neck. He's gone.

"The road was too narrow?" No, the road was wide,
The other driver gave him half the road
And something extra—for the wheel marks showed
He swung his car well over to the side.

Drunk? Oh, I wouldn't say that he was drunk—
He had been drinking. Yes, it's very sad.
A fine young man—the only son they had.
The other? Crippled. Both the cars are junk.

And Who's to blame? God knows! The government?
The trade? The boy? His parents? You and I?
We're in the business! People are content
To let it flourish. Yes, we voted 'dry.' "

INTERMEDIATE DEPARTMENT

Youth in Mission Churches

October 27, 1940

For Daily Reading

Oct. 21 Lights in the world, Phil. 2:12-16.
Oct. 22 The new man, Col. 3:5-10
Oct. 23 Partakers of Christ's sufferings, I Pet. 4:12-19.
Oct. 24 Foes in their own household, Matt. 10:34-39.
Oct. 25 Setting an example, Tit. 2:6-8.
Oct. 26 A charge to Thimothy, I Tim. 4:14-16.
Oct. 27 Topic, Matt. 28:16-20; Isa. 55:10-13.

Song, "Loyalty to Christ"
Scripture Reading: Matt. 28:16-20; Isa. 55:10-13
Prayer by Superintendent
Song, "Brighten the Corner Where You Are"

Thought by Leader

Let us pause today and think of the blessing we have had since childhood to go to services of the church. Have any of us been persecuted because we wanted to go? Have any of us ever been punished by parents or relatives because we believed in Jesus? Let us be silent for a few moments and consider the blessings we have.

Silent Meditation

Sentence Prayers (Surely many will want to offer a word of thanks.)

Song, "Praise Him! Praise Him!"

Paragraphs concerning youth in our own Mission fields.

1. From "Twenty-five Years With God in India"

"About the years 1918 to 1920, Isa Das went from village to village preaching. Repeatedly he went to Bhorpur bazaar. Pateram, a youth of 16 or 17 years, heard the message. It struck none too firmly in his heart. He applied for baptism, however, and received Christ in 1922. He was the only Christian in his village, and barring one, the only Christian of all his relatives. His wife was not ready—he came alone. His father and mother were idol worshippers and offered yearly sacrifices to household gods. The next year he was persuaded by Bro. Thiessen to tramp 65 miles to a convention. Fired with new zeal he returned home. By 1924 he had prepared his wife, parents, an uncle and aunt, and one cousin for baptism. By 1927 he had brought to the feet of his Savior seventeen which included each and every one of his adult relatives."

2. From a Christmas Letter from China in 1937.

"Just a year ago we started on what was probably the most encouraging year of our mission work in China. From the country came men and women begging for someone to come and preach to them. Who had told them about Christ? 'Years ago there was a school in our village and the teacher preached about the true God. We have been so busy all these years, but now there is a desire within us to know more about Him.'

"With this need in mind the Bible School is training men and women—fifty each year. How your hearts would be thrilled, could you see the dozen or more graduates each year!

"The Hua Mei School with its nearly 300 students challenges us. Within the student body is the 'Love-the-Lord-Society' with 70 members radiating the spirit of Christ."

3. From Oraibi, Arizona

"We do so enjoy the work with the young people and children but are finding much opposition to this type of work. But realizing that the youth of today is the church of tomorrow, that a young life won to the Lord means a life time of glory to God, and that it is so much easier to win a person to the Lord in the early years of life, we do ask you for much earnest prayer for this field of labor. Truly it is a time of seed sowing and needs the patient waiting for ripening grain, but even so what a chose field it is to sow the Word of Life."

Leader

How many of us would be willing to be the only one in our town who is a Christian? Would we have the courage to face scorn? Think of the young people in China where life has never been harder than it is now for them. "Chinese young people are being tested by tragic experiences, yet those who have been converted are completely loyal."

Song, "Stepping in the Light"

Offering (Perhaps your society can decide to devote this and next week's offering to some special Mission activity.)

Silent Meditation

Prayer by Leader

Piano postlude, "Take the Name of Jesus With You"

JUNIOR DEPARTMENT

Program for October 27

PRAYERS THAT WE CAN LEARN

I. Worship Period

1. Prelude. Variation of "Jesus Lover of My Soul" by the pianist.

2. Call to worship, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

3. Sing the prayer song, "My Jesus, I love Thee."

4. Scripture reading (responsively) Psalm 138.

5. Several of the Juniors may read the prayers that they have written and brought to the meeting.

6. Leader's Prayer

7. Song-season. Sing Prayer songs that the Juniors have selected. Gather around the piano for this. Suggested songs: "Abide With Me" verses 1, 3, and 4; "Lead Kindly Light," "Jesus, Thy Blood and Righteousness," "Jesus, Lover of My Soul," "I Need Thee Every Hour," "My Faith Looks Up to Thee."

II. Study Period

Aim. In teaching these prayers to the Juniors we give them a prayer vocabulary. So our aim is to enrich their prayer life.

1. Leader's introduction—It is well to memorize several prayers. That does not mean that we shall use only those, no, we must talk to God in our own words, as you have done in the prayers that you have written, but sometimes we need to have a prayer that we have "learned by heart". Tonight we want to talk over and learn several such prayers.

2. We have learned that Jesus prayed before eating. The following prayer is one to use before meals.

GRACE BEFORE MEALS

"Lord Jesus, be our Holy Guest,
Our morning joy, our evening rest
And with our daily bread, impart
Thy love and joy to every heart." Amen.
—The Upper Room

Our grandparents often sang a "Grace Prayer" and I am told that in Scotland the"Grace" is usually sung. The following may be sung to the melody of number 502 in the "Gesangbuch mit Noten." Perhaps you would like to learn to sing it.

"Be present at our table, Lord;
Be here and everywhere adored;
These comforts bless, and grant that we
May feast in Paradise with Thee.
For Jesus" sake." Amen.
thank Thee, Heavenly Father

3. A prayer of thanks after the meal.

"We thank Thee, Heavenly Father
In Jesus Christ, on high,
That Thou do'st all our
Needs supply." Amen.

4. In Mark 1:35 we read that Jesus prayed in the morning. This is a morning prayer.

"I thank Thee Lord, for quiet rest,
And for Thy care of me,
Oh, let me through this day be blest,
And kept from sin, by Thee.
Oh, let me thank Thee, kind Thou art
To children such as I.
Give me a gentle loving haert;
Be Thou my friend on high."
Amen.

5. We all have learned several evening prayers but perhaps we would like to learn another one.

EVENING PRAYER

"Father, unto Thee, I pray,
Thou hast guarded me all day
Safe I am while in Thy sight
Safely let me sleep tonight.
Bless my friends,
The whole world bless.
Help me to learn helpfulness;
Keep me pure in Thy dear sight
Because of Thy great love and might.
For Jesus' Sake." Amen.

6. Other Prayers

A.

"Jesus take this heart of mine
Make it pure, and only Thine.
I Thy faithful child would be.
Help me Lord to live for Thee."

B.

"Dear Lord, for these things, I pray
To know Thee more clearly
To love Thee more dearly
To follow Thee more nearly
Everyday." Amen.

C.

"Create in me a clean heart, O God,
And renew a right spirit within me."
Amen.

III. Mission Minutes

1. Read parts of Miss Martha Burkhalter's letter as given in the October "Missionary News and Notes."

2. Plan a handkerchief Christmas Shower for one of the missionaries among our American Indians.

3. Pray for all of our missionaries.

IV. Closing Moments

1. Together repeat John 5:14.

2. Pray the prayer of the month, Luke 11:1; Luke 22:42b.

3. Sing the song of the month, "Sweet Hour of Prayer."

To the Leaders:

Iam sure that you noticed and corrected the mistakes in the poem given for the program of October 6. The third line, in the second verse should read "The upward **glancing** of an eye and not as it was printed.

CORRESPONDENCE

SMITH CORNER MENN. CH., SEPT. 30, 1940

Greetings to all! During the week previous to Easter we were led by the Spirit to hold special meetings and what a blessing they proved to be. We, the Christian people, were spiritually uplifted and drawn closer to God. The greatest blessing was that seven precious souls were born into the Kingdom, and quite a few of our members who had wandered away were brought back anew.

The meeting came to its close on Easter morning with baptism, reception of new members and Holy Communion. In all, nine new members were taken into the church. Two brothers on a former baptism by Rev. Yoder, three boys by sprinkling, and the other two young men, who had made their profession before this time, by emersion. Those four were baptized on June 30 in the creek below the church, at a very solemn service in the presence of a large crowd of members and friends of our church.

On May 9, the Eighth District Sunday School Association of Blair Co. held their annual convention in our church, which proved to be quite a blessing. Our pastor was vice-president and two of our members held other offices in the convention.—Early in March we had Bro. John Thiessen with us for an evening. The pictures of his work in India, which he showed, were well received. We are also looking forward to the coming of Missionary W. C. Voth.—This week we plan to put a new roof on the church at a cost of about $100.—Next Sunday we expect to observe World-wide Holy Communion, at which time we plan to take in three new members again. The last week of October we intend to hold revival meetings by the grace and help of God.

Everything is going along nicely. Sunday School has the highest attendance, 50 to 60. The church attendance is fairly good but not as good as might be expected. —*Melvin Smith, Corr.*

IN MEMORIAM

IRA VERNON AMSTUTZ, SON OF JOHN AND SUSAN (STEINER) AMSTUTZ was born near Orrville, Ohio, August 3, 1898, and passed away September 4, 1940, at Tulsa, Oklahoma. Death came quickly and peacefully to this young man, the cause of his death being heart failure.

At the age of two years he moved with his parents to Geary, Oklahoma. In 1908 with the family he moved to Salem, Oregon, where he lived until the mother and father died. In 1916 he, with the other children, returned to Geary. On April 23, 1916, he united with the First Mennonite Church at Geary.

On August 21, 1919, he was married to Edith Stumbo. To this union were born four children, Jerry Lou, Marry Francis, Ira Jr., and Robert Lee, all of whom survive. He also leaves five sisters, Mrs. Celesta Base, Mission, Texas; Mrs. Lydia Funk, Calumet, Okla., Mrs. Pearl Coil, Geary, Okla., Mrs. Elma Payne, Oklahoma City, Okla., Miss Nora Amstutz, Los Angeles, Calif., and four brothers, Wesley, Harvey, Earl, and Dillman of Geary, Milo of Tulsa, Okla., and many other relatives and friends to mourn his departure.

Funeral services were held at Tulsa, Saturday, September seventh, at two p. m. Words of comfort were spoken by Rev. J. W. Porter, on first Samuel twentieth chapter, a part of the third verse. "There is but a step between me and death." Interment in the Rose Hill Cemetery, Tulsa, Okla.

—Mrs. P. E. Frantz

MISS LENA BASINGER, DAUGHTER OF THE LATE MOSES AND SOPHIA (NEE AERNI) BASINGER, was born November 27, 1875. After years of suffering, from rheumatism and arthritis, she passed away peacefully at her home in Pandora, on September 2, 1940, at the age of 64 years, 9 months and 6 days. For the last 21 years she made her home with the Ben Augsburger family, where she cared for her nephews and nieces since the death of their mother. Six month ago she came to Pandora where she made her home with her brothers and sisters.

She was a member of the St. John Mennonite Church, where she faithfully attended as long as her health permitted. Her interest in the church never ceased, though she could not attend the services.

She is survived by four brothers and five sisters. Funeral services were held from her late home and from the St. John Mennonite Church, on September 4. Rev. Daniel J. Unruh, the pastor of the church, spoke on Phil. 1:21 at the house and I. Cor. 13:12 at the church. A Ladies Quartet sang one number at the house and two numbers at the church.

Interment was made at the cemetery adjoining the church.

Rev. Henry J. Krehbiel, Reedley, California
passed away October 5, 1940

Rev. J. H. Langenwalter just reported the sudden passing of the well-known minister of our General Conference who for many years served the Reedley Church as pastor and has a distinguished record of service in the Conference both as its president and in the Board of Publication. Our sympathy to the bereaved family.

« « JOTTINGS » »

—*Eden Church, Schwenksville, Pa.*—Among the churches that observe "World Communion" of the Christian Church, on Oct. 6, is this one. Its Bulletin says: "The spiritual Council of the Congregation, composed of Pastor and Deacons, urges you to come and share this fellowship on that day. We shall be glad to welcome you at the Lord's Table and invite you according to I Corinthians 11:20-34, to come and meet with our Lord in this ordained Memorial of His Sacrificial Death and Resurrection by the act of "Breaking Bread and Sharing the Cup."

—*Newspaper Week.*—Last week was *National Newspaper Week.* No doubt the newspaper in the country has done much to champion democracy, human liberty, freedom of speech, of essemblage, and of religion, although not as much for Christian religion as it might. It claims that "The American Press is the first line of defence in the battle for the maintenance of Democracy." A good many of the papers do considerable harm by advertising things that would be better if they were marked, "Hands Off."

—FREEMAN JUNIOR COLLEGE.—The school has decided to do its own printing. It has purchased part of the equipment of a newspaper establishment that quit business.—Their Bulletin reports an enrollment of 137 at end of third week of school, 63 in the college and 74 in the academy. Last year at the same time the total was 139. The trend of the enrollment shows that the students come from an ever widening area. In 1931 68 per cent of the college students came from the academy and Freeman high school, and the other 32 per cent from 9 other high schools. In 1940, only 30 per cent of the college students come from the local schools, while 70 per cent come from 19 other high schools. In 1931 about 87 per cent of the college students expressed affiliation with some branch of the Mennonite Church, in the 1939-40 school year only 67 per cent belonged to some Mennonite church, 33 to some other denomination.

—*Pastors Conducting Devotionals in Rural Schools.*—"THE BERNE WITNESS," Berne, Ind. brings the cheering information that the pastors of the County Ministerial Association are conducting the devotional exercises in the rural schools for the third year. What a splendid idea! Would that such work might rapidly multiply and become a custom in the country. A complete schedule of the appointments for the devotional periods is worked out and followed. School officers, pupils and patrons feel that the work is a real success and heartily endorse it.

—*The Women's Missionary Society of the First Menn. Church, Berne, Ind.* recently had a meeting in which the program centered in "Our Relation to God." Talks were given on "Repenting", "Trusting", "Praying", "Serving", "Reverence and Public Worship", and a poem on "Obedience" was read. The talks were interspersed with special music by a ladies' trio and an organ solo.

—*Dr. P. R. Schroeder,* now pastor of the Bethel Church, Mt. Lake, Minn., is recovering nicely from his latest operations. From a letter to the Freeman, S. D. *Courier,* we take this: Dr. C. F. Dixon (Mayo Clinic, Rochester, Minn.) removed my tumor June 28. I was in St. Mary's Hospital four weeks after that, being very sick at first. Meanwhile Mrs. Schroeder moved our household goods from South Dakota to the Bethel church parsonage. My return of strength was so rapid that I could be in church every Sunday in August, preaching one Sunday, and also the first Sunday in September. On Sept. 6 Dr. Dixon performed my closure operation, and again my recovery was so fast that they told me it was the fastest they had had in 2½ months. I was dismissed from the Hospital Sept. 19, but had to stay in town to go daily to the clinic for change of dressings. So far I have had constant surprises of the Lord's goodness and mercy in answer to the many prayers offered in my behalf.

—*The Pacific Dist. Conference* is showing considerable growth recently. By the Grace Church at Dallas, Oregon, a new church has been erected and 92 members added to the congregation, largely through the efforts of its pastor, Homer Leisy. The Emannuel Menn. Church at Pratum, Oregon, enlarged and remodeled its church building and could celebrate its fiftieth anniversary. The Conference budget has been expanded to meet the needs of the growing work in the District. It provides partial support for the work at Newport and Deer Park, Wash., Dallas, Albany and Portland, Oregon. At Newport the erection of a new church building is to be begun. At Winton, Calif., a new congregation is developing, through the devoted service of Rev. D. B. Hess. At the Conference session held in Los Angeles, last summer, a total of 2651 members for the District was reported, showing a gain of 208 for the past year.—Now the "Workers' Exchange" reports that Sunday, Sept. 15 marked the beginning of conference work in the Shafter Migratory camps, in California, and that Mr. and Mrs. Chris Ummel are being sent into this needy field.

—*Hereford Menn. Church, Bally, Pa.*—We thank Miss Mae Latshaw, correspondent of this church, for a copy of their bulletin of Sept. 22 which in a special way is an anniversary number recognizing the Fiftieth Birthday of Bro. Ralph Weller Berky, in these words: "The Hereford Mennonite Church today makes grateful recognition of its first hymn writer: Ralph Weller Berky. We salute him today on the occasion of his fiftieth birthday anniversary. For many years he has in word and song and deed been an inspirer of childhood and youth in this church and community. These inspirations have come into tangible expression in lines of poetry and in measures of music. His long years of leadership among Junior and Intermediate Christian Endeavorers and the instruction and guidance given the "Buttervalley Meadow Larks" have left lasting marks upon many young lives in this community. Moreover, he has inspired the conservation of all that is beautiful in the world of nature; the fine example is lovely "Larkland."—The folder contains several good poems from Bro. Berky, some of which are welcome material for *The Mennonite.*

—*First Menn. Church, Reedly, Calif.,*— Gleaned from the Church Bulletin: "FOUR WORKING DEFINITIONS— LIBERTY means to be free to be and do your best. LICENSE means to demand the right to be and do your worst. INDEPENDENCE means the self-control which makes it possible for you to be and do your best. STUBBORNNESS means to demand the kind of control of yourself which makes you be and do your best."

It is planned that the first meeting of the "Forum on Messages of the Prophets" shall be held Thursday evening, Oct. 10.

—*Immanuel Mennonite Church, Los Angeles, Calif.* recently installed a Public Address System, given as a memorial to their departed sister, Miss Helen Janzen, by her brother and sister-in-law, Mr. and Mrs. Cornelius Janzen of Pasadena. On Sunday, Sept. 22nd, a brief dedication service was held. The set includes several hearing-aids in the pews for friends who are hard of hearing, and a speaker for the Mothers' Room, also a speaker for the main auditorium, and facilities to extend these conveniences to any part of the building. We feel this adds very much to the enjoyment of the services of the church. Fall activities are coming in with a rush. For October we will have a Students' Night, a Sunday School Rally Day, and a Farewell for our missionaries, Penners and Ratzlaffs, soon leaving for India.—*Corr.*

—*Grace Menn. Church, Enid, Okla.,*— Our minister, Rev. H. N. Harder, conducted Evangelistic Services at the Sichar Church at Cordell, Okla., the last week of August. Mr. Albert Unruh of Meno filled the pulpit here in the absence. Sept. 18, Rev. Harder addressed the Garfield County S. S. Convention on the subject "Jesus' Message for Times Like These."

The church was happy to receive four new members into its fellowship, Sept. 22. They are Mr. and Mrs. Cornie Van Riesen, Mrs. Walter K. Ewert, and Miss Agnes Frey. On Sunday, Oct. 6, we will join other churches in observing World Communion Sunday. The Mennonite Brethren of Enid and the Grace Mennonite C. E. Societies joined in a program on "Fellowship With God and With One Another" on the evening of Sept. 29. —Correspondent

—*Bethel Hospital at Mt. Lake, Minn.* reports a very successful fall "Gift Day." Considerable cash and large quantities of vegetables, fruit and canned goods were received, among them gifts of 15 bushels of apples, 8 bushels of potatoes, 6 bushels of grapes, 50 quarts of canned fruit, 200 pounds of flour, 225 pounds of sugar, and a load of corn cobs.

—*Second Church, Philadelphia, Pa.*—Speaking of the World Communion, Oct. 6, the Bulletin says, "Though each will go to his own church and observe communion according to the forms of his church, *this is a great testimony of the union of the church in the Lord Jesus Christ* — A UNITED TESTIMONY TO A DISUNITED WORLD.

—*Large Losses of Life and Injuries in the U. S.* in 1939. From the National Safety Council statistics we take the following: 93,000 persons lost their lives through accidents; 8,800,000 were injured. The number of deaths due to traffic accidents was reduced 6 per cent, though there were still 32,000 victims from this cause, while 1,500,000 received injuries. Through accidents in houses and buildings 32,000 died and 4,700,000 were injured. Industries suffered 16,000 dead and 1,300,000 injured.

—*First Church, Bluffton, Ohio.*—Bulletin, Sept. 29. "The thought of God and his church is not an escape from life and duty. It is rather a realization of the glory of the task before me and a challenge to meet it. The church and its worship gives me the poise and the uplift I need in an hour like this. This hour is not all dark and gloomy. There is still belief that I can become the person I was intended to be. May we grow in grace and in the knowledge of God."

—*Mennonite Church at Napier, Pa.* has installed a furnace, at which job the pastor, Rev. Willard K. Claassen, took an active part for three days. The Bulletin says, The absence of the old stoves and long pipes in the church adds greatly to the appearance. It will now be possible to add four or five more pews which we have often needed.

TREASURER'S REPORT OF BOARD OF PUBLICATION

September 27, 1940

The following is a statement of funds received by the treasurer of the Board of Publication from July 1, 1940 to Sept. 27, 1940.

For General Fund	
Gnadenberg Church, Whitewater, Kans.	$13.49
Johannestal Church, Hillsboro, Kans.	4.50
Bethel Wolf Point Sunday School, Wolf Point, Montana,	4.05
Bethel Church, Norwich, Kans.	5.19
First Church, Reedley, Kans.	16.94
Firch Church, Upland, Calif.	5.39
Alexanderwohl Church, Goessel, Kans.	20.51
Goessel Church, Goessel, Kans.	10.45
Garden Township Church, Hesston, Kans.	13.40
Burrton Church, Burrton, Kans.	6.55
Emmaus Church, Whitewater, Kans.	9.20
Buhler Church, Buhler, Kans.	12.00
Bethel College Church, North Newton, Kans.	12.10
Fortuna Church, Fortuna, Mo.	7.26
Total,	**$141.03**

Gifts for Publication of New Hymnary	
First Church, Aberdeen, Idaho,	$30.22
Mr. and Mrs. L. W. Ledig, Upland, Calif.	100.00
Mennonite Church, Newport, Wash.	5.15
Ohio and Indiana C. E. Societies	45.00
Total,	**$180.37**

Respectfully submitted,
E. W. Baumgartner, Treas.

WESTERN DISTRICT PEACE COMMITTEE

Receipts for September, 1940

Hoffnungsau Church, Inman, Kans., by H. A. Fast, $5; Sychar Church, Cordell, Okla., by H. S. Ratzlaff, $2.36; Hanston Church, Hanston, Kans., by E. D. Miller, $5.92; Lorraine Ave. Church, Wichita Kans., by J. B. Muller, $5; Hopefield Church Moundridge, Kans., by E. J. Goering, $12.10; Eden Mennonite Church, Moundridge, Kans., by Jacob A Wedel, $99.34; Literature sold $52.21.

Total Receipts for September, $181.93.

Respectfully submitted
Walter H. Dyck, Treas.
1408 North 9th St.,
Beatrice, Nebraska

Rev. G. A. Linscheid
1001 East Broadway
Newton, Kansas

Ja 41

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, OCT. 15, 1940 NUMBER 41

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

America's Opportunity

Here is an enigma, the United States of America living in comparative comfort and plenty, and half of the other world living on the verge of starvation. Do they deserve their lot, do we deserve our blessings? Jesus taught the fundamental principle of the good neighbor policy in the words, "Love thy neighbor as thyself," and in the parable of the good Samaritan he illustrated what he meant. Today uncounted millions of innocent people in Europe and eastern Asia have fallen among the thieves and robbers and are lying in their wounds, want and distress, unable to help themselves. The number of refugees in China runs into the tens of millions, all Europe is overrun with them. One out of every ten persons in France was a war refugee, now millions of French are reduced to the same fate. Spain still has more than enough of them, and there are too many of them in the German occupied territories. Large numbers of them are now starving, and what will be their lot this winter? These unfortunate ones are rightfully looking to America for Samaritan help, for is not that country rich in wealth and resources of all kinds? And, truly, if the billions that are now to be spent on peace time military preparation on land, water, and in the air were spent for relief to war sufferers, adequate help could be given on a large scale. Naturally the spending of such huge sums of money for military purposes, will impoverish our country somewhat, proportionally. But when one considers the piles of money that are still available and are being spent for luxuries, on sports and innumerable things not necessary for frugal, economic living, our country could, without hurting itself, act as the good Samaritan to all warstricken needy. We Mennonites who found refuge in this fair land should feel special obligations in this matter. We have begun to do a little relief work in Europe under the auspices of the Mennonite Central Committee. But what we may do will be merely a drop in the bucket, in comparison with the enormity of all relief needs.

We did fairly well in relief efforts after the World War. But they were mostly extended to brethren in the faith. Should we put forth less effort now? Are not all men equal before God? We who are unwilling to join the military procession to win laurels there, should we not be anxious to show our measure of heroism in Samaritan fashion? Should we not take it as our Christian duty, in times and conditions like these, to render help until it hurts. It does not matter how much or how little others may give or do, God will hold each one of us responsible for what we ourselves *can* do.

We have shown America's opportunity for doing relief work. But another opportunity lies open before us. We should join those leaders in the PEACE-NOW-MOVEMENT in other lands in their efforts to bring about an early peace, a just, general peace. In August fifteen such leaders outlined a possible movement of this kind. In the Christian Century of Oct. 9, we find excerpts of the plan and we take liberty to quote this, with some slight omissions:

Hitler has declared: "I see no reason why this war should go on," and it is probable that the great majority of the German nation shares this view. It is not Hitler but the German people whom we have to answer. We must sooner or later win the German people to our side. Vague allusions to a "free" Europe, to come at the conclusion of a prolonged war, will not serve to achieve this end.

The time has come for plain speaking on our side. We should confront Hitler's peace with our own peace. We should seize the initiative by offering the world a bold and concrete alternative to Hitler's plan which shall strike upon the minds of intelligent human beings as being democracy's answer to a totalitarian Europe. Otherwise, the misery and destitution of the conflict ahead may well drive the peoples of Europe even more solidly into the Germanic system economically and psychologically.

Now, when we are undefeated, when our real power has not been fully tested, is, we believe, the time when we should tell Germany and the world the terms on which *we* would make peace. We should put forward, at once, in outline, what we mean by a "free" Europe. We should invite, at once, the United States and the Americas to join us in agreeing on the minimum basis of a peace settlement as we desire it.

Hitler may reject it: he may not. We cannot say. On the worst showing, it could do us no harm: on the best showing it might save civilization as we know it today from destruction and give the forces of democracy everywhere the respite which they need in a world which is fast becoming fascist under the impact of modern war.

Yes, if America could somehow assist, or take the lead, in getting the belligerents in Europe to state their peace terms, and then try to help build up as equitable a peace as possible, how fortunate it would be to seize such an opportunity. —T

INNOCENT VICTIMS OF WAR

War is no respecter of person, age, race or rank. It stops at nothing, and it sometimes happens that men in its servive become murderers of innocent victims with no intention of harming human lives. Two such accidents have recently happened. We were all shocked by the news that seventy-nine children lost their lives when the ship *City of Benares* was torpedoed out on the Atlantic. They were, like other refugee children, being brought to America for safety. It is thought that the torpedo was fired by a German submarine, although this is not known for a certainty. Just a week before this tragedy happened, British airmen bombed and wrecked one of the units of the wide and favorably known Bethel hospitals at Bielefeld, Germany, institutions that may be fitly called "city of refuge" for sick, epileptic, crippled and otherwise afflicted people, which was established and is being maintained by the saintly Pastor Bodelschwingh and Christian friends. The hospice stood somewhat apart and was plainly marked with a hospital sign. It was terrible when the bombs plunged into the cottages occupied by epileptic and feeble minded children, killing nine outright and wounding many more. Yes, such is war's inhuman, all destructive nature. And it is quite possible that the English raiders and the German submarine crew were much grieved when they learned of the tragedies that resulted from the discharge of their weapons. —T.

ONE BODY WE

—"We all need to recognize that the Christian body is one, functioning now in the home, now in the local congregation, now in the community, and now in the school. In all of these we must face the great task of maintaining a Christian spirit and view of life against gigantic, antagonistic forces which are loose in the world. By every agency and effort possible we must engage in this conflict for the Christian doctrine of God and of man with truth, love, right, brotherhood, and unity. Change there will come, and it will be either "change and decay" or "change and advance." The crisis in the world today still is who shall prevail—Christ or Caesar. Is the human spirit to be subordinated to force and to the will-to-power, or are these to be made subject to the divine spirit of love and to the will-to-serve? The Christian answer is to be given by the church and its agencies foremost among these agencies is the church college."

—From an address by Dr. Ed. G. Kaufman

PUBLICATION

An Urgent Appeal to the Readers of the Mennonite

Dear Friends:

As readers of *The Mennonite* we extend to you our greetings, hoping that this weekly church paper is a welcome visitor in all of your homes.

But have you ever stopped to think how valuable this paper is to you? How much would you know about conference work (home and foreign missions, relief work, publication work, schools and education, etc.) if you were not kept informed on these activities through our conference papers, the *Mennonite* and the *Bundesbote?* And how much would you know about what is going on in Mennonite circles and what is being done through our conference churches and their organizations, if you did not read about these things in your conference papers? It has very properly been said that our conference papers are the binding element which holds together our churches and their members. Without this uniting and unifying medium we would soon become strangers to one another and drift apart. And what this would mean toward slackening up the work of building the Kingdom of God can easily be imagined. What we need, therefore, is an ever increasing number of readers of these papers.

But in order that these papers may be maintained and kept at a high level of efficenecy, the cost of editing, printing and mailing must be met. And since we do not carry any paid advertising which would considerably reduce the space for more valuable reading matter, this expense must be met out of the subscription price paid by the readers. And that is why it is so important that the readers keep their subscription paid up to date. If this is done, the papers can be maintained and kept efficient without a deficit.

In the fall of the year it is when most subscriptions expire. May we therefore ask you, dear readers, to look at the label on your *Mennonite* and notice the expiration date printed there? And if you find that your subscription will be due soon, will you not kindly do the editor and the Publication Board the favor to send your check or cash for a year's renewal NOW? Or if your subscription is in arrears, will you not make an honest effort to pay all or at least a substantial part of these arrears NOW?

As heretofore, all readers who pay their subscription a full year in advance from January 1, 1941, will receive the 1941 Year Book free. We also have some 1940 Year Books left which will be given free, as long as the supply lasts, to anyone who will pay his subscription in full to January 1, 1941.

ALL SUBSCRIPTIONS (NEW OR RENEWALS) SHOULD BE SENT TO THE MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS.

P. S. Please use the convenient Order Blank printed on the last page of the paper. Kansas subscribers should include 2 per cent Sales Tax with their remittance.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

EVANGELISTIC COMMITTEE ANNUAL REPORT

1939

Dear Brethren:

How our lips and hearts bubble with praise and thanksgiving unto God the Father and Jesus Christ our Lord and Savior! We are happy to report that even during this second year of the "China Incident" among rumors, threats, and actual numerous bombings and practically continuous fighting in the occupied part of our mission field, we have been able to continue the religious work, although not always in the old way and in the same place. The most active time of the year were the fourth quarter of 1938 and the first quarter of 1939. This, however, pertains more to the country evangelization. We had by far too few missionaries for this line of work. Rev. and Mrs. S. F. Pannabaker were much occupied with the Bible School, so that their time was very limited for the work in the Ch'ang Yuan district; but they did all they could under conditions. Rev. H. J. Brown carried on very active village and station work for the two quarters prior to their going to Tamingfu, at which time the Pannabeckers again shouldered the full responsibility. During all winter there was no let up in tent work and catechism class instruction, besides numerous women's reading and Bible study classes. Rev. and Mrs. W. C. Voth had for themselves the greater part of the Tamingfu district to serve in church meetings, catechism classes, and even three short term Bible schools. Besides this Mrs. Voth, through the supervision of Biblewomen, carried on a good deal of instruction in the Home Reading Course. Misses Fast and Kuyf worked faithfully among the local women at Tamingfu and nearby villages. The former had a "young Women's Training School," "A Women's Leaders Bible Class," and "The Women's Church-members Cottage Bible Class." While the latter was busy with a Junior Church or Sunday School and the Clinic work on the station, with the literacy classes in different villages. In early fall the two together had visited many villages, making a number of calls in each.

During the Chinese New Year the Week of Evangelism was observed in all larger centers, but many of the country churches also put forth great efforts to spread the "Good News." Not all the reports are in, but from those on file we judge that close to 200 Christians each gave eight days for volunteer services in going out and spreading the message of life through singing, giving personal testimony, and regular open air preaching. Much distribution of literature was also successfully caried out. In quite a few places reading and Bible study classes were held with large attendance.

In some parts of our field prevailing conditions did not permit the opening of catechism classes, Although there are plans for opening such classes in the near future, it remains to be seen what the outcome of such an attempt will be. This report leaves all part-time classes out and also persons that did not regularly attend, and still the report shows 667 inquirers of whom 203 were baptized and received into the church. Surely we have great reason to be thankful. If we faithfully support them in our prayers, they will grow and bring rich fruit to the praise and glory of God.

CHINESE RETREAT

The missionaries had an English retreat in the month of May, which proved not only to be interesting but a great blessing to all that attended. In a way the missionaries were a little selfish, for they wanted to be fed first with the bread of life, before they gave it out to others. In the month of July the Chinese had their retreat. The committee prayerfully considered the restless condition of the country, and thereupon came to the conclusion that it would be better to have small local retreats in preference to only big one. Tamingfu, Tsingfeng, K'ai Chow, Tung Ming, and Ch'ang Yuan Hsien were the five retreat centers decided upon. Since the "foreign" troops were at Nanloa and our mission place occupied by soldiers, that city for a retreat center was cut out of consideration. The workers there were advised to go to Tsingfeng. The leaders were Li Kuai of T'sao or Ch'eng Kuo T'sun for Tung Ming, Wang Wan Chu for Ch'ang Yuan, Rev. Chang of Hua Hsien for K'ai Chow, Wu Tung Hsin for Tsingfeng and Chang Ching for Tamingfu. They all served except Mr. Li, who was prevented from coming on account of war conditions, and Mr. Chang Ching because of heavy rains and flooded roads. Mr. Ch'eng took Mr. Li's place and different people substituted for Mr. Chang. The attendance at every place was good and the interest in the given topics great. From Ch'ang Yuan district came the report, that the great interest in the subjects and the free participation in the discussions compelled them to run over closing time. In Kao T'sun (preferred to Tsingfeng) thirty workers and deacons registered but seventy people attended. The Christians there also requested special evening meetings; since the program had left the evening hours free, the group responded and held evening services . At Tamingfu the attendance was somewhat lower (51), but heavy rains in those days interfered very much. With the exception of one or tow subjects the group also showed great interest. On the last day and by the discussions of the last subject a resolution was passed to put out an all-field annual prayer-cycle, expenses to be borne by free-will offerings of the group.

One country-preacher came to the retreat very discouraged and had already decided to resign, for he considered his church a "hopeless case," but by the end of the retreat he again, with strengthened faith and new hope, went back to his church determined to serve in a new and more consecreated way. He is getting results now. He writes and others tell us, too, how things are changing for the better in that country church. So far this, too, we have great reason to praise God.

CHURCH SURVEY

For several years a desire for a church survey in our mission field has been talked about and promised. However, the restlessness of the country and the heavy burden of work resting on the shoulders of a few missionaries have not permitted the carrying out of this project. Even this year the committee had neither the man-power nor the funds to do extensive work; but during the retreat the leaders of each group were requested to investigate and fill out the committee's questionnaire. In one place the leader was not there and in another place the churches were too many that they could have been visited by the retreat leader during the limited time, and so for these places a helper had to be found.

CLOSING REMARKS

Again we assure you that we are grateful to God for giving us such true and zealous foreign and Chinese coworkers in the evangelistic field of this our Mennonite China Mission. We are looking forward for the new missionaries that came out last year and have now already finished a year of language work; and we also welcome Bro. and Sister Ewert back to this great task of evangelism. We also welcome the newly arrived Bro. and Sister Dirks, hoping that they too in due time will join us in bearing the banner of the cross throughout our whole field for the salvation of many. Thanking God again that, not withstanding our shortcomings, it has pleased Him to use us another year for the salvation of souls and for the coming of His Kingdom, we remain prayerfully,

—The Evangelistic Committee: H. J. Brocon, Chr.
Wilhelmina Kuyf and Sylvia T. Pannabecker

TO THE CHURCHES OF THE NORTHERN DISTRICT

The Churches of this Conference are kindly but earnestly requested to remember the conference treasury. There are bills to be paid and the treasury is empty. The money should be sent to:
REV. ALBERT SCHULTZ, BUTTERFIELD, MINNESOTA, conference treasurer.

Dr. H. J. Krehbiel Gone Home

Saturday morning a week ago, just as *The Mennonite* was being put in the press, the sad news of the passing of Rev. H. J. Krehbiel of Reedley, California, reached us, and all we could do then was to bring a statement of it. Today we wish to add that, with the departure of Brother Krehbiel, a very interesting and useful life has ended, one that richly deserves the "Well done" of the Master whom he devotedly served. The departed has spent practically his entire mature life in the service of our Church and its cause. He served the Apostolic Mennonite Church at Trenton, Ohio, as a young man not yet out of the twenties. Then he accepted the pastorate of the First Mennonite Church at Reedley, California, when it was just in its beginning. And when impaired health made him relinquish the manifold work there, some years ago, the growing congregation had a membership of something like 400. He was a man of magnetic personality, a ready and forceful speaker. He took an active part in the founding and development of Bluffton College. And in recognition of his qualities of leadership, his unselfish service to mankind, and his scholarly attainments this College conferred upon him the degree Doctor of Divinity. For years he was a member of the Board of Publication or its chairman. During the trienniums 1920-23 and 1923-26 he served the Conference as its president, and it was particularly as conference secretary, working with him, and on the Board of Publication, that we learned to appreciate this good and godly man in his true value. Though he has left us, his good influence goes on.

Heaven is a place of restless activity, the abode of never-tiring thoughts. —*Beecher*

Additional Information on Conscription

by E. L. Harshbarger, Professor of History Bethel College

Some time bofore October 16 all ministers should have received a second pamphlet from the peace committee giving greater detail and a few minor corrections with regard to the administration of the conscription act. The following summary should be studied in addition to counsel previously received.

I. REGISTRATION: All male citizens and resident aliens, between the ages of 21 and 35 inclusive, are required to register on October 16. There will be no individual written notice of place and date of registration. Notices in newspapers will be considered sufficient notice. Registration calls for personal data about the registrant. There is no provision for a conscientious objector to state his objection to war at this time, that being provided for in the questionnaire, but there is nothing in the regulations to prevent a person from writing on this registration card that he is registering as a conscientious objector. After registration is complete each registrant is given a certificate to show that he is duly registered. This certificate should be retained to prove that he has registered. After registration each person must notify the Local Board of any change of address so that the board may know where to send his questionnaire. Local Boards have the authority to require persons appearing before them to take an oath, but affirmation is accepted. The regulation in this connection says that "whenever an oath is required, an affirmation in judicial form, if made by a person having conscientious scruples against the taking of oaths, shall be sufficient compliance." Special rules govern the registration of persons who may be outside the United States, for the sick, quarantined and others.

When you give your home address in registering away from home, it means that the registeration questionnaire will be mailed to your home address. This questionnaire MUST be returned to the Selective Service Board in your home district within five days. Make certain that some person in your home town will forward it to your temporary or travelling address in sufficient time to allow for its return to the proper board within the five days alloted. If by reason of distance from your home there is insufficient time to return the questionnaire to the Selective Service Board of your home district, consult the local board where you register for advice as to procedure.

II. WHAT HAPPENS AFTER REGISTRATION: After registration the registrants will receive registeration questionnaires by mail in the order in which their numbers have been selected by lot in Washington. These questionnaires will provide an opportunity to state conscientious objections to military service. The section dealing with conscientious objectors will contain a note that persons requesting exemption on the grounds of conscientious objecttions to military service can SECURE AN ADDITIONAL, MORE DETAILED QUESTIONNAIRE, BY ASKING THE LOCAL BOARD FOR IT. On the basis of information given in this special questionnaire, the local board may decide a man sincere without a hearing, but cannot declare him insincere without a hearing. Assistance and advice may be secured by the registrant in filling out these questionnaires. The local board may find the C. O. sincere and assign him to non-combatant work within the army, or if he has sincere scruples against such service, he may be assigned to "work of national importance under civilian direction;" or the board may find him insincere and rule that he is liable for full military service.

Provisions have been made for appeal to an Appeal Board, which turns the matter over to the Department of Justice. A trained investigator will collect all possible data on the person appealing, and a hearing will be allowed with opportunity to submit additional evidence, have attorneys, wittnesses. These hearings will be conducted by United States attorneys in each Federal Judicial district. The recommendation of the Department of Justice will then be passed to the Appeal Board, which has final authority to rule on the sincerity of the registerant.

Definition of the term "work of national importance under civilian direction" is not yet available. Representatices of the historic peace churches are now conferring with the acting Director of Selection Service relative to the possibility of this work being carried on under the direction and control of authorized church service agencies.

III. CLASSIFICATION: After the questionnaire is returned to the Local Selective Service Board, this board will classify all registrants in four classes. Class four includes those physically unable to perform any services; class three those with dependents; class two those employed in work which the President shall declare to be essential; and class one those persons available for immediate training and service. Present plans call for physical examination of all persons before classification, including conscientious objectors. A C. O. with dependents will be placed in class three, one physically disabled in class four, etc. Only those C. O.'s in class one are asked to establish the sincerity of their convictions.

Registration does not put a man under military control. A registrant does not pass under military control until he is inducted into the military camps and takes the oath of allegiance. The registrant taking civiliian service never comes under military control.

Conscription and Exemptions

A Timely Word by Rev. Franz Albrecht, Beatrice, Nebraska

Thinking of all that has been said, written and done in regard to Conscription and Exemption of the Conscientious Objectors from military training and service, I feel toward our beloved youth like Luke before he wrote his Gospel to Theophilus. I therefore wish to say: Forasmuch as many have taken in hand to write concerning those matters which fill our hearts and minds with anxiety, it seemed good to me also to write concerning those matters which we all will have to deal with whether drafted or not.

I am grateful for every effort of the Peace Committees of our General and District Conferences. The information and advice that has been published by these committees is of great value to all who desire to be prepared and to stand the test of faith which we as followers of Jesus Christ have to expect in the near future. Such instruction and advice is based upon biblical and constitutional rights, which we ask to be granted to the Conscientious Objectors. Officials who are to deal with them are thereby made to feel and to acknowledge that the Conscientious Objector knows and understands the Bible and the constitution better than they; which usually aggrevates the mind of those in authority. The Pacifist Handbook and the questions of the London Tribunal reveal the fact, that officials try to manifest their superiority and hope to convince the Conscientious Objectors that they are wrong. I would therefore express myself definitely as one who has no right *to demand* exemption from military training and service; but I trust that my beloved government as a servant of God will in the future, as heretofor, in mercy deal favorably with me and permit me to continue to live and to worship according to the word of God and the teachings of Jesus in time of war as well as in times of peace. History proves that God has richly blessed and prospered the nations that tolerate such inhabitants. My intention would not be to argue but to plead for such a favor in the name of Christ the Savior of men who teaches all men *how* to serve him and our fellowmen faithfully and conscientiously. In such a state of mind I would prayerfully enter an interview with the appointed officials trusting in Him who said: "Lo, I am with you always, even unto the end of the world."

—Rev. Isaac Epp, Swift Current, Sask.—Preparations are under way for the Bible School year, which begins Oct. 27. The prospects are not at all discouraging.—We enjoy *The Mennonite* very much and certainly wish you and everyone connected with the work God's richest blessings.

SERMON SKETCH

by Jacob H. Janzen, Waterloo, Ontario

Behold my servant, whom I uphold, etc Isaiah 42,1

1. WHO IS THE LORD'S SERVANT?

Among the many it is first of all our Lord and Savior, the Son of God, Jesus Christ, who came to do that part of the service which no one else could do.

After Him those are God's servants who are born again, and to whom not the calculations according to wisdom and passion of this world are the determining factors, but the Spirit of God, the faith in His fatherly love, and the hope for the glory of His children.

2. OF WHAT USE IS IT TO BE A SERVANT OF GOD?

God upholds His servants. Even if all odds would be against them they will prevail.—Worldly wisdom calculates that a heartless, inconsiderate indifference toward the needs and sufferings of our fellow-men keeps us from helping them and thereby increases or, at least, preserves our own means of sustenance, and thereby we shall be upheld. But godliness sees that matter in an entirely different light.

3. WHEREBY WILL GOD RECOGNIZE A MAN OR WOMAN AS HIS SERVANTS?

By the Spirit whom He has given His children as a guiding light. That Spirit makes us like Him who loved us while we yet were sinners. That Spirit makes us calculate differently then the world does, and in His light we understand that, and how we will be upheld by love and sympathetic consideration of our fellow-man's needs, and by helping him in his afflictions.—The Spirit of God recreates in us the lost likeness of God, and by that our Lord recognizes us as His servants, who act wisely.

4. WHICH ARE THE ACTIVITIES OF THE SERVANTS OF GOD?

They bring forth justice to the Gentiles, where there is no justice, i. e. to undeserving people. The sinners love those who love them, and do good to those who do good to them. But God's servants love even their enemies.

5. WHAT OF IT ALL?

If we are not servants of God we will not be upheld, and the way of the wicked shall perish.

As God's servants we have access to the store house of His riches, and we will grow by helping and giving. And, besides, we will acquire the love of those whom we are helping by the mercy of God, which will make us the more happy.

As God's servants, bringing justice to where there is none, we work on a project that is bound to be completed and will never fail, as "the gospel of the Kingdom of God shall be preached in the whole world for a testimony to all nations; and then shall the end come;" and "Heaven and earth shall pass away, but God's words shall not pass away."

He who serves God saves both himself and them that hear him.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 20, 1940

The Message of John the Baptist

Luke 3:3, 8-17, 21, 22 Read chap. 3

Introduction

Luke with exactness connects John's coming with current political and ecclesiastical history (vs 1, 2), so we may be confident that we read exact history. God left nothing to mere chance in preparing the way for Jesus' coming. John the Baptist was born at the opportune time and specially prepared and endowed to be the forerunner of Christ. He received his special training while "in the wilderness," in solitude and communion with God (L. 1:80) until the time was ripe for him to enter upon his public work. He was a Nazarite in manner of life, with a camel's hair raiment and locusts and wild honey for food. He avoided the cities in his short ministry and stayed in the region of the Jordan where large crowds came to hear him. Many came for instruction and baptism.

John, God's Messenger v 3

John brought God's message, not his own. "The word of God came to John in the wilderness" (v2). God spoke to him, laid a burden on his heart, placed a message on his lips, then John spoke to the people. God broke the silence of the centuries since the prophets had spoken, and now spoke through John. He received his message from God and at once began to deliver it in the great out of doors. The substance of it was, "the baptism of repentance for the remission of sins." He asked for a public profession of repentance and renunciation of sin, in the act of baptism. Repentance is a change of mind concerning wrong and evil deeds, a change of mind and heart for the better, so moved by the convictions that one has sinned against God. It is sorrow for sin as SIN, an indispensible requisite for saving faith.

John's Preaching and Message vs 8-17, 21, 22

John's preaching drew multitudes (v7). The power of the Holy Spirit was upon him (1:15). Many of his hearers were of the Pharisees and Saducees (Matt. 3:7). He spoke in strong words (v7). John was not familiar with honeyed words. At times, strong language is necessary to waken sinners from the lethargy of sin. John believed in a coming wrath of God against sin, a doctrine as unpopular then as it is now. He plainly declared that their being descendants of Abraham was not enough to insure being acceptable to God, who could make better people than they were, out of the stones along the Jordan.

The hour of judgment is at hand, John declared (v9), and will be meted out against all who do not bring forth fruits worthy of repentance. His message gripped his hearers' conscience (v10). John's answer is very practical. It hits at business greed and demands practical charity. They are to show that they love others by treating them in love and charity (v11). The publicans and soldiers were told to conduct their work honestly and honorably (v 12-14). This would indeed be an evidence of repentance on their part.

John's preaching aroused the people to think of him as the Messiah (v15). Very modestly he declared the mighter one who was to come and who would by the baptism with the Holy Spirit and fire effect an inner cleansing and transform their hearts (v16). This baptism we as individuals, and the Church need today. Jesus heard of John's preaching. He came to hear him and gave His approval to it. He came to be baptized, not for repentance, but for dedication. He was anointed with power by the Spirit and God expressed His delight in Him.

John sought to prepare the people spiritually to accept Christ. He demanded fruits of life as evidence of real repentance, which is a godly sorrow for sin, which sorrow shows itself in forsaking sin and seeking God's mercy. God knows whether repentance is real and men see the fruits when they are shown.

DOCTRINAL - DEVOTIONAL

IT'S YOUR PRIVILEGE TO BE A SOUL-WINNER

By Rev. Will H. Houghton, D. D.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Daniel 12:3.

What a high privilege—"to turn many to righteousness." And what a reward—"shall shine as the stars forever." Do you have this "forever" in your life? Did you ever turn one soul to righteousness? Surely your influence is not cast for evil? Or, perhaps you are neutral and your interest negligible.

You live in a world of unrighteousness and sin. It is a world of defeat and despair. Even those who have found a measure of success in living from year to year confess at times to a sense of futility. What is the end of it all, is the question of their hearts. The temporariness of life is disturbing. Men long for permanence. You may have the privilege of putting them in touch with an eternity of satisfaction. Bring them to the One who is Eternal Life—Jesus Christ.

Would you like to do your best for God? Become a soul-winner. Link your life to His for the greatest enterprise of rescue.

Would you like to do your best for the world? Reach out your hand to point to Christ. Sometimes your hand will give a motion of warning, for souls are in danger. Sometimes there will be a motion of beckoning, as you repeat the invitation of your Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Would you like to do your most for your church? What greater service is there to render the cause than this, to be a seeker of men? This is the Church's mission and commission, and you enable your own church to justify its existence when you point a soul to Christ. You might give a memorial organ to your church. Splendid. But win a soul and you will have done more.

Why not do your best for yourself? Soul-winning is it. It enriches your own life. It makes you a growing and a knowing Christian. You will find the joy of the life that is Christ—you will be a glowing Christian. There will be much of earthly reward. To see a life transformed! To see the sin-marred face become radiant! To see defeats turned into victory! And there will be heavenly reward, also. Be sure of that. You will be glad then, and will wish you had started it sooner. Not empty handed and ashamed then, but golden sheaves to lay at His feet!

What is soul-winning? It is bringing men to Christ. It is not changing men from one denomination to another, or from one church to another. It is not getting men to change their opinions, but to receive a Person. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

You are not after the reformation of a man, but the regeneration of a man. You seek not to make members of your group, but members of His body. If they join your group later, rejoice—and send them out after somebody else. Be satisfied with nothing less than their straight and sincere acceptance of the living Christ as Savior and Lord. Spurgeon said, "To make proselytes is suitable labor for a Pharisee, but to bring men to God should be our aim."

It is doing what Edward Kimball did, when, as a faithful Sunday School teacher, he went to young Dwight L. Moody's place of business and led him to Christ. Would you not like to be Edward Kimball today? But all he did was to bring a lad to the Saviour. Why do you not do that and see what God will do with the lad?

It is doing what D. L. Moody did as a regular thing. It is true that he successfully preached to thousands and saw multitudes, at his invitation, make public confession of Christ, but day by day he made it a rule to speak to at least one soul about the Saviour.

Soul-winning is fishing for men. "And he saith unto them, Follow me, and I will meke you fishers of men." (Matt. 4:19). It has been frequently said that the first law of fishing is to go where the fish are. Indifferent worldlings do not attend church where the preacher can get a hook in them. You take hook and bait, and go after them, and consider your own experience of God's grace the bait. Tell what Christ means to you, but be sure to use the Scriptures. The Bible has the power needed to convict and convert.

Soul-winning is witnessing for Christ. You witness not to those who are already in agreement. Jesus Christ is on trial out there in the world, and there, where men are falsly judging Him, you are to be His witness. What do you know? Does He save men? Has He saved you? Do you know His peace? Has He given your life point and purpose? Then tell someone else. Kindly, but presistently, tell them, and tell them again. This is what He wants you to do, for He said to His own, "As my Father hath sent me, even so send I you" (John 20:21).

There are important reasons why one should win souls, but there can be no greater reason than that Christ commands it and expects it. If He is your Master, He has the right to command and you must not ignore the command.

Mark 16:15 is perfectly clear. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Some assign this text to missionaries only, but it includes all Christians—"Go ye." Some "dispensationalize" it away. That is comfortable. It is the lazy way of meeting the commission, but it will not do.

To this we would join, "And hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:19, 20).

Consider also our Lord's words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you" (John 15:16). He is not here talking about the fruit of the Spirit to which Paul refers—"love, joy peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

What is fruit? It is the propagating part of the tree. The peach tree bears its fruit, and every peach has a seed, and every seed is a potential tree—and more fruit. Tree, fruit, seeds for other trees, and more fruit. This is nature's plan. This is also God's plan.

See it at work in the book of Acts. A soul saved, and that soul touching another soul. Why are you a Christian? Not merely that you might be saved finally—not even that you might enjoy the Christian life now—but that through you the Holy Spirit might touch another life for the glory of your Lord.

But there are other reasons. You must consider the deep need of men The world is lost in sin. It is not merely that men had lost their way, and Christ is the way-shower. Brunner represents a certain kind of theology as saying that the only thing separating God and man is distance. Presumably man will overcome that and overtake God. But will he? Suppose man's back is turned toward God? Then the distance increases rather than narrows.

That men are lost—totally lost—was what Jesus, and Paul, and John, and the others believed. "For the Son of man is come to seek and save that which was lost" (Luke 19:10). "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

This is the reason for the outcry of the Philippian jailer, "What must I do to be saved?" (Acts 16:30), and the reply of Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). It is also the reason for John's declaration, "He that hast the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

Dr. Torrey sets forth the advantages of personal work:

1. All can do it.
2. It can be done anywhere.
3. It can be done any time.
4. It reaches all classes.
5. It hits the mark.
6. It produces large results.

—*The Moody Monthly*

THE FIRST CAUSE

By Dr. Harry Lindbloom

Member American Chemical Society

Speculative Science presents us "the first cause," and attempts no further explaination. Scriptural Revelation presents us with God as the Author, and continues throughout the pages of Holy Writ to introduce Him. Not only is He presented as the Cause and the Sustainer of all things. Many mysterious things in nature find their explanation in this latter thought. Aside from the thought of an upholding, omnipotent and intelligent being, thousands of natural phenomena leave us in the labyrinths of inky blackness and murkey night. Not only is He set forth as the Creator and the Sustainer of all things, but also the goal and object toward which all hings move. Every realm of Science declares that things are in motion. From the revolving spheres of the universe seen only by the aid of the telescope, to the minute forms of life, seen through the microscope, everything *moves*. The most solid substance of matter is made up of rotating and revolving molecules. Why are they moving and what is their goal?— Scripture helps us—"by Him are all things made and to Him are all things made." In other words He has an ultimate object in Creation. It is under His control and moves at His direction. Pseudo-science would say—"Things are feeling their way along, casting aside the unfit, permitting the fit to survive and continually reaching out and up, and no one can tell what the ultimate and fianl result of this continual progress, development and advancement will be. Along with the hypotheses of science, comes the strange philosophy that all things are moving forward and onward, becoming better with each generation nad soon a Nirvana and high heaven will be reached.

God in Christ demonstrated His complete control over all departments of nature. The winds obeyed Him, the waters carried Him, the nature of substances was changed at His touch, as in the making of wine out of water; a fish at His call with a coin in its mouth; the loaves were increased in His hands, and His word and touch were authority in all realms of creation. Who else could control the created things but the Creator?

Without this governing officer, how can the great interruptions in the so-called "slow and gradual process" be accounted for? Imaginative science would have us believe that all moves along slowly and orderly, climbing its upward rugged path. But the history of matter most assuredly reveals sudden interruptions and reversals. Who caused this?—The Word that brought matter into existence can surely direct its course and movement. All obey Him.—Did we say *ALL—?* Yes, with one exception. Nature responds. "The Voice of the Lord is upon the waters, the voice of the Lord is powerful, is full of majesty, breaketh cedars, His voice maketh them skip like a calf, life a young unicorn; the voice of the Lord divideth the flame, shaketh the wilderness, maketh the hinds to calve, and discovereth the forests." (Psalm 29).—Man does not respond, "Wherefore when I called there was none to answer?" (Isa. 50:2). Again nature responds—"behold, at My rebuke, I dry up the sea, I make the rivers a wilderness, I clothe the heavens with blackness and I make a sackcloth their covering" (Isa. 50:2, 3, 4). The Lord hath spoken, and all of nature like a mighty chorus sings His praise. The heavenly host, the shining sentinels of the night, march forth at His command, the clouds float on, the lightning flashes, the rain descends, the lilies of the field raise up and turn a smiling face to His orders. But man—"behold He has stood all day with outstretched hands and called and called, "What is your answer?"

—*The Evangelical Beacon*

The joy of winning men to Christ—there is no joy like it. I thought when I was converted that that was a great joy, but, oh, the bliss of saving others!

—D. L. Moody

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Vital Question and Answers

Question— Should I as a conscientious objector state my convictions at the time of registration?

Ans— "Nothing in the registration card commits you to military service. You should therefore not attempt to insert any statement regarding conscientious convictions. If you feel that you must do so, you are advised that the government will keep no record of such a statement, and will therefore have no value."

Question— According to law what positions can I take as a C. O.?

Answer—

(1) Noncombatant Service in the Military Forces

"Generally speaking, this service does not require the bearing of arms, but includes such work as medical service, quartermaster service, transport service, and the like. However, it makes you legally a soldier and subject to military orders, and if you choose it, you will be inducted into the army. This type of service differs from combatant service chiefly in that you are not called upon to take life directly. In principle there is no real distinction between the two. As an noncombatant soldier you are in fact definitely a part of the military organization and perform a necessary service in its total program. You are merely displacing another man willing to carry the gun. Your acceptance of this type of service will inevitabely tend to weaken your testimony as a conscientious objector, and you will probably feel that you can not take it and be consistent."

(2) Civilian Service

"If your conscience will not permit you to participate in noncombatant service under the military organization, you may choose, and the Local Board may assign you to, 'work of national importance under civilian direction!' Just what constitutes 'work of national importance' has as yet not been defined, but it is to be distinctly civilian service entirely separate from the military organization. It may be work under civilian direction in various agencies of the government. It is hoped that it may also be preformed under the direction and control of private agencies. This latter type of work might be under authorized church service agencies. Final decision on this point is expected soon. This latter type of service would enable conscientous objectors to perform a truly useful service to their country under a church organization in a Christian environment and in a Cristian spirit, and we believe most, if not all of you, will prefer it."

The above answers were taken from COUNCIL TO MENNONITE YOUNG MEN REGARDING THE SELECTIVE TRAINING AND SERVICE ACT OF 1940 AS IT APPLIES TO CONSCIENTIOUS OBJECTORS.

A Thought for Today

"Well, It looks as though our 'Mother' earth is undergoing a terrible periodic turmoil, doesn't it?"

"It surely does, and what are we going to do about it?"

"Plenty!"

"Here are some pointers. Firstly, let's not kid ourselves into believing that in this war one side has a monopoly on justice, righteousness, and religion. Secondly, let's remember that the American Press and radio are today building up a huge war hysteria, and that the reason for their success is the fact that "Every individual is a potential victim of propaganda." Thirdly, it is not always possible to analyze material so as to determine the amount of propaganda contained therein, but it is possible to reserve judgment. Fourthly, equally as important as to be on guard against propaganda is to take an invoice of ourselves and then to carry out in words and actions one's particular task. The conscription law seems to emphasize that each soldier is a particular unit. He has his own particular task for which he must be trained so that he may carry it out efficiently. Thus is it also in the realm of Christianity. Those of us who believe in the way of Peace, must discover where we are needed for peace and then 'fulfill' our task. We must also remember that the Peace-lovers have the bigger job, for their's is the job of construction which always demands more courage, loyalty, discipline, and sacrifice than the job of destruction. Our task is to build and to purify the world."

"What can I do now?"

"One can find his job and set his goal. Then when the winds blow one won't drift to some other task or lose one's sense of direction."

"What are some aids that might help me to do this?"

"(1) Good reading material, the Bible and other literature. (2) Past experience—direct or indirect. (3) Good, clean, wholesome fellowship in school, church, peace rallies, etc."

"Maybe this program won't do much to the world, but it will surely do a lot for me." *—Harley Stucky,* Peace Sec. of the Western District C. E. Conference

(The Fellowship of Reconciliation suggests that its members observe a whole day of fasting on Registeration Day, which is to be considered as a "Day of National Humiliation." As Mennonites we could observe the day in a similar way and use the money saved from our meals for relief purposes. R. W.)

PEACE RALLY

A Western District Young People's Peace Rally was held on Sept. 8. in the Mennonite Church, Pretty Prairie, Kansas. The speakers of the evening were Dr. Henry A. Fast and Prof. Maurice A. Hess of McPherson College. Music was furnished by the local church. A brief question period was also held.

Dr. Fast, spoke on "Mennonite Confessions of Faith." He used as a scriptural basis the Sermon on the Mount. If the Mennonites had a creed it would certainly be the Sermon on the Mt., for it contains the basis of many Mennonite doctrines. Prof Hess spoke on "Life As a C. O. During the World War." He related many interesting experiences of which the most vivid was the experience of solitary confinement on a diet of bread and water. Harley Stucky

SENIOR DEPARTMENT

MAIN TOPIC: CHRISTIANITY UNDER FIRE

I Peter 4:12-19

Nov. 3, 1940

I. Worship Service

1. Songs: "The Son of God Goes Forth to War," "O Jesus, I Have Promised," and "Jesus, I My Cross Have Taken."
2. Reading of main topic, and prayer.
3. Story of some early Christian martyr. (Can he be found in church histories?)
4. Mission offering.

II. Leader's Introduction

We all admire the brave person who willingly offers his healthy blood in an operation for blood transfusion to save a patient's life. But there is another sort of heroism which is unheralded and unsung at the time of its performance. That is the willingness to suffer and even to die for the principles of Christianity, for Christ and His cause. Loyalty to Him may mean persecution. Christ himself went the way of the cross. His followers must be willing to live for Him, and to work for Him. If this indicates suffering and persecution, they but walk in the way the Master himself has gone.

III. Suggested Topics for Short Talks

1. Persecutions anticipated. Matt. 10:16-22.
2. Commission and confirmation. Mark 16:15-20
3. Persecution, a blessing. Acts 8:1-4
4. The encouraging Presence. John 16:29-33.
5. Exhortation to faithfulness. II Tim. 4:1-5

IV. For Discussion

1. How did Jesus prepare Himself for suffering and death?
2. What can we do to become firm in our convictions and in our loyalty to Christ?
3. Are Christians today suffering persecution? How? Where? Why?

V. Facts for Study

The Peter who said to Christ "Though all men shall be offended because of Thee, yet will I never be offended" denied Him soon after that. A few weeks later this same Peter stood up courageously in the face of opposition and enmity, endured persecution gladly for His Master. What had happened to him in the meantime to make him strong and steadfast?

Our Mennonite conviction that war is wrong and that the way of peace and forgiveness, and love is Jesus' way, is being tested again in these days. To rethink and deepen our convictions, to reconsecrate ourselves to Christ and His way of living is a definite need today. It is one thing to say that war is sin, it is another to live that conviction when to the majority, in the face of facts force seems the only way to save democracy and to secure religious and civil liberty. TO HOLD FAST TO THE WAYS OF PEACE AND LOVE, AND TO BELIEVE IN THEIR POWER to win, in the face of suffering, perhaps BY THE WAY OF SUFFERING will mean loyalty and deep-rooted conviction.

VI. Illustration

"Steadfastly Minded to Go"

While I was making preparations for my journey, Kachi Ram entered the tent. He looked frightened and perplexed. "What are you doing, sir?" he inquired hurriedly. "The doctor says you are going to leave alone, to night, to cross the mountain range, and go to Lhassa by yourself."

"Yes, that is true."

"Oh, sir! The perils and dangers are too great; you cannot go!"

"I know, but I am going to try," I answered.

"Oh, sir! Then I will come with you."

"No, Kachi," I objected, "you will suffer too much. Go back to your father and mother now that you have the opportunity."

Then Kachi answered, "No, sir; where you go, I will go." —H. A. Savage Landor

VII. Food for Thought

White Captain of my soul, lead on;
I follow thee, come dark or dawn,
Only these things I crave;
Where terror stalks helps me be brave,
Where righteous ones can scarce endure
The siren call, help me be pure;
Where vows grow dim, and men dare do
What once they scorned, help me be true.
—Robert Freeman

—Rev. J. J. Plenert, First Church, Philadelphia,— "We pray that the Christians will be able to stand the test of these crucial days, and that especially the Mennonites and other Pacifist groups will now make their testimony. This no doubt will mean great sacrifices on all our people. May God grant that we will hold to the Christ way of life."

INTERMEDIATE DEPARTMENT

NOTES FROM A MISSIONARY'S DIARY

Nov. 3, 1940

(This time we are going to let you plan your own worship service as we want to give you some authentic material which may be quite lengthy. The topic calls for notes and we are using parts of letters from missionaries. Plan a program which will inspire for some definite service.)

Poem

LET ME GO BACK

(Words of a Missionary)

Let me go back! I am homesick
  For the land of my love and toil,
Tho I thrill at the sight of my native hills,
  The touch of my native soil.
Thank God for the dear home country,
  Unconquered and free and grand!
But the far-off shores of the East, for me,
  Are the shores of the Promised Land.

No longer young—I know it—
  And battered and worn and gray,
I bear in my body the marks that tell
  Of many a toil-filled day.
But 'tis long to the end of a lifetime,
  And the hour for the sun to set;
My heart is eager for years to come;
  Let me work for the Master yet!

My brain is dazed and wearied
  With the New World's stress and strife,
With the race for money and place and power
  And the whirl of the nation's life.
Let me go back! Such pleasures
  And pains are not for me;
But Oh! for a share in the Harvest Home
  Of the fields beyond the sea.

For there are my chosen people,
  And that is my place to fill,
To spend the last of my life and strength
  In doing my Master's will.
Let me go back! 'Tis nothing
  To suffer and do and dare;
For the Lord has faithfully kept His word,
  He is "With me always" there!

—Mary E. Albright, **F. H. Revell, Co.**

From a Christmas Letter by a Missionary in China

"Early in the morning (4:45) we were awakened by sweet singing. The girls mentioned before were singing "The First Noel" and other songs. How pleased I was that they made the rounds among the helpers' homes, the gateman, yardman, etc. They could expect nothing from them and they knew it, but the joy of Christmas knew no class distinctions. The love of Christ had also filled their hearts. After they were through they came into the house to warm up beside the fireplace. After a little, a lovely voice sang outside the door, it was dear Mrs. Loa, our faithful helper. She sang "Silent Night, Holy Night." After that group after group came to carol, the yard people, the school children, groups from the suburbs, children taught by a crippled Christian girl, who of their own initiative had organized into a class and found their own teacher to teach them, sang lustily for us. Over 200 had passed through our home that morning. To all we gave a handful of peanuts." A. Fast

From the same Missionary quoted from a letter received in 1938.

"Talk of the 'Wandering Jew' we certainly felt like wanderers. I have lived in suitcases since May 27, 1936, with the exception of five months at Taming when I had actually unpacked for that length of time. The actual fact really is that I have been packed more or less since I left for furlough in spring of 1934. As yet we do not see the end of it. But we do not want to complain. There is too much to be grateful for. So far we have not been in want of food or shelter and we have been kept wonderfully from harm. We enjoy health and friends."

From Wilhelmina Kuyf, also in China. April, 1940

"Just now we are in the midst of instruction classes which is another name for catechetical classes. It is a much 'stiffer' course than that implies at home. Folks come for two weeks, meeting daily from 9:30 to 12, and again from 1:30 to 4. In between times they are studying away at their catechisms, or learning a new song, or talking about what they have heard preached that day. Some of them have brought their own food and burning material, others buy prepared food here. We help especially in the first period in the morning and afternoon, when the people study. Remember, many of these folks don't read a character, and it is terrifically slow business getting them past the first page. If they only would understand what they read! We are grateful for some who do, and for those who read and are going ahead. We pray every day that God himself will open their understanding."

JUNIOR DEPARTMENT

Outline for November, 1940

"THANKS BE TO GOD"

November 3,—Giving Thanks by Helping Those About Us.

November 10—Giving Thanks for our Country and Peace

November 17—Giving Thanks by Sharing: The Good News

November 24— Giving Thanks by Sharing: Gifts

Verse of the Month—Ephesians 5:20: "Giving thanks always for all things unto God and the Father in the name of Lord Jesus Christ."

Song of the Month—"For All the Blessings of the Year" M. H. B. 381. (This may not be a familiar song, but it is well to learn new songs every once in a while.)

Prayer of the Month—I Chronicles 29:13, 14b: "Our God, we thank thee, and praise thy glorious name . . . . for all things come of thee, and of thine own have we given thee."

Dear leaders: We are again entering the Thanksgiving month, and we ask ourselves the question, "Have we lived thankful lives before our juniors, 'giving thanks always for all things unto God.' " In the suggestions for the last program mention was made of giving the child a prayer vocabulary. Every child gets his vocabulary from those about him. As your juniors follow your prayer vocabulary, which words appear more often: "Give me" or "Thank you"? If, during this month, we can impress upon the minds of our juniors the necessity and loveliness of saying "Thank you" to God, we have achieved one of the chief aims that should be ours during this month.

JUNIOR CORNER

"THANKS BE TO GOD"

Program for November 3, 1940

GIVING THANKS BY HELPING THOSE ABOUT US

Setting:

Have a center which creates an atmosphere of worship, in the front of the room. This could be an open Bible with candles to either side and a light thrown upon the open page, or one of the many sacred art pictures which suggests worship could be used. Besides this, have a setting of soft music as the children come.

I. Worship Period

1. Prelude—"O Master, Let Me Walk With Thee" M. H. B. 287.
2. Call to Worship—"Serve the Lord with Gladness: come before His presence with singing."
3. Worship in Song—"O Master, Let Me Walk With Thee" M. H. B. 287
4. Worship in Scripture—Psalm 100, read by a junior boy.
5. Leader's Opening Prayer.
6. Leader's Introducton of the theme of the month and of the evening, arousing in the juniors the desire to show their thankfulness by helping others.
7. **Poem—"Just to be Tender"** by a Junior girl, who reads well and impressively.

"Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promises ever to rest;
Just to let love be our daily key,
That is God's will for you and me."
—Author unknown

8. Special Music—"Somebody Did a Golden Deed" by four junior girls.

II. Study Period

Aim—To bring our juniors to a fuller realization that just to say "Thank you" is not enough, but that we must live out our thankfulness.

1. Story: "A Boy who Forgot to be Thankful" Luke 15: 11-32 by a Junior boy.
2. "How Jesus Showed His Thankfulness to His Parents" Luke 2:51, 52 discussed by a Junior girl.
3. "Jesus Showed His Thankfulness to His Heavenly Father by Helping Others" Acts 10: 38 (using illustrations from the Gospels) discussed by a Junior boy.
4. Song: "I Would Be True" in unison
5. Discussion: "How we as Juniors can show our Thankfulness:"
   a. At home
   b. At school
   c. At church
   d. At play
   e. To God
6. Bible Verses telling us what we can do—Bible Reference Drill. Eph. 6:1; I Thess. 5:18; Psalm 136: 1; Phil. 2:5; Psalm 103:2; Eccl. 21:1; Psalm 122:1; John 5:39; Matt. 19:19; Luke 10:27; etc.
7. Leader's Heart Talk—Find a story which illustrates very vividly how other children have been helpful, thus showing their thankfulness.

III. Mission Minutes

1. Secure a large map of the world and also a globe, if possible.
2. Interest the Juniors in taking a trip around the world visiting all of our missionaries, both home and foreign, along the route.
3. Ask the Juniors to secure some preliminary information, such as the difference between home and foreign missionaries, from which ports they could sail, etc. for the following meeting.
4. Secure a Scrapbook for pictures and short biographies of the missionaries to be visited.
5. Pray for our missionaries on the field.
6. Bring a missionary offering.

(**Leaders:** Short biographies of most of our missionaries have appeared in the MISSIONARY NEWS AND NOTES under the heading "Meet Our Missionaries." These could be given by a junior and then pasted into the scrapbook, together with a picture if it is possible to secure one.

IV. Closing Moments

1. Memorize the verse of the month.
2. Pray the prayer of the month
3. Sing the song of the month

Treasurer Report of the Home Mission Board for September

Receipts:

Tabor, Newton, Kans., $25.42; Eden, Inola, Okla., $11.86; J. A. Haury, fund from a S. S. closed, Woodlake, Calif., $25.00; Bethesda, Henderson, Nebr., $46.59; Memorial, Altoona, Pa., $8.20; Mennonite, Richey, Mont., $18.04; Johannesthal S. S., Hillsboro, Kans., $12.80; Immanual, Los Angeles, Calif., $27.50; Herald, Clinton, Okla., $11.87; St. John S. S., Pandora, Ohio, $20.00; Zion, Souderton, Pa., $100.00; First, Paso Robles, Calif., $7.30; Mennonite, Monroe, Wash., $4.35; Grace, Dallas, Ore., $12.52; Salem Zion, Freeman, S. Dak., $25.00; Bethel, Fortune, Mo., $7.88; Garden Twp., Moundridge, Kans., $37.93; Pulaski, Iowa, $9.43.

First, Berne, Ind., $178.09; First S. S., Reedley, Calif., $15.00; First, Chicago, Ill., $8.00; San Marcos, Paso Robles, Calif., $19.37; First, S. S., Allentown, Pa., $20.00; Mennonite Church, Summerfield, Ill., $15.00; Menno Church, Lind, Wash., $44.75; Flatland, Quakertown, Pa., $8.50; Bethel, Hydro, Okla., $20.00; Hoffnungsau, Inman, Kans., $21.03: Emmaus, Whitewater, Kans., $190.00; Bethesda, Henderson, Nebr., $63.24; Bethel, Lustre, Mont., $57.00; Eastern Dist. Conf., S. S. Union, for Itinerant work in Canada, $112.77. **Grand Total,** $1,174.49

Disbursements:

Vouchers drawn for salaries, coal, relief, expenses, etc., $1,647.20. All receipts gratefully acknowledged.

J. J. Plenert, Treas.
429 Knorr St., Philadelphia, Pa.

Thoughts for Christian Home Month

O happy home, where little ones are given
Early to Thee, in humble faith and prayer.

The Christian home is a happy home, according to the above couplet by Carl J. P. Spitta. But there is more involved than fleeting unhappiness in a home where "humble faith" is unknown and prayer untried. Whether or not lives are to be Christian or non-Christian, the fate of nations, the progress of civilization, the establishment of the Kingdom of God is irrevocably linked with life in the home, according to a pastor, a former ruler, and a group of Christians.

Writes the pastor: *"The chances are that if real religion is not taught and caught in the home, it may never be caught."*

Asked for his opinion of Chancellor Hitler, William II, former German Kaiser, replied (according to Burkhardt's report in "Ken": *"He builds legions, but he does not build a nation. A nation is created by families, a religion, traditions; it is made up of the hearts of mothers, the wisdome of fathers, the joy and exuberance of children."*

"The Manual of Church Members" of the Congregational and Christian Churches places the following evaluation on the home: *"The strength of the church, the stability of civilization, the establishment of the Kingdom of God, all depend primarily on the spirit, the consecration, and the strength of the Christian family."*

—*The Presbyterian*, Oct. 3, 1940

CORRESPONDENCE

BERGFELDER CHURCHES, DELFT, MINN.

10-8-40

Our Heavenly Father has brought us through another season of planting and harvesting and has supplied our material needs bountifully, for which we are indeed very grateful. He has not neglected our spiritual needs, for through the year we have had the privilege of worshipping our Lord each Sunday in our regular services as well at on special occasions.

A very special festival was observed Sunday afternoon, October 6. Our missionary, Miss Anna H. Quiring, daughter of Rev. and Mrs. H. H. Quiring, has returned from her 4½ year service as missionary to Africa. She arrived on Friday, October 4, with her parents who had met her at the dock in Los Angeles, California. The program was opened by the mixed choirs from both the Mt. Lake and Delft churches when they sang "Praise Him, Praise Him." Then Miss Quiring greeted the congregation with the following verse from Psalm 40:5—"Many, O Lord my God, are thy wonderful works which thou has done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Rev. D. P. Eitzen was in charge and Rev. John Bartel spoke the welcome message reading the third epistle of John for the opening, and then basing his thoughts on prayer and work as the greatest essentials to a happy Christian life. He used several Scripture passages and stressed especially Luke 10:20, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Miss Quiring related an incident showing that Jesus is mighty to save. She also sang one verse of "Is my name written there?" in the native language of her field. The choirs of both churches furnished numbers in song during the service. Rev. H. H. Quiring made closing remarks using as his text Psalm 126:2-3.—"Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." After the service a lunch was served to all.

In the Delft church during the past few months we have adopted a constitution for the church and also had election of deacons and trustees. Mr. John Wall and Mr. D. J. Goertzen were elected as deacons and the ordination is to take place in the near future. We are thankful to God for the churches, servants, and the true Gospel that we have; may we all remain faithful to the end. —Mrs. Abram P. Baerg, Corr.

BETHESDA CHURCH, MARION, S. DAK.

Our congregation had baptismal services on August 18 and communion services on September 22 with large attendances for both events.—Five young men and one young lady were received into membership of our church through baptism and two ladies were accepted by letter. Rev. A. P. Waltner had led them in catechelical instruction throughout the summer months.

One of the baptismal candidates, Prof. Jacob H. Tschetter of Belgrade, Minnesota, has grown up in a nearby Mennonite community but failed to join church. At present, his work necessitates his living in a community where there is no Mennonite church. Mrs. Tschetter has been a member here for some time and we are glad to have her husband with us too, even though they cannot attend services with us regularly.

Interest for a women's mission society of our congregation has been growing and so Rev. Waltner helped organize one on October 6. Mrs. A. P. Waltner was elected president, Mrs. Abr. V. Tieszen vice-president; and Susan Deckert secretary-treasurer.

Plans have been made for a harvest festival this coming Sunday with Rev. J. B. Toews of Freeman College as our speaker. —*Susan Deckert, Corr.*

MARRIED

—WALTNER-JANTZ.—At the Mennonite parsonage, Lind, Wash., Rev. Edmund Miller united in marriage *Miss Lillian Waltner,* daughter of Mr. John Waltner of Odessa, Wash., with *Mr. Joe Jantz,* son of Mr. and Mrs. John C. Jantz, also of Odessa. After a trip to the east the couple will be at home in Odessa, Wash., where Mr. Jantz is a wheat farmer.

—MUELLER-STUCKY.—Sunday afternoon, Sept. 29, *Miss Elfriede Mueller,* daughter of Mr. and Mrs. Jacob Mueller of Halstead, Kans., and *W. Robert Stucky,* son of Mr. and Mrs. Dan J. Stucky, were united in marriage by Rev. D. C. Wedel in the Halstead Menn. Church. The couple will make their home on a farm near McPherson, Kans.—Their address: Route No. 2, McPherson, Kansas.

—KREHBIEL-RAID.—At the Zion Menn. Church, Donnellson, Iowa, on Aug. 11, Rev. P. P. Hilty, uncle of the bridegroom, joined in marriage *Miss Pauline Krehbiel,* daughter of Mr. and Mrs. August Krehbiel, with *Mr. Howard Raid,* son of Mrs. Clara Raid, all of Donnellson.

Emergency Relief

From the office of the Mennonite Central Committee at Ephrata, Penna., we have received the following notice which will interest our Sewing Societies:

Dear Friends:

When the new Relief office opened at Ephrata we found many boxes and parcels from all directions waiting to be opened and many that had not been acknowledged before. This part has been done up to date as nearly as possible. However, we found 23 boxes and parcels which we are unable to acknowledge because of the following:

1. Lack of name and address
2. Lack of name
3. Lack of address
4. Name only given and that not legible
5. Name of Sewing Circle given but no individual's name and address attached.

We are very sorry to be unable to acknowledge receipt of these and to thank you individually for the splendid contributions you have made. We appreciate all that is being done for war sufferers. In these were both new and used clothing such as comforters, blankets, quilts, shirts, knickers, dresses, boys' little suits, blouses, baby layettes, underwear, stockings, sweaters, dresses, slips, ladies' coats, shoes, socks, trousers, etc., etc.

If this comes to the notice of any who remember sending in unlabelled boxes; will you kindly accept the above thanks and acknowledgement of receipt?

May we solicit the favor from all who send boxes and parcels to this office to kindly note the following instructions:

1. Write plainly name and address of sender and number of packages. Note also if the sender is "Miss," or "Mrs."
2. Note inside the box the name of church, branch and sewing circle sending.
3. If parcel is from individuals and not from Sewing Circles, note the name of church represented.

Second hand clothing should be in good condition to justify the expense of sending.

Attention given to these little details will facilitate the work of the office here very much. We invite your hearty cooperation and sincere prayers in behalf of the Relief work.

For further information write to Mrs. Lydia Lehman, Ephrata, Penna., or Mr. John C. Miller, Secretary of the Emergency Relief Board, Freeman, South Dakota.

A. Warkentin

« « JOTTINGS » »

—*Bluffton College.*—Rapid progress has been made this past week in the preliminary work involved in the complete remodeling of the college chapel, made possible by a large gift from Mr. A. C. Ramseyer, Smithville, Ohio. Quite a number of local people and college students have donated their services in this work.—Advance reports indicate a large attendance at our approaching Homecoming Activities. Dr. Harold Alderfer of State College, Pa., a graduate of the class of 1922, will be the speaker at the Vesper Services Sunday afternoon in the First Menn. Church. —Final registration figures show that our enrollment stands at exactly the same number as that of last year. The present senior class is the largest in the history of the College.

—*Rollin W. Moser, Field Secretary*

—*Woodland Menn. Church, Warroad, Minn.*—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. Matt. 10:32. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. Rom. 10:9." On Sunday forenoon, September 22nd, the first baptismal services took place in our church, when five young people were baptized upon their confession of faith. In the afternoon was held the Lord's Supper.—The members of the sewing club are busy with preparations for the annual sale which is to be held the eighteenth of October. —*Jake Quiring, Corr.*

—*Rev. John Lichti,* reports that they have sold their home at Medford, Okla., where Bro. Lichti served the Mennonite church for many years, and are moving to Deer Creek, Okla. So his friends and acquaintances should remember his new address: DEER CREEK, OKLAHOMA.

—*Freeman Junior College, Freeman, S. Dak.*—In his report to the annual Corporation Meeting Pres. J. D. Unruh reported, among other things: Another two-year accreditment period has been granted to our Junior College Department by the State University.—The staff of teachers remains at 11 full time members for 1940-41. Miss Louise Schroeder (daughter of Dr. and Mrs. P. R. Schroeder) and Rev. John Toews being new members on the staff. Mrs. Lydia Kaufman continues as Librarian and Rudolf Preheim assumes the duties of Janitor. He concludes his report thus: "In these trying times it behooves us to keep ever in close communion with our Heavenly Father. We need to work hand in hand with our constituent churches in enabling our youth to catch a larger vision of what constitutes Christian living. *Those who are not satisfied with our spiritual atmosphere on the campus can help us most by coming with helpful suggestions, prayers, and material contributions. They can help us least by merely pointing with critical fingers at our weaknesses.*"

—*Dr. (Rev.) P. H. Richert honored by his church.*—Bro. P. H. Richert, pastor of the Tabor Mennonite Church, near Newton, Kans., and long-term secretary of the Board of Foreign Missions, was honored by the Church and friends with an anniversary festival, Sunday afternoon, Oct. 6. Following the introduction by Prof. (Rev.) J. J. Voth of Bethel College, Rev. A. E. Kreider, also of Bethel, preached the anniversary sermon. The Reverends P. P. Buller and C. C. Wedel, who were ordained to the ministry with Bro. Richert years ago, gave short addresses. His sister Margaret of the Bethesda Hospital read an interesting biography of her brother, and other ministers made remarks. At the close a fellowship supper was served in the church basement.

—*Brother Joseph B. Bechtel, 4912 Knox St., Philadelphia, Pa.*, in reminding us of their diamond jubilee anniversary at the First Church, Philadelphia, writes: "Members from Mennonite churches anywhere, and friends of Mennonites everywhere are cordially invited to visit us in the Philadelphia area, for all of the services" (which were published in the last *Mennonite*).—This church has the distinction of being *the first Mennonite Mission project in a large city* and has continually rendered service to the congregation and community at N. E. corner of Reese and Diamond Streets.

—*Zion Menn. Church, Donnellson, Iowa.*—We will observe our annual Harvest Home Festival Oct. 13. There is an all day celebration, with basket dinner at noon. The emphasis during the day will be on the Advantages and Needs of the Rural Church. The Ladies' Mission Society has charge of the meeting in the afternoon, and in the evening Rev. Wm. Penner of Wayland, Iowa, will speak. —*Adolf Friesen*

—*Religious Emphasis Week at Bethel College October 6 to 11.*—For some years Bethel College has featured a week of services with the aim of deepening the religious life of its students. Usually a minister who understands student life and problems is invited as speaker. This year it is *Dr. D. D. Eitzen, member of the faculty of the Graduate School of Religion at the University of Southern California.* Dr. Eitzen is a dynamic speaker, and his interesting, instructive addresses are drawing large audiences of students and others. His interests lie largely in the religious treatment of the problems of the human soul and human emotional life, "Seelsorge." "The Student Faces Life" is his theme for the week. His chapel topics: "Man born of woman . . . is full of trouble," "Three instructive adjustments to life," "Facing life according to the prophets," "Discovering Dale Carnegie," "Beneath the Cross of Jesus, I. . . . "

Subjects for the evening meetings: "Is that what ails me?" "Blessed are those who feel their spiritual needs," "An adequate philosophy of life," "A program of self-extension," "Now my soul is troubled," theme of the concluding program Friday evening in connection with a student communion service.

—*Emmaus Church, near Whitewater, Kans.*—On Sept. 29 our congregation had the privilege of hearing Rev. H. E. Ramseyer from Duluth, Minn. who is representing the Northern Bible Society. He revealed that many souls had been won to Christ through the Bibles that had been distributed in various communities. How true it is the Word of God is quick and powerful and sharper than a two-edged sword.—Heb. 4:12. —*Corr.*

Something the heart must have to cherish,
Must love, and joy, and sorrow learn;
Something with passion clasp, or perish,
And in itself to ashes burn. —*Longfellow*

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, OCT. 22, 1940 NUMBER 42

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized January 22, 1919

Special Questionnaire For Conscientious Objectors

by E. L. Harshbarger

Each person desiring to be a conscientious objector under the Selective Service Act is required to fill an additional questionnaire in addition to the general questionnaire required of all Class I registrants. The C O should ask the local board for Form 47. The purpose of this special questionnaire is to give the local board sufficient information to pass on the sincerity of the registrant without a fromal hearing.

The following questions will be asked:—1. Describe the nature of your belief which is the basis for your claim to exemption; 2. Explain how, when, and from whom and from what sourse you received the training and acquired the belief which is the basis of your claim; 3. Give the name and present address of the individual upon whom you rely most for religious guidance; 4. Under what circumstances if any, do you believe in the use of force; 5. Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions; 6. Have you ever given public expression, written or oral, to the views herein expressed as the basis for your claim. If so, specify when and where.

Another section deals with your education, occupation, former residences, employers, and your parents.

Section five deals with participation in various organizations, and asks:—1. Have you ever been a member of any military organization or establishment? If so, state the name and address of the same and give reasons why you became a member; 2. Are you a member of a religious sect or organization? If your answer is "yes," answer questions following: a. State the name of the sect, and the name and location of its governing body or head, if known to you. b. When, where, and how did you become a member of said sect? c. State the name and location of the church, congregation, or meeting where you customarily attend. d. Give the name and present address of the pastor or leader of such church or organization. e. Describe carefully the creed or official statements of said religious sect or organization as it relates to participation in war. 3. Describe your relationships with and activities in all organizations with which you are or have been affiliated other than religious or military.

The C O is then required to give suitable references and to sign an affidavit. If the registrant receives aid in filling out his questionnaire, which is permissible, the person aiding him must also sign an affidavit.

CONSCRIPTION INFORMATION

1. *Combatant Training* or service involves preparedness for actual bearing of arms and, in case of war, the shooting with intent to kill, under military command.

2. *Noncombatant Training* or service refers to those services under military supervision which do not involve actual fighting, such as clerical work, cooking, minesweeping, hospital work, etc.

3. *Alternative Training* or service is work of "national importance" (such as forestry, reconstruction, relief, farm work, to be "under civilian direction."

In Which Type Of Service Can I Best Prove Loyalty To Christ And My Country?

Combatant?

1. I must fight for my country in any way she may demand. Killing isn't murder in war time. The government is responsible for what she asks me to do. I must resist force with force (evil with evil).

Noncombatant?

2. I will not take the sword, for the Bible says, "Thou shalt not kill." I want to minister to human need even though under military control or do other work of military importance such as cooking, clerical work, etc.

Alternative?

3. I cannot share in using violence, not even against enemies. Jesus said, "Love your enemies." I choose not identify myself with anything which aids the carrying on of war. I am volunteering for any service, hard as it may be, which overcomes evil with good. Give me a chance to build! Don't force me to destroy! I want to translate my peace testimony into positive, constructive work which will minister vitally to the permanent well-being of my country and all mankind!

—*By two young brethren*

Selling Out Conscience

A vast army of 16 million men of our country has now registered with our government for military training for at least one year, with chances more pro than con that the largest percentage of these men will be required to do active military service at some time in the future. Certainly no one can at this early date forsee all the possible implications of this stupendous undertaking, but we wonder how many men in draft age at 21 to 35 realize some of the most immediate results such a subjection and admission to government regimentation may bring upon their lives and characters for years to come. Let us first of all remember that none of these men called to register have ever served in any war, are totally unacquainted with army life, have tasted nothing of the horrors of war, excepting what they may have seen in their fathres who have been in it. May that be a warning in itself. To some the thought of adventure and new experiences may have some appeal, but what the cost of these experiences may be must first be computed, not in terms of dollars and cents but in terms of morals and eternal soul values.

Young men, your God-given conscience does mean a lot to you. It has been your good counsellor, it has often sounded a warning note when danger was imminent, it has deterred you from pitfalls and has helped you to stay firm on the path of what is right and honorable. In other words, it is your much trusted, intimate friend—your indispensible companion. Will you part company with it? Will you put your conscience out on sale and sell out? Conscription implies that.

The words of Paul in I Timothy 1:18,19 are very pertinent: "This charge I commit unto thee, son Timothy, according to the prophecies which went before unto thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck". Shipwreck of body, mind, and soul is the ultimate outcome when the conscience that God has planted within us is sold out and put away. Let us strive to hold on to "the faith once delivered to the saints" and to us, and let us hold on to a "good conscience". Let us heed God's word and let us obey God rather than men. —*L. H. Linscheid, in "The Bethany Messenger"*

—*Rev. P. P. Wedel,* ex-president of the Gen. Conference and now for some years chairman of the Board of Foreign Missions, writes: "For just four weeks I have been on the sick list, and am slowly convalescing. It will be some time before I can begin work again. Would like very much to attend the Conference sessions this week; but I may have to forego that privilege."

What I Believe About War

By Ralph W. Sockman

Minister, Christ Methodist Church, New York, N. Y.

I believe that wars are not inevitable. War is a form of insanity or disease, and, like the physical plagues of olden times, can be purged from the earth. To say that human nature cannot be changed seems to me a damnable heresy, denying the divinity of our Lord, who died believing that, if He be lifted up, He could draw all men unto Him.

I believe that war cannot be ended by war, whether waged on other shores or on our own. To fight fire with fire may seem to put out the flames for a time, but it drives the heat underground to break out elsewhere.

I believe there is a distinction between the war system and police force. War is the use of violence by partisan bodies in a spirit of hatred for the purpose of killing. Police force is coercion exercised by a nonpartisan body in a judicial spirit for the purpose of redemption.

I believe that the United States should make known to the world the kind of international peace organization which we would be willing to join. Twenty years ago we joined in a war and then kept out of the peace. Maybe with God's help we could join now in some mighty peace move and keep out of the war.

I believe that the present battle of Britain is a struggle for democracy in which we cannot be morally neutral. But the European war is more than a fight between dictatorship and democracy. It is a part of a world-wide social revolution which cannot be stabilized merely by the defeat of the dictators. The basic causes are deeper and wider, and the United States will ultimately render larger service to democracy and social stability by refraining from the present struggle. The way to keep democracy safe for the world is to keep it out of war.

I believe that the Christian church as an institution must set for herself a standard higher than that which she can expect of a complex secular organization like the state. As a church we must ever keep God in Christ as the sovereign lord of our consciences, and stand by those who suffer for conscience' sake

I believe in preparedness for the preservation of the American way of life. But while I grant the advisibility of reasonable military force as our part in the world's policing, I believe the best preparedness for the nation is not in armies and navies, which are soon scrapped, but in the morale of people who know and serve God. —*Christian Advocate*

INVITATION

—*The Halstead Mennonite Church* extends a cordial invitation to all ministers and deacons to attend the Ministers' conference to be held in our church October 22. —*The Church Board*

A Man After God's Heart

Both in sacred and secular history, few men can be found whose lives are more interesting than that of king David of Israel. In him we see a grossly sinful man and at the same time a genuinely godly man. Though he was "a man after God's heart," he had reason to confess with the apostle Paul, "For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good *is* not." The Bible tells us that David committed some very grievous sins or even crimes. Living with a dozen or more wives, he was a confirmed polygamist. By having an innocent soldier servant killed, so as to be able to possess his beautiful wife, he committed a foul murder. Ordering a census of his subjects, induced by a sense of national pride, he so offended God that as punishment thousands of them fell by the sword of God's avenging angel. But his soul suffered grievously for these and other misdeeds, more so, because of the pain that he thus inflicted upon His God. In view of such dark spots in his life, what were some of the reasons for calling David "a man after God's own heart?"

In the first place, *David dearly loved God,* and let Him order his life. He and His God were, so to say inseparable companions and in steady communication with each other. No matter what came up in David's life, he told His God about it, in sorrow, in affliction, in joy, in sickness, when haunted by his enemies, when in want of anything, in prosperity, in defeat, he told Jehovah about it, just as though he were telling it to a very close friend. *David was very humble.* He lived meekly within the limits of God's commandments and never forgot that, though he was king, he was primarily God's servant, so different from the attitude of king Saul. And God honored him with this title "servant." "He chose David as his servant, and took him from the sheepfolds." "I have made a covenant with my chosen, I have sworn unto David my servant." "I have found David my servant. . . . " Psalms 78:70; 89:3,20. In his humbleness young David declined to meet the giant Goliath with sword and spear, but vanquished him with sling and stone. Though repeatedly faced with death at the hands of Saul, he humbly continued to honor him as king or father, and to respect him in spite of his perverted conduct. *The greatness of David showed itself in the magnanimous and pious treatment of Saul and his family.* Just as his great descendant, the Son of Man and of God, he returned good for evil and, instead of hating his would-be murderer, he loved him and positively declined to lay his hands on the Lord's annointed. He had his servants scour the country for descendents of his friend, prince Jonathan. And when Mephibosheth, his crippled son, was found, he returned all his father's possessions to him, took him into his own house and had him eat at his table. *David was just and righteous in his dealings with men.* His inbred fear of God enabled him to deal gently with friend and foe, the strong and the weak, the high and the low. How like Jesus! Even when smarting under the insults of his enemies, he deigned to hear the voice of God. When Shimei, a relative of Saul, cursed and abused him, he said, "He curseth, because Jehovah has said unto him, 'Curse David.' " Later when this man, with other relatives of Saul, appeared to do homage to the new king and Shimei humbly asked pardon for the insult, David gladly forgave him. He showed his splendid, forgiving spirit again in his attitude to his rebellious two sons, Absolom and Adonia, both of whom tried to wrest the kingdom from their father, by showing his concern for them and by forgiving them their really unpardonable revolts. For success in overcoming his and his country's enemies, for protection and finding his way through difficulties generally, David again and again gives God the praise and credit, as may be noted in the Psalms and other parts of the Scriptures. *This characterizes David as an unselfish man* whose trust is in God rather than in himself. "God is our refuge and strength;" "God will redeem me from the power of Sheol;" "In God will I put my trust, I will not be afraid;" "God is unto us a God of deliverances;" "It is good for me to draw near unto God, I have made the Lord God my refuge." *Lastly, a chief reason for David's distinction as "a man after God's heart," lies in the little word MY.* He dared attach this personal, possessive pronoun to the great God in his intimate relation to Him. David boldly cries, "O Lord, *my* Strength, *my* rock, *my* deliverer;" "The Lord is *my* light and *my* salvation, whom shall I fear;" Blessed be the Lord. . . . *my goodness* and *my* fortress, *my* high tower. . . . *my* shield;" "O Lord *my* strength and *my* redeemer;" "Thou art *my* Father, *my* God, and the rock of *my* salvation." Would that more Christians might in a very real and true sense claim God and His Christ as their own!

—T

—Deep Run Mennonite Church, Deep Run, Penna.— On Sunday morning Oct. 10, we commemorated the Lord's Supper. Preparatory services were held Saturday afternoon together with baptismal services, when we had the joy of receiving ten young people into the church, nine by baptism and one by the right hand of fellowship, after being instructed by Rev. A. M. Fretz, assisted by Rev. Russell Mast throughout the summer.—May God's richest blessing rest upon these young folk and we trust they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.—Much interest has been shown in the mid-week Bible study started several weeks ago and conducted by Rev. Mast. Attendance has been very good and these studies have proved a blessing to all attending. *—Corr.*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

SERMON AT FAREWELL SERVICE FOR THE BOEHRS, EAST SWAMP MENNONITE CHURCH,

by Rev. Howard G. Nyce, member of Foreign Mission Board

I have selected a double text for this afternoon, the first is found in Acts 28:31 which reads, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." We are going to change the wording a little bit for the occasion but not losing the strength of the text. We shall read it as follows: "Preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, with all confidence." The second text is found in Phil. 4:7, "And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." If we read the two texts together it will read as follows: "Preach the kingdom of God, and teach those things which concern the Lord Jesus Christ;—And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

I believe that if there ever was a time that the words of the former King of England, "AT LONG LAST" could appropriately be said, it is this afternoon. Yes, after a period of long waiting, this day has finally come. May the way remain open that you may soon be on the field in China.

The message of the afternoon is not a Charge but a Farewell Service. I need not talk to you as new missionaries. You know the problems that lie ahead, as a new missionary cannot. You know what is required of you. Winning souls always should be the missionary's main objective, but there needs to be cooperation on the part of the workers as well as Chinese Christians. When you are doing your best in the service of the Lord, you will enjoy the peace of God which passeth all understanding and your hearts and minds will be kept through Christ Jesus.

Now I would like to remind us that we have an obligation. Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus." For this He depends on us. Not that He has to, for everything belongs to Him. The cattle on a thousand hills are His, but it is His method of working. Let me then give you some figures to show how great a work is entrusted to us.

The total Budget for 1940 is $74,993.60 and from Jan. 1st to Aug. 1st our receipts were $40,644.42. During August and September we received $9,421.03 making a total receipts of $50,065,45. Bills paid to August 1st amounted to $39,720.15 and the balance Aug. 1st was $924.15. This balance with what we received in Aug. and Sept. amounted to $10,345.30. Have we that much on hand? NO. A large amount has been paid for the China and India Budget as well as salaries for the last quarter, besides purchasing of steamship tickets for the Wutrichs and Miss Regier who sailed Sept. 7th, for China, as well as steamship tickets for P. W. Penners and the Ratzlaffs who sail a week from next Tuesday for India. The tickets for the Boehr's have not been paid for and on the bottom of Brother Regier's letter he wrote the words, "WE ARE SHORT."

Why this on the occasion of a Farewell Service? I'll tell you why. We are obligated to those whom we send from our shores, or who work amongst the American Indians. We need $24,928.15 to complete this year's Budget. At the rate of the Aug. and Sept. receipts, we can expect an average of $4,710.51 per month or $41,131.53 as a total. We would then fall short of our required amount $10,796.62 and yet I ebelieve we will come out all right.

Supposing we do fall short, what then? Our salaries would no doubt be paid, but how about the other projects, Hospitals, Schools, etc? But I hear someone say, "Does not the Sunday School Union and the Young Peoples' organization make up a certain amount?" My answer, Yes, it does, so do the conventions of the other Conferences as well as the Women's Organization of the General Conference, but the Board figures on that in making out the Budget or else it would be much higher.

Can something be done about it? Yes, I am sure it can. WHAT? If a missionary is not loyal to the Conference and the Board of which he is a part, he is notified and released or not returned to the field. The Board knows full well that our Conference would want loyalty on the part of missionaries. BUT that being true, there needs to be a CONFERENCE LOYALTY by our Conference Churches and and leaders, not only to missions but to all projects. Our Mission Board does depend on your support and loyalty, and the other Conference Boards have a right to expect the same thing, whether it be the Home Mission Board, the Publication Board, the Board of Education, or whatever it may be. As long as it is an adopted work or project of our Conference, we as Ministers and Churches are obligated to that Conference of which we are a peart.

If the minister is not loyal to the Conference, to be sure he will soon have a following, but NEVER WILL ALL FOLLOW for there are to be found in every church, those who see their duty to their Conference of which they are a part. This is a bold statement, I know, but nevertheless true. Our Churches should see to it that a man preaches the Word of God. This should be first, it is important, but the Church should also demand that the minister support the Conference from which he is making a living.

We can not whole-heartedly support this or that project say some. I agree but if something is not what it ought to be, let us stand together, so the wrong may be made right. I care not what project this may be. We think of institutions. Right now, the institutions are not in question, we are talking about monies that flow from our churches into other channels. I am thinking of missions or missionaries that are being supported by our Conference churches, of which our churches need have no part. I am not referring to the support of those who work elsewhere and are members of our Churches. To be sure there may be an obligation. Nor am I thinking of the support that may be given to outstanding work in the community of which we may feel we have a definite part. I am referring to Churches supporting outside mission work of which they know nothing. Yes, if the monies that flow out of our Conference to other causes would stay within our Conference all projects would be taken care of. Money flows out of our Conference in several ways, through Bible Conferences, so called, which often disrupt a congregation. Then I am also thinking of our giving as a result of pleas coming from over the air. We like the service, we enjoy the ministry and so we give, not knowing anything about the work. I want to cite one instance.

Sometime ago I heard a man refer to a mission fund they were raising to the amount of $15,000 and said, "We can report that we have to date $10,000 and we praise the Lord for it." Several weeks later when the Executive Committee of our Conference met at the home of Rev. Krehbiel and I referred to this, Brother Krehbiel said, "My wife heard him say just recently that they reached over $12,000." Now my objection certainly is not to the raising of money for missions. I do object to the fact that the individual said over the air "This is a work of faith." Beloved, I do not consider that a work of faith. When you must beg for something over the air it is no longer FAITH. The Bible teaches us that we should make our requests known unto God, and then He will supply the need. He will lay it on the hearts of people. What happens as the result of such a plea? People in our Conference who should be giving to the support of our own missions, have very little to give because they have sent it in as a contribution to other work of which they know nothing.

I believe our Mission work comes under Faith Mission. We do not beg. We make out our Budget, the Budget is printed in our church papers. We have mission articles in the papers, we send Missionaries to the Churches to tell of the work and the money comes in. Now then which is truly the work of faith? Ours where we take the matter to the Lord in prayer and hope that God will provide or others who through the medium of the radio plea for help thereby robbing the work of the respective Conferences that have an obligation to fulfill.

There were times when outsiders came through our churches, presented the need and carried away large offerings. Why? It can be explained in a few words. They realized there was 'easy-picking' in our General Conference. Not long ago a man spoke to me about a certain individual who referring to our Conventions in the Eeastern Conference said, "I understand you people pay liberally for an outside speaker, I just thought I'd tell you, I am available in case you need some one anytime." We have people in our General Conference that can be used as outside speakers and Bible Conference and thereby the money can stay where it belongs. Often times outside speakers are concerned only about what they will draw out of the Church.

We need Conference loyalty. Some Conference loyalty reminds me of the young man who claimed he was desperately in love with his girl. He wrote at follows: "Dear, I love you with all my heart, there isn't anything I wouldn't do for you. Yes, I would swim the widest ocean. I would travel the longest desert for you, I would be willing to go through the longest forest, taking chances of being lost. So great is my love for you. Signed ——————." Then he added the following postcript. "I'll see you on Saturday evening, if it doesn's rain."

Sixty-five years ago, November 26, 1875, our first missionary was ordained in the West Swamp Mennonite Church. Brother S. S. Haury was the candidate. And I would like to add, he was a product of our school. Yes, he was a Wadsworth School man. It was the idea of missions that bound us together. We need to stand together today because we are obligated to those whom we have sent into the field.

Brother and Sister Boehr, "preach the Word and teach those things that concern the Lord," we will do our part so that you need not worry, but "enjoy the peace of God which passeth all understanding, that your hearts and minds may be kept through Christ Jesus." Amen.

TEN BROTHERS AND SISTERS AVERAGE AGE OF SEVENTY-SIX—Ten sons and daughters of the late Mr. and Mrs. David Hirschler, pioneer residents of Donnellson, Iowa, community have a total age of 760 years. Of a family of 13 children, all of whom grew past maturity, the ten living ones are: Mrs. Mary Benjamin of Fort Madison; Chris, August, Mrs. Katie Mattern, Mrs. Hulda Koller, and Otto M. of Donnellson; Jacob of Haywood, Calif., Mrs. Christina Krehbiel, Salem, Oregon; Gustav, Portland, Ore., and Oswald, Upland, Calif. Four of the couples have celebrated their golden weddings: Mr. and Mrs. Chris Hirschler, Mr. and Mrs. August Hirschler, Mr. and Mrs. Jacob Hirschler, and Mr. and Mrs. John C. Mattern.

SERMON SKETCH

by Benjamin Ewert, Winnipeg, Manitoba

TO BE DESIROUS FOR SALVATION

Text: Luke 19, 1-9.

1. INTRODUCTORY REMARKS

In this passage we have a report of a man who was desirous to see Jesus. To know who he was.

His name, physical appearance, occupation, place of residence, testimony, etc. is given.

There have been many others like him since. Desirous for salvation, to see Jesus.

2.THE WAY TO SALVATION:

Different ways taken to find salvaation:

The right way: To look, ask for Jesus. Seek to see Him. Learn to know Him. Hear His word. Obey, receive and accept Him. Follow Him. Through Him we receive salvation, blessed salvation, for time and eternity.

Christ says: "I am the way, the truth and the life. No man cometh unto the father, but by me."

3. BY WHAT MEANS DO WE RECEIVE THIS SALVATION?

a. Through the holy scriptures. "Search ye the scriptures; for in them ye have eternal life; and they are they which testify of Jesus."

b. By praying. c. By faith. d. Through enlightment of the holy spirit. e. And other ways, as stated before.

4. HINDRANCES

Many, various ones. Zachaeus had them. He sought to see Jesus, who he was, *and could not.*" "Because he was small of stature". And on account of the multitude. Likewise there are many hindrances to others. a. "Little of stature". i.e. In faith, love, knowledge, interest, in spiritual things. b. The multitude of people, associates. c. Opinions of people. Doctrines, beliefs, churches. d. Different other causes. Existing conditions, positions, relations, being poor or rich, cares, worries, sorrows, joys of life. Lusts of the flesh, deeds of unrighteousness, sins, social standing, business connections, political or governmental positions.

5. OVERCOMING OF HINDRANCES

a. Zacheaus gives us a good example. b. Take a position where you can see Jesus. c. Hear and obey the demands of Jesus.

6. OBTAINING OF SALVATION

a. By faith, b. By receiving Christ joyfully, c. Through the holy spirit.

7. ZACCHAEUS, AN EXAMPLE OF TRUE CONVERSION:

8. TESTIMONY OF JESUS TO SEEK AND FIND

9. THE ASSURANCE. "Blessed Assurance"

a. "For God so loveth the world," etc. b. "The-son of man is come to seek and to save that which is lost." c. "He that believeth and is baptized shall be saved." d. "And I shall see Him face to face, "And tell the story: Saved by Grace!"

10. IN CONCLUSION

a. Is this also *your* desire? b. Are you desirous to see Jesus? c. Do you know Jesus? Who is he? d. Have you seen and found Him? e. Have you the true knowledge of Salvation? f. Do you have the testimony of Jesus, that you have received Salvation and that all is well with you, in time and eternity?

SUNDAY SCHOOL LESSON

A. S. BECHTEL

October 27, 1940

Christian Motives for Abstinence

Luke 1:13-16; 2:40; 4:4; 6:21,25, 43-45

Theme: Christian Motives for Clean Living

Introduction

There are motives which should cause everyone, even the most ungodly, to abtstain from using intoxicating drink. A purely selfish motive should cause one to avoid using that which will injure self and will lessen one's happiness. There are motives, higher than the purely selfish, which appeal especially to Christian people. Our habits reveal the decisions we make. Jesus urged people to decide wisely and thus form good habits of life.

Foundations of Godly Character. L. 1:13-16

Zacharias and Elizabeth, an old and childless couple (L. 1:15,7), were righteous before God. For many years they had prayed for a child. Now while Zacharias was in his priestly office, burning incense in the temple (1:9), an angel of the Lord appeared to him (v11) with the joyful announcement that God had heard their prayer, that a son was to be born to them. Through the years of waiting and earnest prayer they had become fitted to be parents of the forerunner of Jesus. This son was to become great in God's sight, great in inner qualities (v15). John was to be dedicated to the Lord from birth. He was to be raised as a Nazarite, so he could become truly great in all personal qualities. His lifework required clean living. True Christian living is hindered by the use of alcoholic drinks which stir up the carnal in man and unfit him to worship and serve God. John's inspiration for a good life was to come from the Holy Spirit and not from spirituous drinks.

Jesus' Training and Teaching 2:40; 4:4

As a child, Jesus lived the simple life of abstinence from all things harmful and dangerous. He grew strong in body, in spirit, in mind and in character. The powers of God dwelling in Him, unfolded as He grew in his child life. When Satan tempted Him to satisfy his hunger in Satan's way, He laid down the principle that man has also a spiritual nature which must be nurtured by the spiritual food of God's word. Those accustomed to use intoxicants so readily come to neglect the spiritual bread.

Blessings and Warnings: 6:21,25,43-45

Those living in earthly poverty often are more ready to accept the gospel which requires humility and self-denial. Their present tears shall be turned into joy. Those well supplied, even to intemperance, who neglect the spiritual, shall in time experience an unsatisfied soul hunger. Intemperance also brings many such to actual want. They who now laugh without God, will mourn later on. The inner character of the heart decides the fruits, habits of life and by these people judge us.

Christian Motives for Clean Living

A Christian, recognizing that he is intended by God to be the temple of the Holy Ghost, should do nothing which will dull his sense of responsibility to God. Even moderate drinking will do this, and much more does it weaken the spiritual senses. For the Christian total abstinence from alcoholic drink should be a definite religious conviction.

The character of alcoholic drink is known by its finished product, the habitual drinker. The fruit of any form of alcohol, is bad and *only bad.* The attitude of the Christian has a very special responsibility to so live that his example may not mislead others. Satan delights in seeing lax Christians. Our influence should count for holy living and for God. He expects us to shun evil; the world is disappointed if we do not.

A Meeting of the Eastern District Ministers

In view of the present world crisis it was thought very important at a meeting of ministers of the Eastern District Conference at Grace Mennonite Church, Landsdale, September 17th, that Dr. Henry A. Fast be engaged full time by our General Conference Peace Committee. Again at a Quarterly Conference at Deep Run, September 30th, the question was further discussed. It was then felt imperative that we have a well-qualified man spend much time in contacting the Churches of the various districts in our Conference, in order to aid in unifying the stand of the conscientious objectors, and also spend much time in Washington, where he may contact government and military officials in working out a plan of service with them in which the conscientious objector to military service may conscientiously engage in. A motion was passed to this effect, that our District Conference will do its share in supporting a man full time in this work, which reads as follows:

"Resolved that in view of the emergency before us relative to the Selective Service, we in all our Churches support by prayer and special offerings the work of the Executive Peace Secretary of the General Conference and the largr work that may be involved in caring for those who may be called into the service of our country. In this support we cooperate with the other District Conferences and the General Conference Peace Committee, and such other cooperative Committees that may have this particular work in hand."

Churches are requested to send offerings to Mr. Henry S. Detwiler, 228 E. Summit St., Souderton, Pa., Secretary-Treasurer of the Eastern District Conference Peace Committee. The resolution was offered by the Rev. A. J. Neuenschwander, seconded by the Rev. Ernest J. Bohn and carried by a rising vote.

While we desire to cooperate with the Peace Committee and support our General Conference Executive Peace Secretary, so that our young men may receive the proper instruction, we must not overlook the more important matter of giving our young people the Word of God in its entirety so that they may enjoy that PEACE which Christ came to give to those who believe on Him, the result of which will be Eternal Life.

OUR HISTORICAL LIBRARY

The library has lately received some very valuable contributions. Among other books, two volumes of the first American edition of the *Martyr's Mirror* deserve special mention. This edition happens to be the largest book printed in America before the Civil War and is rather rare.

The book was translated from the Hollandish into German by a learned prior, Peter Miller, Ephrata, Penna., with the help of some others. It took three years to translate the volume and get it off the press in 1749. The printing was done by hand, page after page, by the then newly established printing press at Ephrata, Lancaster County, Pa. The Dunkards, who owned the press and believe in baptism by immerson, illustrated the volume with a beautiful frontispiece on which John the Baptist is represented immersing Christ. The copper plate had been engraved by M. Eben, a German artist of Frankfort a. M. and is very valuable; however, the Amish Mennonites do not believe in pictures, neither in immersion, so in some of the copies the frontispiece has been torn out. Our library has now two copies, one with and one without the illustration.

The Historical Committee invites friends to see the combined Historical Library of the General Conference and Bethel College at Bethel College, North Newton, and get acquainted with Mennonite literary achievements.

—The Historical Committee

It may make a difference to all eternity whether we do right or wrong today. —Clarke

Meeting of the Missionary Societies of the Western District

The Women's Missionary Societies of the Western District will hold their business session in the First Mennonite Church of Newton, Wednesday morning, October 23. The meeting will open with a worship service at 9:30 sharp, hence all the ladies are urged to be there on time, so that a reverent atmosphere may prevail. This will help put us in the proper spirit for the discussion of our problems later on.

A luncheon will be served at noon by the ladies of the Newton Church in their basement, for 35c per plate. May we urge everyone to stay for the luncheon and for the hour of fellowship it affords. Send your reservations to Mrs. P. K. Regier, Moundridge, immediately, so that adequate preparations can be made.

The Women's Missionary Societies will also render a Mission Program, Wednesday evening , October 23 in the Newton City Auditorium, beginning at 7:30 to which everyone is invited. The following program has been prepared:

Song	Congregation
Devotionals	Mrs. A. M. Lohrentz
Music	Mennonite Church, Buhler
Mission Address	Dr. D. W. Bittinger
Offertory Music	First Mennonite Church, Newton
Reading	Miss Gladys Graber
Mission Play	
Music	West Zion Church
Benediction	Rev. P. P. Wedel

CORRESPONDENCE

EMMANUEL MENN, CHURCH, DOLAND, S. D.

From Sept. 15 to Sept. 29, Rev. J. J. Esau of Bluffton, Ohio, conducted a series of evangelistic meetings in our church, of which Rev. Jacob A. Friesen is pastor. The meetings were well attended and a fine spirit prevailed throughout. On Saturday evening, Sept. 28, a group of Christians came over to surprise Rev. and Mrs. Friesen. As Mrs. Friesen is an invalid and cannot leave her bed a fine program was arranged. Rev. Esau gave a message on "The Precious Christ" which was enjoyed by all. Special songs were brought by Mrs. John Tschetter, Mrs. Harold Tschetter, and Miss Mabel Stahl. Here is the outline of Rev. Enau's message.

You are a Good Man.... But. —II Kings 5:1

1. You fail to commune with the Lord
   a. In Bible reading. b. Through Prayer
2. You neglect to participate in His services
   a. In church attendance. b. In church support.
3. You associate with questionable company
   a. In society. b. In business.
4. You continue to bear false witness
5. You indulge in filthy habits
   a. By using tobacco. b. By using liquor c. By using profanity.
6. You fail to control your temper
   a. Which results in malice. b. Which results in jealousy. c. Which results in covetousness
7. You refuse to forgive your fellowmen
   a. Which hardens your heart. b. Which hinders your testimony.

Conclusion I John 1:9

Mrs. Friesen, a shut-in, has completed a little booklet of poems, acrostics, readings, playlets, etc., suitable for Sunday School and Christmas programs. These booklets sell for 35 cents. Anyone desiring such material can get it from the author: *Amanda Friesen, Doland, So. Dak.*

EICHER EMMANUEL CHURCH, NOBLE. IA.

On October 6, 1940, the congregation of the Eicher Emmanuel Mennonite Church, near Noble, Iowa, held its annual Harvest Mission festival. The Rev. Delbert Welty, pastor of the church, used the theme, "In Everything Give Thanks," for his message in the morning based on I Sam. 20:6; I Thess. 5:18; and Gen. 12:2. At noon a fellowship dinner was enjoyed in the basement of the church.

In the afternoon the members of the Ladies' Mission Society presented a program on "Stewardship." The Stewardship ceremonials preceded a playlet entitled, "A Good Stewart." Here we were again reminded that the giving of money is not all of stewardship, for since stewardship is using a life, it is as varied as life itself.

Offerings were given at each meeting the total amounting to 110.50. We must indeed say with Paul, "In everything give thanks for this is the will of God in Christ Jesus concerningyou."

—Mrs D. E. Welty, Corr.

—Bethel College.—The Parent-student Day, Sunday afternoon, Oct. 13, drew a large crowd. At the program in chapel, Dean Goertz acted as chairman. Rev. J. B. Boehr led in devotion; Doris Kellenbarger, a senior, gave the address of welcome; Rev. P. K. Regier of Moundridge spoke for the parents; Rev. Arnold Funk and Pres. E. G. Kaufman spoke in behalf of Board and Faculty. A fine bass solo by Randolph Moser and other music was interspersed. Previous to the program, open house was kept for visitors. A reception on the campus after the program, gave parents a chance to meet faculty members. Refreshments were served.—On Oct. 24-25 Henry A. Wheeler of the American Friends' Service Committee will visit Bethel and tell about Quaker activities: Work camps, student peace service, institutes of international relations, etc.—

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Y. P. PROGRAM

A young people's program will be given at the Western District Conference convening at Newton, on Oct. 24, at 7 p. m. See *The Mennonite* of Oct. 8, page 9.

Pacific District Report

The following is a report of what the young people of the Pacific District Conference have done in a financial way during the months of July, August, and September. They have contributed as follows:

1. For return of missionaries to foreign fields	$38.87
2. For foreign missions	20.00
3. For Mr. and Mrs. Arthur Friesen and Mr. and Mrs. Harold Ratzlaff in their work	27.60
4. For home missions	21.50
5. For Ernest Harder Fund	35.07
6. For work of Pacific District Y. P. Com.	33.31
7. For work of General Conference Y. P. Com.	3.00
8. For "Our Youth Says"	2.00
9. For General Conference Field Secretary	2.00
10. For Calif. Migratory Work Camp missions	4.01
11. For Workers' Exchange	2.00
	$189.36

We wish to thank all of those who have contributed so bountifully to the Young People's projects. May the Lord bless these offerings to His glory and to the salvation of souls.

—Submitted by Ernest Roth, Treas. of Y. P. Committee of the Pacific District Conference

Y. P. U. FINANCIAL SUMMARY

October 5, 1940

Of the five districts and Canada, three districts have made contributions to the work of the Young People's Union of the General Conference at the close of the 9th month of the present fiscal year. Their contributions were as follows: Western District: $287.28; Pacific District: $180.98; Eastern District: $40.00.

The most urgent Y. P. U. financial needs at present are: $20 for the cost of prayer calendars and $20 for salary of editor of "Our Youth Says." Further contributions for the return of missionaries to foreign fields, for the Ernest Harder fund, for the Swift Current Dormitory project, and for Peace work are also needed.

—Submitted by William E. Juhnke, Sec-Treas. of the Young People's Union of the General Conf.

Why Peace Rallies?

The 1939 Western District Young People's Convention started a "Peace Rally" movement. The purpose of these rallies was to make the public peace conscious. These rallies educated Mennonite youth in regard to Mennonite doctrine and confessions of faith. They pointed to the Jesus way of life, to the founder of the way of peace, and to a method to solve problems. It was an attempt to make people *TALK* and *WALK* on the way of Peace, Love, and Goodwill in time of peace as well as in time of war.

A Peace Rally is a group of people who have gathered together to learn more about Peace. This movement may be a handful of people, a group of churches or an entire community. The program must consist of such numbers as will make the group more peace conscious. Programs usually start with an invocation consisting of group singing, reading of scripture and prayer by chairman. This is followed by one or more lectures or talks. Several numbers of special music are rendered and a question period or panel discussion follows the lecture. The program is closed with the benediction. The idea of the program is to arouse group enthusiasm for the central theme which is "Peace."

The obvious reason for continuing Peace Rallies is even greater today than it was yesterday, for with the passage of conscription the task and challenge of the rallies becomes greater. They must now consolidate the Peace efforts of the past, and draw together and weld our people into a unitary link. They are excellent means for realizing the building and re-building of a Mennonite Heritage Appreciation Program. These meetings will become common bonds of fellowship. They shall and they must be used to counsel those members of draft age who take the C. O. position. Peace Rallies today will continue to remind us that there is yet a better method than force—the Jesus method, the way of Peace.

—Harley Stucky, Sec. Peace Committee, Western District C. E. Conference

This and That

Ernest Roth from Salem, Oregon writes, "The Y. P. work of the state of Oregon has been progressing very nicely. *The Pacifist Handbook* has been studied in the C. E. meetings. The prayer calendars have been distributed; they are a great help in praying for those who are in hard places. On Oct. 5-6 the Pratum Church was host to a two-day Bible conference. Recently the Pratum and Portland C. E.'s had a union meeting at Portland. We were very happy to become better acquainted with Rev. and Mrs. Arnold Regier who invited us to their home for an hour of fellowship."

A large number of young people heard Dr. E. L. Harshbarger, Vice-chairman and Treasurer of the Mennonite Central Peace Committee, discuss the Selective Service Act in the West Zion church, Moundridge, Kansas, on Oct. 15.

Bluffton Bits

A panel discussion on the subject, "Youth's Attitude on War and Peace," was the main feature of a recent Bluffton College, joint Y. M. and Y. W. meeting.

On Oct. 2, Rev. Carl J. Landes addressed the Peace Club on "Absolute Pacifism." In another program several students pointed out actual, practical examples of non-violence and love overcoming evil and hate in the world today.

Dr. Harold Alderfer, a Bluffton graduate and now head of the political science department in Pennsylvania State College, gave the vesper address on Parent's Day, Oct. 6th.

SENIOR DEPARTMENT

MAIN TOPIC: PEACEMAKING IS COSTLY

Mt. 26:51-56

Armistice Day, November 10, 1940

I. Worship Service

1. Songs: "What a fellowship," "Beneath the cross of Jesus," " A charge to keep I have."
2. Reading of main topic, and prayer
3. Review of the pamphlet "Catechism of Peace in a World at War with a Case book on Non-violence" by Don and Barbara Smucker. Copies may be had for 10 cents from "Work Camp Committee," American Friends Service Com., 20 South 12th St. Philadelphia, Pa.
4. Offering for peace work

II. Leader's Introduction

We often talk about the cost of war. We are here concerned with the cost of peace. For in our day a nation that is devoted to the ideal of peace will have to give up many enticing benefits that seem within reach by the use of force. The price of peace was exhibited at Munich in 1938. But even that price was not enough as events of the next year indicated. Instead of paying a higher price and exploring the way of peace the nations chose the frightful cost and the horrible way of war. If we want to prove the power of Christ to bring peace we too will have to be willing to go the second mile, to do good for evil, to love our enemy, to suffer and seemingly be defeated, to go the way of the cross, but as surely as he was victorious we too shall find this way the way of ultimate blessings and victorious living.

III. Suggested Topics for Short Talks

1. Peace restored by prayer 1 Sam. 7:7-14
2. Peace maintained by trust Isa. 26:1-7
3. Peacemaking and persecution Mt. 5:9-12
4. Practice peace 1 Thess. 5:5-15
5. Divine wisdom makes peace James 3, 13-18; Rom. 12:17-21

IV. For Discussion

1. What are the Friends doing to bring peace into this war-torn world?
2. What are the Mennonites doing for peace?
3. What more could we do? Is there a chance to work for peace-mindedness in your local group, or in the community?

V. Facts for Study

What type of personality is more attractive—those who love or those who hate, the kind, or the indifferent, the one who does things for others gladly, freely or the selfish person, the one who forgives or the one who retaliates evil with evil?

The question confronting the church today is whether it belives in the possibility of overcoming the ill will of men and nations by **consistent** friendliness and helpfulness. Our problem is how we can co-operate best in showing the world love and service. Our own relief work, the Friends Service work offers opportunity—but most of all **our everyday living and thinking** will be an influence for peace.

VI. Illustration

A Russian legend which tells of a poor serf who on a bitterly cold night passed a soldier on guard, was once related by Dr. D. J. Burrell. The teeth of the sentinel were chattering with cold, and the serf, observing this, said, "Man, you shiver—you are freezing; take my coat." Many years after this gracious deed the serf arrived at the gate of heaven. Seeing Christ, the new arrival said with surprise: "Master, you have on my coat." "Aye," said Jesus, "I have worn it ever since thou gavest it to me on that cold night."

VII. Prayer Thought—Silent Meditation—

Let us pray for strength to live daily as citizens of the Kingdom of Richteousness. Amen.

INTERMEDIATE DEPARTMENT

Bays and Girls Needed !

November 10, 1940

(Armistice Day)

Song "America the Beautiful"

Scripture Reading Matt. 5:9; Jas. 3:18

Prayer by Superintendent

Leader's Talk **"Peace"**

"We have found that we cannot rest our hopes for peace on politicians, so peace-loving citizens must turn elsewhere. But where shall they turn? The late Earl Haig said, 'The churches should make war impossible.' David Lloyd George once said, 'If the churches were united in action against war, they could stop it.' Some say it is not the church's business, and others say it is.

"Many who actually took part in the last war, who were members of the church, now feel it was wrong, and they will have no part in future wars.

"The safest way to preserve peace is to teach it through the churches. Christians the world over must become peace conscious. Let us base our peace campaign on the story of the world's greatest sacrifice and the cross of Christ. That alone would be sufficient if we would work together.

"We all believe that Christ was the "Prince of Peace." If that is true, surely peace on earth cannot be brought about by such a murderous method as war.

"Our land is known as a Christian nation, so to be truly loyal to our nation and our God, let us ever strive and pray for peace in our hearts and in those of all men everywhere."

Song "The Star-Spangled Banner"

Reading **"We are all making the Flag"**

I am what you make me, nothing more.
I swing before your eyes as a bright gleam of color.
A symbol of yourself.
My stars are your dreams.
My stripes are your labors.
They are bright with cheer. They are brilliant with courage.
They are brilliant with faith.
You have made them so out of your hearts.
We are all making the flag.

Brief prayer for loyalty to the flag and to our country

Panel discussion:

1. What would you like to do for America now?
2. What would you like to do when you are older?
3. Endeavorers are first of all loyal to their God. Does loyalty to God ever conflict with loyalty to our Country?
4. Consider this statement—"I will be loyal to my country as long as my country permits me to be loyal to my God."

Song "God Bless Our Native Land"

Offering (We would suggest that the offering be sent to the Mennonite Central Relief Committee to be used to help children in war-stricken countries. Perhaps your Minister will be able to come and explain this work to you.)

Silent Prayer

Mizpah Benediction

JUNIOR DEPARTMENT

By Mary Becker

"Thanks Be To God"

Program for November 10, 1940

GIVING THANKS FOR OUR COUNTRY AND PEACE

Setting: Place a globe on a table in the front of the room, against a background of dark velvet or satin drapery upon which the words "Peace on Earth" have been fastened. Throw a light on this center.

I. Worship Period

1. Prelude — "Seliger Friede," Gesangbuch mit Noten, 267.
2. Call to Worship—"The Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).
3. Worship in Song—"God of Our Fathers," M. H. B. 385
4. Worship in Scripture—Matt. 5:38-48
5. Leader's Opening Prayer
6. Leader's Introductory Remarks regarding the topic for the evening. (Never let this become a mere announcement. Keep the spirit of worship present throughout.)
7. Sentence Prayers by three or four juniors

II. Study Period

Aim — To lead our Juniors to a greater appreciation of God's grace in preserving peace in our country, and a greater concern for their "friends" who are suffering from the war, so that they will be prompted to pray for them.

1. Introduction — Tomorrow we will celebrate Armistice Day. Let us pray God to work out His will in the present war, and, if possible, bring about another Armistice Day soon. Let us also remember our newly-elected president in our prayers, that he may be guided by God in ruling our country.
2. "Why I am Thankful that I Live in the United States" by a Junior boy.
3. "How I Can Show my Thankfulness by Helping Those who Live in a Warring Country" by a Junior girl. (If we are thankful only because we enjoy privileges not enjoyed by others, we are selfish.)
4. Poem—**"Song of Peace"**—Junior boy

Children of one Father
Are the nations all;
'Children mine, beloved,'
Each one doth He call;
Be ye not divided,
All one family;
One in mind and spirit
And in charity.
Wealth and power shall perish,
Nations rise and wane;
Love of others only
Steadfast shall remain;
Hate and greed can never
'Gainst this Love prevail;
It shall stand triumphant
When all else shall fail."
—M. K. Schermerhorn

5. "Our Workers are Helping War Refugees" by a Junior girl. (This should be composed of excerpts from letters from our relief commissioners in Europe, Ted Claassen, Harry Bennett, etc.)
6. Prayers for these workers.
7. Song—"Lead on, O King Eternal" v. 2, M. H. B. 376.
8. Leader's Heart Talk.
9. Prayer of Dedication to a more peaceful life.

III. Mission Minutes

At our meeting last week we interested the Juniors in the project of visiting our missionaries. This project will extend over several months if we want to make it really worthwhile.

1. In general discussion the Juniors gave the information they were asked to bring: the difference between home and foreign missionaries, from which ports they could sail for India and China, etc.
2. Mention the fact that our General Conference has mission fields in India, China, and in America among the Indians. Locate these places.
3. Since we have fields among our American Indians in three of the states, we'll visit these first.

(We'll study these in chronological order, Oklahoma, Arizona, Montana, using one meeting for each. We'll then decide to sail from Seattle, Washington, for the Far East.)

4. Talk about preparations for the trip, and tell the Juniors to be ready to start next time, to be sure and know the name of at least one of our missionaries who is or has been working in Oklahoma, etc. (Since our Juniors will start from various points in the United States, we will not list the Home Missionaries, but be sure to visit them along the route.)
5. Bring the missionary offering.

IV. Closing Moments

1. Repeat the verse of the month.
2. Pray the prayer of the month.
3. Sing the song of the month.

Mennonite Central Committee Relief Notes October 1940

1907 South Union Avenue, Chicago, Illinois; October 5, 1940, Executive Committee Meeting Minutes; "S. C. Yoder who visited the colonies in Paraguay in latter July presented a clear and comprehensive report of his findings. 1940 crops were fair. Health conditions were again about normal. The outstanding problems noted, had to do with money exchange difficulties as they affect debt repayments to the U. S. and the need of a permanently located doctor. The committeee acted on a number of specific recommendations presented by Bro. Yoder.

"It was decided to accept action taken by the Mennonite Peace Committee, urging that Mennonite concerns and interests in the Burke-Wadsworth Conscription Act Provisions for alternate service to our draftees be provided through the offices and agencies of the M. C. C.

"English Hutterite delegate, Hans Meier explained the circumstances that led to the decision of this English group to go to Paraguay, and statd that one-half the group were already apparently enroute. It seems that the majority of the 300 adults and children in this group are looking to Chaco, Paraguay, as their new home. The M. C. C. is offering this asylum and their help to arrange the details of the migration and establishment there."

Ted Claassen, London, England, September 16th letter. "In the matter of clothing I suggest that you send as much and whatever there may be available." The letter further outlines a number of specific needs of Evacuee groups whose appeals came to Claassen's attention. He states further, "All kinds of clothing and shoes needed." In response to this the committee was happy to be able to release a shipment of 2373 pounds valued at $3,201.42, this being mostly new clothing, which shipment will go forward from New York within a few weeks. A second shipment weighing 2540 pounds worth $3,000.00 has been forwarded from Winnepeg, Canada—all new clothing and will be delivered to our English workers via the agency of Canadian Red Cross.

John E. Coffman, Akron, Pa. (Sailing from New York to England about October 11th) "I am happy in the consciousness of a call to carry the testimony of the faith for which the Mennonite Church has stood and suffered for four hundred years. I praise the Lord for opening the doors for this testimony, and for the response of the whole church in support of this work by prayer and by generous contributions."

In response to numerous requests from the workers in our general field units, and from others, that the Mennonite Central Committee investigate the needs for such service as could be given to war prisoners and internees; its Executive Committee has given this consideration and is going to further study the matter. Inasmuch as the American Friends Service Committee and the Brethern Service Committee have similar interests the study has gone forward cooperatively. In connection with contacts so far made it has become clear that one urgent need is for books. The appeal has come to us for German Bibles, song books, and German and English religious books and grammars; all kinds of technical books are also desired. Any one of our U. S. constituency having good books of these and other types which could be used in these prison and internee camps can do a great service in this field. All donations should be sent prepaid to Mennonite Central Committee, Akron, Pa.

Brethern Lehman, Bender and Horsch when in conference recently in Berlin developed a plan for sending food packages to known needy individuals in Poland and to whom access could not be obtained in the regular relief distributions. Brethern Lehman and Horsch are now experimenting with the effectiveness of this method. The first forwarding of such packages is taking place from Hellmansberg, South Germany. The M. C. C. is watching this experiment with much interest, feeling that probably by this method a way may develop for economical and efficient help to needy folks in Poland by friends outside, as well as from Germany. —Compiled by A. Warkentin and O. O. Miller. (Released October 9, 1940)

From *"Western District Tidings."*—The Northern District is organizing into an active C. E. fellowship. Their executive Y. P. committee is composed of Carl Friesen, Henderson, Nebr., chairman; Jake Friesen, Mt. Lake, Minn., and Stella Waltner, Freeman, S. D.—Helen A. Penner, Beatrice, Nebr. suggests *"The Voice of United Mennonite Youth in Christ"* for the proposed conference young peoples' paper.—At the W. Dist. C. E. Convention in August, four states and 32 C. E. groups were represented.—*Fellowship Prayer Calendars* of the Y. P. Union have been distributed in each district. Sam Richert of Newton, Kansas, collected the data and prepared the forms.

IN MEMORIAM

INEZ LUCILLE HUXMAN, DAUGHTER OF JACOB AND IDA DECKER, was born July 1, 1910, near Tyron, Oklahoma, and passed away Aug. 1, 1940, near her home at Walton, Kansas. She had reached the age of thirty years, and one month. Death came instantly and tragically in an automobile accident.

She came to Kansas with her parents when only seven months old. Her family located on a farm near Moundridge. Here Inez received her early Christian training and education. She was baptized and became a member of the West Zion Mennonite church in Moundridge, on April 10, 1924. She graduated from the Moundridge High School in 1929.

The following fall on October 10, 1929, she was united in marriage to Henry Huxman. Four children were born to this union. They are Delia, now ten years old, Marion, 8 years old, Joan 6 years old, and Wiley, 5 years old. Two years ago the family moved to Walton, Kansas, where they quickly took their places in the community. Mrs. Huxman helped organize a Sunday School in Walton and was teaching a class at the time of her death.

Funeral services were held Sunday afternoon, August 4, in Walton, at 3 o'clock, and in the West Zion church at 5 o'clock. Rev. J. D. Schmidt officiated at Walton and Rev. P. K. Regier at Moundridge. Interment was made in the Mennonite cemetery at Moundridge.

MRS. ELLEN JARRETT, DAUGHTER OF LEWIS AND CATHARINE BRIGHT BEIDLER, was born in Richland Township, Pa., August 10, 1873.

As a young woman she was baptized by Rev. A. B. Shelly, on confession of faith, and received into the East Swamp Church, November 2, 1889. In the year 1906 she transferred her membership and joined Bethany Mennonite Church, and has ever been a faithful and active member.

Her marriage to Oliver Jarrett, was an event of February 14, 1895. On child was born into this union. Mrs. Jarrett was interested in many causes outside of her home and Church, but no doubt the Quakertown Hospital Auxiliary stood first on this list.

A kind Heavenly Father permitted her to be about her regular duties until her very end, which came on Friday night, September 20, near midnight, thus bringing her age to 67 years, 1 month and 10 days. She leaves to mourn her sudden departure, her life companion, Oliver Jarrett, one daughter, Mirian B. Yost, one granddaughter and one brother, John, in Allentown.

Sermon text, John 14:18, Bethany Church, Rev. A. J. Neuenschwander. Entombment, Perkasie Mausoleum.

MISS THERESIA GALLE, DAUGHTER OF PETER AND CHRISTINA KREHBIEL GALLE, was born in Lee County, Iowa, August 2, 1865, and passed away September 26, 1940, at her home north of Moundridge, thus reaching the age of 75 years, 1 month, and 24 days.

At the age of twelve she came with her parents to Kansas and settled in McPherson County. With the exception of a few years, she lived most of her life in a farm community.

In 1880 she became a member of the First Mennonite Church of Christian. When the West Zion church was organized, she transferred her membership and was one of the few remaining charter members. Aunt Theresia, as she was affectionately known, having no children of her own, was especially devoted to her nieces and nephews.

She had been failing in health the past six weeks, but was confined to her bed only the last three days before her death. She leaves to mourn her departure her brother, Jacob Galle of Donnellson, Iowa, her twin brothers, Dave and Will, with the latter of which she shared a home these many years, and many other friends and relatives.

Funeral services were held Sunday, Sept. 27, in the West Zion church, with Rev. P. K. Regier officiating.

MRS. JACOB (RUTH) HAURY, DAUGHTER OF MICHAL GERBER, was born in Wells county a little west of Berne, Indiana, on March 8, 1867, and died suddenly at their home north Pratum on Sunday, Sept. 15, at the age of 73 years, 6 months and 7 days.

When she was 17 years old she confessed her faith in Jesus Christ as her Savior, was baptized by Rev. Moser and united with the Swiss Mennonite Church at Bluffton, Ohio. She has always been a very devoted Christian and faithful member of the church. In the year 1936 they moved to Oregon and established their church home by uniting with the Emmanuel Mennonite Church at Pratum. With very few exceptions sister Haury was always present at the services.

She was united in marriage with Jacob A. Haury, on Feb. 16, 1892, at Moundridge, Kansas. This union was blessed with 8 children.

She leaves to mourn her departure her husband and seven children: Gilbert of Salem, Mrs. Amos Amstutz and Augusta of Silverton, Orgeon; Herbert and Edgar of Visalia, Mrs. Homer Fussler of San Diego, and Jacob of Woodlake, California; nineteen grandchildren; two sisters, Mrs. Martha Ben Habegger of Berne and Mrs. Elizabeth Gerber of Fort Wayne, Indiana.

Funeral services were held on Sept. 18, from the Emmanuel Mennonite Church at Pratum, with J. M. Franz in charge, assisted by Rev. S. S. Baumgartner.

HENRY WIEBE was born July 11, 1861, in South Russia, and there received a limited education. In 1875, when he was fourteen years of age, his parents came to America and settled on a farm southwest of Lehigh, Kansas. In 1884 he was baptized upon confession of his faith by Elder Jacob Buller and received into the Alexanderwohl Church. On April 8, 1888, he was married to Susanna Schmidt. This union was blessed with five daughters and three sons, all of whom are living and were privileged to attend the funeral. Children are: Bertha, Mrs. J. A. Ewert; Sarah, Mrs. D. D. Ewert; Theresa, Mrs. H. H. Lehrman; Henry; Susie, Mrs. P. I. Schroeder; Jacob; Lydia, Mrs. J. D. Pankratz, and Herbert. In 1908 they transferred their church membership to the Tabor Church and, because of circumstances, they left the farm in 1918 and moved to Hillsboro where they joined the First Mennonite Church.

In April 1838 they had the privilege of celebrating their golden wedding anniversary with the immediate relatives. Since last March father's health and strength gradually failed, due to heart ailment. They decided to move to Newton, to establish residence nearer their children. On September 26 this was done, and on September 30 at 4:10 A. M. father passed away, quietly and unexpectedly. He attained the age of 79 years, 2 months and 19 days. They lived in happy matrimony a little over 52 years. He leaves to mourn his departure, his beloved wife, 8 children, 5 sons-in-law, 3 daughters-in-law, and 33 grandchildren, five having passed away. Father constantly had the spiritual and temporal welfare of the members of his family at heart and often expressed his concern in word and deed. Lately he wrote his life history and outlined his funeral services. "The memory of the just is blessed." Prov. 10:9.

Funeral services were held October 2 at the Newton Mennonite Church. At the home Rev. J. M. Regier read Ps. 12 and lead in prayer. At the funeral home, Rev. P. H. Unruh used Gen. 49:33 for his text, and Theo Klassen sang, "My Home, Sweet Home." In church Rev. J. E. Entz read John 14:1-6, led in prayer, and then spoke comfortingly on Rev. 21:3, 4. A quartet from the Hillsboro Menn. Church sang, "Sunset Hour." Rev. J. M. Regier based his sermon on II Cor. 5:1. This text and also the song that followed by Theo. Klassen, "Es geht nach Haus," were selected by father for the service. At the Greenwood Cemetery, where the remains were laid to rest, Rev. Entz made the close and the quartet sang, "Resting Now." —Mother and Children

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Let us not doubt that God has a father's pity towards us, and that in the removal of that which is dearest to us He is still loving and kind. Death separates, but it also unites. It reunites whom it separates. *—Abraham Coles*

History has triumphed over Time, which besides it, nothing but Eternity, has triumphed over. *Raleigh*

CHARLES NOPSKER came to his death instantly in a tank explosion, in a stone quarry. He made his confession early in life and was taken into the church under the pastorship of Rev. Daniel Gerig. He leaves his wife, Ellen, and one small daughter; his mother, Mrs. Bertha Nopsker, and nine brothers and sisters. *—Melvin Smith, Corr.*
Smith Corner Menn. Church

MRS. MARIA STOESZ, WIFE OF PETER STOESZ, SR, passed away. "Funeral services for Mrs. Maria (Peter, Sr.) Stoesz, were held from the Bethel Church, September 25, in the afternoon. Mrs. Stoesz, who reached the age of 62 died at her home here Sunday, about noon.

She was born on the Watonwan county farm of her parents, Mr. and Mrs. Peter Falk on May 9, 1878, and lived all of her life in this community. She married Peter Stoesz on June 4, 1899, and the couple raised their family on their own farm about eight miles northeast of Mountain Lake. They lived there until 1915, when they moved to Mountain Lake.

Mr. Stoesz died December 25, 1939. Surviving their mother are the five children: Peter, Mrs. N. J.

MRS. J. MEHL, 80, passed away at her home in Upland, Calif., after several years illness. She and her husband celebrated their 62nd wedding anniversary September 29. She was very active in the church, especially in the Children's department of the Sunday School and the Women's Missionary Society. Two sons, three daughters, and her husband Rev. J. C. Mehl, nearly 91, and the oldest member of the First Mennonite Church, survive her. Funeral services were held Saturday, October 5, the pastor, Rev. Lester Hostetler, officiating, assisted by Rev. M. M. Horsch. Internment in Bellevue Cemetery.

WHAT I OWE MY MINISTER

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust that he may be free to serve the church unhampered by faultfinding and criticism.

I owe my minister prayer that God may make his services a blessing to every one with whom he comes in contact.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church that he may not be annoyed by seeing my carless inattentive actions indicating that I am not intrested in what he is saying. *—Selected*

« « JOTTINGS » »

MARRIED

VOTH-CLAASSEN.— VOTH-PENNER. — At the Emmaus Church, near Whitewater, Kans., on Thursday evening, Oct. 10, *Helen Voth* was married to *Herbert Claassen* and *Anna Voth* to *Rudolph Penner.* The pastor of the church, Rev. J. C. Kaufman performed the ceremony and Rev. P. H. Unruh gave a short address. The brides are the daughters of Mr. and Mrs. H. H. Voth, Mr. Claassen is the son of Mr. and Mrs. J. H. Claassen (both deceased), and Mr. Penner is the son of Mr. and Mrs. Penner. Mr. and Mrs. Herbert Claassen will live on a farm near Potwin, Kans., and Mr. and Mrs. Rudolph Penner on a farm near Whitewater, Kansas.

—Mennonite Church, Halstead, Kansas—Dr. E. L. Harshbarger of Bethel College, North Newton, Kan., spoke at a combined meeting of the men of the Garden, Burrton, and Halstead churches on Tuesday evening, Oct. 8. Dr. Harshbarger has been in Washington, D. C. recently and spoke principally on the conscription act and implications. The Ministerial Conference, preceeding the West. Dist. Conference, will be held at the Halstead Mennonite Church, Oct. 22. The wedding of Miss Elfrieda Mueller and Robert Stucky was solemnized at the Halstead Church, Sunday, Sept. 29, Rev. D. C. Wedel officiating. *—Correspondent*

—Los Angeles, California—"Last Friday, October 11, we accompanied Rev. and Mrs. P. W. Penner and Rev. and Mrs. Harold Ratzlaff to the Los Angeles Harbor to see them embark on the *President Taft.* The ship was delayed several hours in loading cargo, so we had extra time for fellowship. At one time 45 friends were counted, and some were still coming while others had to leave before the ship sailed. At 5:30 the passengers went on board, and we stood on the warehouse balcony opposite the deck. Then began the lovely practice of tossing the many-colored paper streamers across from deck to balcony, and many hands caught at the ends. These represented the last ties which would be broken when the ship sailed. At 6:30 the gangplank was taken away, the ship began to move slowly, and one by one the pretty paper ties broke. Our hearts felt the tug of leave-taking, but we had just sung, "God be with you 'till we meet again," and remembered that He Who was sending them forth, said, "Lo, I am with you alwoys," so we were conforted. May we all be faithful in praying for them and their work." —Anna G. Stauffer, Corr.

—Mr. and Mrs. Russell Latshaw whose marriage was recently reported in *The Mennonite,* without address, which was not conveyed, are making their home at *Barto, Pa.,* while *Mr. and Mrs. Howard Raid,* reported at same time, will reside at *Sharon Center, Iowa.*

BETHEL MENNONITE CH., MT. LAKE, MINN.

On the 27th of October this church will observe the 50th anniversary of its founding. A general invitation is extended for this observance, which will be held in conjunction with the annual harvest festival. *—Mrs. D. A. Fast, Corr.*

—Mennonite Church, Richfield, Pa. Rev. A. J, Neuenschwander is conducting Evangelistic Meetings at this church, of which Benj. S. Graybill is pastor, October 15-25. This church has 170 members. In the same report it is also stated that the three churches of Bro. Neuenschwander's charge, Flatland, West Swamp, and Bethany, have engaged Rev. John W. Langley of the Pennsylvania Anti-Saloon League to lecture at each place Sunday, Oct. 20. A joined choir of these churches will render *The Messiah* in December under the direction of Mr. Robert Rudolph.

—Lorraine Avenue Menn. Church, Wichita, Kansas— This church has again as other churches in the city taken up Week Day Bible School work. There are 103 pupils enrolled. They are instructed in three groups, one group coming each hour in the morning, from 9 to 12 on Wednesday. Mrs. Gertrude Bargen is the principal, and Mrs. Ella Schmidt and Mrs, Esther Rempel are the other teachers. For the new Sunday School year the main officers are: Supt. Anton Richert; Asst. Supt., Waldo Rempel; Sec., Mrs. Waldo Rempel; Asst. Sec., Mrs. Fred Vogt; Pianists, Minnie Regier and Marie Dyck; Song Leader, John Vogt. The school has about 20 teachers and assistant teachers.

—Mennonite Church, Wadsworth, Ohio.—About 90 members of our Sunday School enjoyed a social together on Sept. 13 in the evening. The program consisted of group singing and an address, and refreshments. Rally day was observed by our S. S. Sept. 15. A large crowd enjoyed a very interesting program, and our S. S. has continued to improve since then. On Tuesday evening, Sept. 24, Rev. Karl Landis addressed our church. Harvest Home service was held on Sept. 29, and the regular quarterly communion was observed Oct. 6. The produce brought for display at the Harvest Home service was donated to the Wadsworth Hospital.

—Missionary G. A. Linschied sends in his financial report as treasurer of the Western District Home Mission Committee and writes: "I was thinking the other day of how very indispensible a church paper like the *Mennonite* is for our group, especially at this time, with its valuable counsel to those who must register for the selective service draft. May the Lord grant to you and all who contributeto the make up of the paper wisdom and strength to encourage and counsel in such a way that His name may be glorified thereby, and may He grant unto the young men drawn sagacity and prudence so that they may be enabled to bear true witness to the Prince of Peace."

—*Bluffton College.*—The Homecoming festivities, Oct. 5, were largely attended. The crowning of Miss Frances Jones as Homecoming Queen in chapel, in the morning, opened the program. A concert by the college orchestra in the afternoon, a banquet and a football game with Defiance College in the evening completed the program. At the first Vesper Service of the year, at the Mennonite Church, Dr. Harold Alderfer, Professor at Penn College, Pa., addressed a capacity audience. The speaker stressed the contributions of Mennonites to this country, their desire to serve mankind, and their loyalty to the government. He predicted that democracy and tolerance as seen in the provisions of the draft law toward C. O. may meet severe tests in the future. The Peace Action club, with Prof. Russell Lantz as advisor, is holding weekly meetings to discuss problems of peace, the most prominent at present being the C. O. and the draft.

—*From "Notes" by I. W. Bauman*

—*Rev. J. J. Esau of Bluffton, Ohio,* evangelist, in company with Rev. Walter Goering of Moundridge, paid us a brief visit recently, while Bro. Esau was conducting services of the large Eden congregation. We always appreciate this blind brother's visits. About 23 years ago, when we were out soliciting funds for Bluffton College in the Mennonite settlements of Minnesota, we lodged at the Esau home. J. J., then a schoolboy used to get the horse-buggy conveyanse ready for father and solicitor to drive about. Sometime after that, accidentally, a splinter of wood punctured one of the boy's eyes. Later, by infection, he also lost his other eye. We had not met again until a couple of years ago, when he called us by name, as he heard us speak in a crowd.

REPORT OF THE EX. COMMITTEE OF MISSION SOCIETIES FOR SEPT. 1940

Foreign Mission General Treasury:

Sew. Soc., Bergtal Ch., Didsbury, Alta., $15.00; Sew. Soc., Wolf Point, Mont., 50.00; Coll. Women's Miss. Program, Middle Dist. Conf., Donnellson, Iowa, 12.94;

Total, $77.94

Home Missions:

Sew. Soc., Bergtal Ch., Didsbury, Alta., Home Miss. Gen'l Treas. $10.00; Coll. Women's Miss. Program, Middle Dist. Conf. Donnellson, Iowa, Same, 12.94;

Total, $22.94

Retired Missionary Pension Fund:

Sew. Soc., First Menn. Ch., Saskatoon, Sask, $10.00; Brudertal Sew. Soc., Hillsboro, Ks., 19.73; Mission Study Circle, First Menn. Ch., Newton, Ks., 29.80;

Total, $59.53

Bibles, Oklahoma Station:

Oakleaf Mission Soc., Mountain Lake, Minn., $10.00; Miss. Sew. Soc., Pretty Prairie, Ks., 5.00; Onecho Miss. Soc., Colfax, Wash., 5.00; Dorcas Miss. Soc., Halstead, Ks., 5.00; Miss. Soc., Butterfield, Minn., 5.00.

Total $30.00

Christmas Fund:

Sew. Soc., Wolf Point, Mont., $50.00; Sr. Miss. Soc., Bethesda Ch., Henderson, Neb., 5.00; Sew. Soc., Monroe. Wash., 7.00; First Menn. Sew. Soc., Hillsboro, Ks., 10.00. Oakleaf Miss. Soc., Mountain Lake, Minn., 20.00; Miss. Sew. Soc., Pretty Prairie, Ks., 5.00; Dorcas Miss. Soc. Pulaski, Iowa, 25.00; Tabor Sew. Soc., Goessel, Ks,. 15.00; Zion Miss. Soc., Donnellson, Iowa, 10.00; Bethel Sew. Soc., Mt. Lake, Minn., 50.00; Tabea Sew. Soc., Tampa, Ks., 3.00; Ladies Aid, Medford, Okla., 5.00; Bethany Ladies Aid, Quakertown, Pa., 20.00; Eden Ladies Aid & Miss. Soc., Mdge., Ks., 25.00; Onecho Miss. Soc., Colfax, Wash., 10.00; Miss. Soc., Butterfield, Minn.' 15.00; Mission Friend's Circle, Goessel, Ks., 10.00; Grace Miss. Soc., Pandora Ohio, 10.00; Ladies Aid Soc., Eden Ch., Schwenksville, Pa., 5.00; Johannestal Missionary Society, Hillsboro, Kansas, 5.00.

Total, $305.00

For India:

First Menn. Sew. Soc., Hillsboro, Ks., Native Worker, $35.00; Sew. Soc., Wolf Point, Mont., Moving Boys School, 20.00; Jr. C. E.Soc., Turpin, Okla., Same, 5.00; Miss. Sew. Soc., Pretty, Prairie, Ks., Doctor's Home, Basna, St., 10.00; Sr. Miss. Soc., Bethesda Ch., Henderson, Neb., Same, 4.60; Brudertal Sew. Soc., Hillsboro, Ks., Champa for Clothes, 10.00; Bethel Miss. Soc., Fortuna, Missouri, Dr. and Mrs. H. Bauman, 10.00.

Total, $94.60

For China:

Sew. Soc., Whitewater, Man., Biblewoman, $35.00; Miss. Sew. Soc., Pretty Prairie Ks., Biblewoman, 40.00; Zion Sew. Soc., Donnellson, Iowa, Biblewoman, 5.00; Mission Study Circle, First Menn. Ch., Newton, Ks., Biblewoman, 30.00; Oakleaf Miss. Soc., Mt. Lake, Minn., Salaries for Teachers, Biblewomen, etc., 10.00; Miss. Soc., First Menn. Ch., Lima, Ohio, Evangelistic Work, 5.00; Brudertal Sew. Soc., Hillsboro, Ks., Hospital, 10.00; Sew. Soc., Wolf Point, Mont., X-Ray and Electric Light Plant, 20.00; Brudertal Sew. Soc., Hillsboro, Ks., Elizabeth Goertz, 5.00; Gnadenberg Sew. Soc., Whitewater, Ks., Rev. and Mrs. Marvin Dirks, 5.00.

Total, $165.00

HOME MISSION COMMITTEE OF WESTERN DIST. CONFERENCE RECEIPTS

September, 1940

H. M. B. Gen'l. Conf., J. J. Plenert, $25.00; Fredonia group, Marvin Schmidt, 6.11; New Hopedale Ch., Alpha J. Unruh, 25.47; Kidron Menn. Ch., F. W. Koehn, 8.00; Herold Ch., J. A. Harms, 8.88; Hebron Ch., C. L. Wall, 16.25; Grace Menn. Ch., A. Theodore Mueller, 12.35; Meadow Menn. Ch., Edward D. Goossen, 33.59; Bethel College Ch., Helen Penner, 28.52; H. M. B. Gen'l Conf. J. J. Plenert, 25.00; S. S. West Zion Ch., Omer Rupp, 49.63; Walton group, Will Voth, 2.85.

Total____ $241.65

Receipt of above gratefully acknowledged,

G. A. Linscheid, Treasurer

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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Rev. G. A. Linscheid
1001 East Broadway
Newton, Kansas
Ja 41

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, OCT. 29, 1940 NUMBER 43

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To the Regions Beyond

In yonder darkness souls are dying,
With no hope in Him above;
Having never heard the message
Of Jesus and His Love.

The days are passing, the time is short
The blessed Gospel to proclaim;
Will He find us faithful,
Or their souls on us He'll blame?

His servants there are toiling,
Amid the heat of sun;
Keeping true to His Commission,
Working 'til the last one's won.

We too can share with those who go
To distant lands in sin and gloom;
We can pray and send them,
Ere lost souls pass to their doom.

Oh ye saints of God, awaken!
And in their labors share
By your loyal, cheerful gifts,
And intercessory prayer.

Oh Church of Christ, arise!
Let us pray, our offerings send,
And go, that these benighted souls
Eternity with Him may spend.

Barbara Basinger Burkholder,
Quakertown, Pa.

HIS HELP IS NIGH

A pensive soul in search of peace,
And longing for some sure release,
Wails out its bitter cry:
From things terrestrial it turns,
The paltry help of man it spurns,
And toward the sky, lifts up its eye.

A loving Lord from heaven above,
With heart all-radiating love
Speaks from the sky:
He rests the soul all rent and torn,
Gives joy to one of comfort shorn,
Cease now thy sigh, His help is nigh.

R. E. Neighbour, D. D.

My Creed for Today

I believe that God is a person of infinite power, knowledge and love, and that in a universe so large the telescope cannot discover its outer fringe and so perfectly formed that the telescope reveals a miniature universe in its smallest visible portion, I am yet the object of His tender consideration, and "He knoweth the way that I take," and goes with me in that way to see that I am properly cared for.

I believe that God will see that all things work together for my good because I love Him, and, as it is given me to know His will, obey Him in things both great and small. Both the good and the evil are forced into my service by the power and love of God, and at the end I shall see that it is so.

I believe that I myself am an immortal spirit come from God, and that I shall live with Him forever. My body is but the house in which for the present I live. Death cannot touch my spirit.

I believe all men are my fellow creatures, and my fellow heirs of redemption, so that I am obligated to serve them as I serve myself, and by all means bring them to know God through Christ that they with me may feel and know the life which is eternal.

I believe that to live a good life I must think as little as possible of myself that I may think of God, my friends and those I can help. My work is a sacrament, not a slavery. I am not working for men or for money, but for God, and with Him recompense is sure. "I am not bound to succeed, but I am bound to be true." And by being true I shall win, even though the outer circumstances of my life are loath to admit my victory. I am going to live honestly, bravely, patiently, lovingly, trustfully. I am going to rise above the world of time and sense and live a spiritual life. Then some day I shall see His face and all will be well. This is my creed for today.

—Rev. J. B. Chapman, in "Herald of Holiness"

What do we know about the world unseen? What reasonings, what curiosity, what misgivings there have been concerning that impenetrable mystery! Out of this mystery and vagueness comes the human form of the Divine Redeemer. He assures us that there is an endless life, to secure which we need only to trust ourselves to Him. *—William Adams*

There Must Be No Blackout of the Bible In 1941

By Gilbert Darlington

The four largest agencies for the worldwide supply of God's Holy Word are the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Scripture Gift Mission. These societies stated in their reports for their last completed year that they had issued approximately 23,000,000 volumes of Scripture. An analysis of their figures reveals that of this total approximately 16,500,000 of the volumes were supplied to foreign mission fields, and that approximately 12,800,000 volumes—or *more than three fourths* of these—were sent out or paid for by the people of England and Scotland.

Three of these great Christian agencies are in the very center of the present war. Even if the decision goes to Britain, the war will be devastating and prolonged. Income taxes and other taxes abroad are higher than ever before. Severe exchange restrictions hamper the production and circulation of the Scriptures. The shortages of labor, of material, and of transportation facilities, when added to reduced incomes and the losses incident to the ravages of war, have created a crisis greater than any ever before faced by the Bible Societies in their long history.

Woodrow Wilson once said that America was "born of the Bible." Our first settlers brought it with them in their earliest ships. Our ancestors incorporated it into our social, political, and legal history. On September 10, 1782, the Continental Congress, by formal resolution, recommended Robert Aitken's King James Version of the English Bible to the inhabitants of the United States. The Bible has been the constant guide and inspiration of George Washington, Abraham Lincoln, and all of our greatest men; but, in spite of all this, we are doing very little to continue the life-giving influence of the Bible in our present war-torn and disillusioned world. The Bible-loving people of England, Scotland, and Wales in 1939 gave over five times per capita what the peace-blessed and prosperous population of the United States of America gave for a similar purpose.

If we divide the income from living donors received by the British and Foreign Bible Society during the year ending March 31, 1939, by the total population of all England, Scotland, and Wales, we find that the average gift of each member of the population was 1.09 cents to this Society alone. Our American people, during the calendar year 1939, gave only 0.19 cent per capita when prosperity was returning, and the nation was not at war. American interest in the distribution of God's Holy Word last year was therefore just 17 percent of England's. If the people of the United States had contributed as much per capita in 1939 as the British did, the American Bible Society would have received almost six times as much as it did from living donors.

The need is urgent and great. In such a crisis we must not let the light of the gospel burn low or flicker out. *Only if we give six times as much ourselves, or find five additional persons to match our present gifts, shall we be able to keep the light of the gospel shining brightly before men, and so insure that there shall be no blackout of the Bible in 1941.* —*Bible Society Record*
American Bible Society, Park Ave. and 57th St., New York.

Resolutions of the General Conference of the Mennonite Church of N. A. on Peace and Non-Resistance

The position of the General Conference on Peace and Non-Resistance has repeatedly been reaffirmed at sessions of the Conference and is contained in Article 10 of its Constitution.

More recently the following reaffirmations were adopted:

In 1929: 113. RESOLVED: The General Conference of the Mennonite Church of North America in session at Hutchinson, Kansas, August 20-28, 1929 reaffirms the position taken by the founders of our denomination that war is unchristian and contrary to the life and teaching of Jesus Christ and that no Christian should participate therein.

In 1935: 85. (5) RESOLVED: That we reassert our Biblical stand on Non-resistance and opposition to war, which position we have held for more than 400 years, and that in our private lives we live such peaceable lives that our testimony will be untainted, and have power to convince many others of the virtue of our position. Having striven to practice the peace principle, let us cultivate the spirit of active goodwill towards others at all times, and utilize opportnities whenever and wherever these offer themselves to present and interpret our peace principles to others.—Be it further Resolved, That we encourage our members to maintain this position in colleges and universities where military training is required, or where a similar situation presents itself, and that when occasion requires, this position of non-resistance be made known to our Government.

On February 12, 1937 a committee composed of Mennonites, Friends and Brethren was received by the President of the United States and submitted a document setting forth our position on Peace and Non-resistance.

And again on January 10, 1940 the President of the United States kindly received a committee com-

—Friends, Brethren and Mennonites, and this composed of members of the three historic peace churches mittee also submitted a document expressing the historic and unbroken conviction of these groups against war and their devotion to peace and goodwill, growing out of deep Christian convictions, based on the spirit and teachings and life of Jesus

—C. E. Krehbiel

MoreInformation for Our Young Men

Constitution of the General Conference

In Article 10 — Our Common Confession

The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life: for "other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, *they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of the Scriptural church discipline.*

* * * *

STATEMENT SUBMITTED TO THE WAR DEPARTMENT JULY 2, 1917

"We desire respectfully to place before you a list of the various services which, in our judgment, conscripted Mennonites can render, without violating the conscience or offending against their confession of faith:

Government irrigation projects

Cultivation of government lands in the great wheat raising districts

Government draining projects

Bridge building, river and harbor work

Under the American Red Cross within the United States

Overseas family relief by such as are qualified to be leaders in social service

Executives, employees and visitors with Local Service Committees

Executives and employees in warehouses, for the handling of civilian Relief Supplies

Foreign service under the American Red Cross in reconstruction work

Foreign service under the American Red Cross in caring for the sick and wounded

In short, we can render any service, outside of the military organization, which has for its purpose *to save and to maintain life,* and by which the national benefits are promoted, but we cannot participate in any work whatsoever which results in the physical injury of others or deprives them of life.

Respectfully submitted,

For the Western District Conference: J. W. Kliewer, Newton, Kansas; P. H. Unruh, Goessel, Kansas; H. P. Krehbiel, Newton, Kansas.

For the Brethren Church of North America: M. M. Just, Fairview, Oklahoma; H. W. Lohrentz, Hillsboro, Kansas.

For the Krimmer Mennonite Brethren: D. E. Harder, Hillsboro, Kansas.

Krehbiel, History of the Menn. Gen'l. Conference, Vol. II, pp. 327-328.

Bible Lectures at Bluffton College

An experimental departure from an old established custom is taken this year when the annual Bible Lestures of the College will be held, November 10 to 15. This change has been made in an effort to see whether conditions of the weather, conflicting programs, etc. might be more favorable to a wider participation in these lectures. The benefits of the lectures to the student body if held earlier in the school year was another consideration. All ministers, and friends of the College are especially invited to attend.

This year the lectures will be delivered by Dr. R. Ames Montgomery, Professor of homeletics at the Presbyterian Seminary, Chicago, Illinois. He comes highly recommended, being a capable teacher and author of several books on preaching. He has recently published *PREPARING PREACHERS TO PREACH* and *EXPOSITORY PREACHING.* The general subject of his lectures will be "Reality in Religion."

The Annual Ministerial Conference will again be held in connection with these lectures on November 13-14. An interesting and helpful program is being arranged in conjunction with the ministers of our conferences. More details about the lectures and program will appear later. —*I. W. Bauman*

ANNOUNCEMENT AND INVITATION

The Immanuel Mennonite Church of Los Angeles, of which Brother Christian Ummel is a member, hereby extends a cordial invitation to all friends to attend the Ordination Services Sunday morning, Nov. 10th, at which time Brother Ummel will be set apart for the Gospel Ministry. Both Mr. and Mrs. Ummel are now serving in the Migrant Field at Shafter, California. —*W. A. Regier, Pastor*

The Bible, as a revelation from God, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the heaven of eternal rest.

—*Albert Barnes*

CHRISTIAN EDUCATION

Flaws in Our Educational System

By C. H. Munson

"It may be easy and glamorous to die for democracy, but it is difficult to live for it." Perhaps school administrators should include in their well-worded statments of educational philosophies something about "learning to live for democracy if we are to make dying for it worth while." Perhaps a little Christian philosophy should seep into our educational philosophy.

The last few years many subjects have been coming into the curriculum. We say this is because of the demand. Maybe it is because of a shiftlessness that has been creeping into our educational situation, even as it has been creeping into our political situation. Like shifting from one form of government to another, trying to find the line of least resistance, some students in high school have been shifting from one subject to another along the line of least resistance.

We must search for "new lights" in the teaching of all subjects. We need to know more about the false ideals of the past in order to build true ideals for the future.

Events emphasized in any subject should be those which will show the way to freedom and the uplift of human beings. Who are the enemies of mankind? Are they not those who teach that wealth and power or anything short of general welfare is the chief thing to work for?

We have heard so much about separation of church and state that the average school administrator refuses to co-operate in a program of religious education to any effective degree. Such education is being given in many schools without indoctrination, through co-operation of schools and churches.

Does anyone challenge the fact that our type of democracy grew out of a Christian philosophy? Then, if we are going to teach true democracy, there must be closer co-operation between all forces of education, religious and academic. Thus it will be more nearly possible to show the moral baseness of exploitation and oppression, and the creativeness of co-operation.

Education is a preparation for life! It should bring about productive participation for democracy. "It creates a future based upon the past. Loyalty to humanity means loyalty to the future, thus it should prepare us for a greater unification of man, for a world peace, and a tolerant peace, 'with malice toward none, with charity for all!' "

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Tung Ming, Chang Yuan Yuan & K'ai Chow Country Evangelistic Report, First Quarter, 1940

To the Foreign Mission Board:

Dear Brethren: Praise God for His faithfulness and many blessings.—It was possible for Mrs. Ewert and children to come into the interior March 5. Mrs. Ewert is at present the teacher for the foreign children.

The evangelistic work has been carried on undisturbed in this part of the field in spite of political changes, and some fighting. The fall instruction classes which ran into January were brought to a successful close. The fall instruction classes were held in 18 places and over 500 had enrolled to study the Bible. Out of the 500, sixty-five were baptised.—This spring beginning immediately after Chinese New Year instruction classes were again opened and are now nearing the close. We had instruction classes in 23 places and in most places the interest was very good. Baptismal services have been held in 12 places and 7 places are still waiting for the service. It is quite a task for one person to get around to so many widely scattered places. During Jan., Feb., and Mar. I have traveled only 750 English miles to get around to the different places.

The tent has been out since the first part of February. During the Chinese New Year season a group of Bible School students took over the preaching at the tent while the regular workers had a vacation. The attendance at the tent has not always been as good as it might have been due to the movements of troops which made people stay at home. But lately attendance has been very good and many have made a start in the right direction.

We had hoped to move back to Ch'ang yuan this fall but since no one is coming out this fall to take over part of the work at this end of the field our moving is doubtful but we have not given up hope. The field is simply too large to do effective work as one would like to, but nevertheless I am enjoying the work very much and the Lord is blessing. One thing I particularly noticed in the examination of candidates for baptism and that was the large number that came from homes where there was already a baptised church member, which means that Christians are at work and bringing other members of the family to Christ.

Continue to pray for the work and for God's protection as we move about this unsettled country.

Respectfully submitted,
August Ewert, Evan. Com. Chairman
Wilhelmina Kuyf, Evan. Com. Member

The Funeral Service

By Edmund Miller, Lind, Washington

Paper Read at the Pacific District Conference

The program committee in assigning this topic suggested several items for consideration, namely, brevity or length of service; appropriate Scripture; purpose and content of sermon; type of music; religious potery; should ministers be offended if not all are asked to participate; and the cost of the funeral.

Before discussing these it is necessary to consider a few things as an introduction. We are all aware of the fact that funeral customs and forms of service vary greatly, being influenced by tradition, social status, and religious views. This variation exists among religious denominations, groups within a denomination, and in individual churches. Also non-Christians and Christians react differently to the funeral service. To the non-Christian death is largely something to be feared. It is the end of life, with no assured hope for the future. To the Christian, in the light of Scripture, it is the returning of the physical body to the earth from which God created it; the soul living on in Christ with the assurance of living with Him and of meeting loved ones again.

Death may come as relief from prolonged illness and suffering, or very suddenly in the prime of life. No matter in what form it comes or how it comes, even in the Christian home it brings grief and sorrow. In that moment the bereaved need the assurance and comfort of the promises of Christ, and the sympathy of others. The funeral service then should express the hope in Christ and His promise of future life with Him as is written in John 14:2. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." And I John 5:11. "And this is the record that God hath given to us eternal life, and this life is in his Son."

When death comes to a home in a pastor's parish he must be ready to offer his personal service as pastor, friend, and comforter. It is generally understood that the pastor call at the home quite soon after death has occurred, if not present at the time of death. The funeral arrangements are usually made by the immediate family and relatives, and the pastor should comply with their wishes. However, sometimes the pastor is asked to help with the arrangements and in this he should offer his service in the interest of those concerned.

Taking up then the items suggested:

First: Brevity or Length of Service

Customs and circumstances to a certain extent decide the length or brevity of the service. Every pastor will have to use his own judgement in deciding this matter. However, it is well to remember that at nearly every funeral there are some whose nerves are near the breaking point. To many it is a great emotional strain. Thus the pastor should not unnecessarily prolong the service, taking care, however, not to give the appearance of hurrying.

A. H. DeLong in his book, "Pastor's Ideal Funeral Book," suggests that the sermon should be brief, ten or fifteen minutes being sufficient. And that the entire service should not exceed one-half hour or forty-five minutes at the most.

The pastor, at least in his own parish, is responsible for the entire religious part of the service. Everything should be arranged beforehand, so that no word of explanation or direction will be necessary during the service.

Second: Appropriate Scripture

The family concerned may desire to have certain portions read at the home and also at the church service. If not, to the pastor falls the task of choosing appropriate Scripture and he should choose such which expresses the nearness of God, and the assurances of Christ. In this matter, as in all phases of the service, prayer and meditation for divine guidance is very essential. Very often, if the pastor is well acquainted with the bereaved, he may know the favorite passages which may be of special comfort to them at such a time.

Third: Content of the Sermon

The content of the sermon should express such truths from Scripture which tell of God's guiding hand in the experiences of life; of God's great love for man; of the redemptive work of Jesus Christ on the Cross; and of Christ's promise that those who die in Him shall some day live and reign with him. No matter how bright the Christian's hope may be, there is and ought to be a sense of loss and grief in giving up loved ones, however, there must be no thought of final loss, or that death has conquered the soul, or that the grave can hold our loved ones who have died in Christ.

In the funeral sermon the pastor has an execllent opportunity to point out the proper relationship between life and death. Death does not end all, it is merely the end of our physical existence. The Spirit lives on either in eternal salvation or condemnation, and this is in accordance with whether or not a person has accepted God's plan of salvation.

Of course every pastor exercises his own judgment as to the content of his sermon. Usually personal references are made to the past life of the departed one. Concerning this L. O. Dawson in his book, "After Fifty Years" writes, "Such eulogies, often deserved and entirely appropriate, are unnecessary so far as the friends and family are concerned. They know all about it before the pastor speaks. To strangers such words may be uninteresting. And at times when no eulogy can be wisely spoken, such a custom may save everybody embarrassment. I have said eulogies are not necessary and are sometimes downright harmful. I do not mean that nothing at all should be said by the pastor. True, the dead need no word from anybody, but some things may be said to help the living."

There is also the opportunity to speak of the Gospel of Jesus Christ to those who never go to hear God's word except at the time of a funeral. Hearts that are usually closed to the word of God may become quite receptive at a time of grief and sorrow. Therefore the pastor, as a messenger of God, has a great responsibility in speaking a message of the living Christ.

Fourth: Type of Music

In most all cases the immediate family selects the hymns to be sung, and that privilege should be theirs as they may have favorite selections which mean most to them. If the pastor is asked for suggestions he should suggest songs that present triumph and hope.

Again quoting L. O. Dawson, concerning hymns he writes, "There are some songs with noble sentiments and beautiful music often sung at funerals which I would prefer to hear at other times. It may be they fit the occasion too well. For the beautiful and touching hymn, 'Lead, Kindly Light,' I would substitute some other soft melody with a more cheerful thought. For 'Twilight and Evening Bell, and after that the Dark,' I would prefer a song suggesting light and life. But I would not go beyond a mere suggestion in such matters, and would always let the loved ones know that their preferences would be my pleasure."

The processional and recessional should be played softly and should be simple selections, not such that attract undue attention or that detract from the solemnness of the occasion. Often musical selections embodying the melody of well known hymns are much appreciated.

Fifth: Religious Poetry

Many people love poetry and a fitting selection at a funeral service is much appreciated. Poetry that is too involved in meaning or that expresses gloom and hopeless sorrow is of little comfort to the mourners and others present. Familiar verses, or poems, the words of songs, often convey the greatest message. The value of reading poetry also depends upon how it is read. Sometimes the departed one may have had a favorite poem which the family would like to have read at the service. Here as in the content of the sermon the sentiment expressed in the selection should be of a cheerful nature.

Sixth: Should ministers be offended if they are not all asked to participate?

This refers, I suppose, to such times when a pastor feels he should have been asked to have a part in the service. Ministers being human, are no doubt subject to being a bit offended at times, but surely this feeling should only be a personal matter and never expressed in attitude or words. If in this question pride and self glorification are inferred, it should certainly be remembered that Christ is to be exalted in all things and not man. The Apostle Paul writes in Romans 12:3, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith."

It is customary that the local pastor have charge of a funeral in his own parish, but sometimes a family wishes to have outside pastors or former pastors to participate. So certainly a minister can serve the Lord best by being meek and lowly and considering himself as being a servant.

Seventh: Cost of the funeral, or the pastor's fees

It may be customary in some churches to pay the pastor an extra fee for conducting the funeral service. Generally, however, this service is included as part of the pastor's work. It is considered proper for the family served to pay the pastor's expenses when the expense has been of unusual amount. But as a whole, even to people outside of the church who care little for a pastor or the church, but desire his service when death comes, a greater impression of Christian service may be left in declining a fee. A pastor once remarked that several times after having conducted a funeral the family sent him a fee, and he always gave it to some sort of benevolence. This might be a good suggestion to carry out.

One more thing might well be mentioned in this topic and that is the work of the undertaker who renders a very necessary and helpful service. For the greatest comfort to the family involved and to the benefit of all, close co-operation between the pastor and undertaker is much to be desired.

In conclusion, in a funeral service a pastor stands in a special way as a shepherd of his people, going with them through sorrow and grief. They place a great confidenc in him and look to him for spiritual comfort and guidance. At such a time they want a message from God's Word, and how thankful we should be that in Christ God has given us a message.

I Corinthians 15:55-57. O death where is thy sting? O grave thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dreams of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of divine interpretation. —*John Fiske*

SERMON SKETCH

By Isaac Epp, Swift Current, Sask.

THE DIMENSIONS OF GOD'S LOVE

Scripture Reading: Ephesians 3:14-21
Text: John 3:16 with Ephesians 3:18

Among the immeasurable things of our universe we may well include the unfathomable love of God. It would thus seem futile to attempt to speak on the dimensions of God's love. However, our failure to measure the love of God and to express the dimensions in words, will impress upon us the immensity of it.

I. *The Breadth.* "For God so loved the world." The whole wide world was the object of God's love. No race, nationality, color or creed was excluded. God's love circuled the globe. All have sinned and all may be justified by His grace, Rom. 3:23, 24. "As far as the east is from the west," Ps. 103:12. An immeasurable distance and an immeasurable wideness of love.

II. *The Length.* "That He gave His only begotten Son." God's love went to such length that He was willing to give His own Son to redeem those whom He loved. He spared not His best, Rom. 8:32. (Use also Rom. 5:8; Jer. 31:3 and Jno. 15:13).

III. *The Depth.* "That whosoever believeth in Him." God's love reaches down below the very depths of sin. It saves "whosoever believeth," from the vilest up. There is no one so sinful that the love of God will not save him, Isa. 1:18. Paul, the chief among sinners, could testify to this fact, 1 Tim. 1:15.

IV. *The Height.* "Should not perish, but have everlasting life." God's love is as high as it is deep. Jesus saves from the uttermost to the uttermost. From spiritual death he has quickened us and raised us up to sit together in heavenly places in Christ Jesus, Eph. 2:4-6. "Behold, what manner of love!" I Jno. 3:1.

Wide, wide as the ocean;
High as the heavens above;
Deep, deep as the deepest sea
Is my Savior's love.

I, though so unworthy,
Still am a child of His care;
For His Word teaches me
That His love reaches me
Everywhere.

—Gnadenberg Church, near Whitewater, Kansas.— Our church has secured the services of Miss Clara Reimer of the First Mennonite Church of Newton, Kansas, to direct the Junior choir.

—Mrs. Herbert A. Schmidt, Corr.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 3, 1940

Jesus Declares His Mission

Luke 4:16-30 Read 4, 5

Introduction

Until the time of Jesus' baptism, He was known only by the people of his home community. They knew Him as a good neighbor, an industrious worker, a dutiful son and a devout member of the synagogue. When He left home and entered upon his life work, He soon won the attention of the people wherever He went preaching, teaching in the synagogues, helping and healing people.

Jesus Proclaims His Mission in Nazareth vs 16-27

Jesus loved the people of Nazareth. He longed to bring the gospel message tnd to make known the way of life to his townspeople. He wanted them to know his life-mission. He had now won a reputation away from home. He came back home and scrupuously observed the sabbath day. He went to the synagogue regularly. In His ministery, He used it as one of his chief opportunities to reach the people. "He stood up for to read," ready to take a part in the worship service.

Jesus, thoroughly familiar with the book of Isaiah, selected the great passage, chapter 61 and verses 1 and 2, the wonderful vision Isaiah had more than seven hundred years before, of the anointed Messiah who was to come. Jesus then sat down and explained this passage to the wondering worshippers (v20). He definitely applied this to himself as being the liberal fulfilling of this prophecy (v21). He came to them anointed with the Holy Ghost and in the power of the Spirit of the Lord.

A five-fold ministry was His as the anointed of God and in this we have the heart of the gospel. He came to bring the gospel to the poor who are His heart concern. He was sent to heal, to bring joy to hearts broken by sorrow, bereavement and loss; to give the oil of joy for mourning. He was sent to proclaim the gospel of release to sin's captives, bond-servants of Satan, whom Jesus alone can free. He came to give sight to the physically blind and much more to the spiritually blind; to set free those bruised by Satan's cruel bondage. He proclaimed that God would establish his kingdom among men (v19), and that God is now ready to accept them if they will recognize Him as being sent from God.

Jesus' hearers realized that the reports they had heard of Him were true. They wondered (v22) at the attractive and wonderful words spoken by Him. Yet they could not see how He, who grew up in their midst, could speak with authority as a prophet, or how Isaiah's prophecy could be fulfilled in Him. They did not believe his claim. They showed that a prophet is seldom honored by his own people. Jesus called attention to well-known Old Testament facts (vs 25-27) which showed that faith, and not birth or natural claims, will win God's blessings. This rebuking of their unbelief touched their pride and filled them with wrath (v28). They were near the kingdom and yet so far away.

Jesus Rejected by His Own People vs 29, 30

Their wrath was murderous. They drove Him out of the city with intent to kill. They closed the doors of their hearts and shut out of their lives the blessings which Jesus alone could give to them. They shut themselves out from salvation through Jesus, from the benefits of His mission. People who reject Christ as the Savior of men today, make it impossible for themselves to be saved.

CORRESPONDENCE

EAST SWAMP MENNONITE CHURCH, PA.

October 11 preparatory service was held, at which time Mary Ellen and Anna Lou Boehr were baptized and accepted into the membership of this church.- Oct. 13th fall communion was celebrated with 124 mem- and friends partaking. This was another occasion when old friends meet. With some it would not be necessary. The distance to travel is not very great. We pray that such members seriously consider the value of the *church* and the *gospel*, not only two times a year when the Lord's supper is observed, but every Sunday. May we remember these words, "O come let us worship, let us bow down before the Lord our maker." "Jesus as a child went to the temple to learn.

Approximately 400 people from Mennonite churches in this section attended the Eastern District farewell service tendered the Rev. P. J. Boehr family in our church. Rev. and Mrs. Boehr and three children will leave shortly for China. Farewell wishes were offered by the following ministers: S. J. Graybill, Deep Run; George Gregor, Coopersburg; Freeman Richfield; Ernest Bohn, Souderton; Russel Mast, Swartz, Schwenksville; Olin Krehbiel, Lansdale; H. G. Nyce, Allentown; A. J. Neuenschwander and H. D. Burkholder, Quakertown, and Mr. Cassel, Hatfield. Telegrams were received from Richard Boehr, Burwell Kennedy, Mr. and Mrs. Abr. Unruh, students at the Moody Institute, Chicago. Responses were made by Rev. and Mrs. Boehr, and a gift was presented to them from the Pipersville Chapel. The offering which totaled $106.00 was donated to the Boehr family toward the ship's passage to China.

FRIEDENSFELD MENN. CH., TURPIN, OKLA.

The Friedensfeld Mennonite Church of Turpin, Oklahoma held their church dedication and Harvest Festial on October 6 through the 13th inclusive. The first Sunday a short farewell service was held at the old church, which had served as a worshipping place for more than thirty years. At 10 a. m. the ministers, deacon, and choir gathered on the porch of the new church. After reading of scripture and prayer by our pastor , Rev. Rudolph Schmidt, the church doors were opened for the services. Rev. A. J. Dyck of Inman, Kansas, was the main speaker for the day. Short sermons were given by a number of neighboring pastors.

In the evening the Balko men's choir gave an inspiring musical program, after which Rev. A. J. Dyck gave a short sermon. The following churches were invited: M. B. Church, Balko, Okla.; Pleasant Valley Church, Kismet, Kansas; Baptist Church, Floris, Okla.; Bethel Church of God, Union M. E. and Turpin M. E. churches. During the week Rev. Gerbrand of Mead, Kansas, K. M. B. Church held evangelistic meetings which were well atended, strong interest was manifested and worshippers were richly blessed.

On the second Sunday, Rev. J. R. Barkman, Bible instructor in the Oklahoma Bible Academy, at Meno, was the main speaker, with Rev. Gerbrand officiating. In the evening Rev. Barkman showed slides of the Grace Children's Home, Henderson, Neb., and gave a sermon. The Buller sisters, Perryton, Texas, rendered musical selections. On this Sunday the Hooker M. B. Church, Meade K. M. B. Church and the Perryton Bethel Mennonite Church were invited. The Home Talent rendered music for the Dedication, through the week, and Harvest Festival. Receptions were given in the church basement at 12 noon and 4 p. m. on the two Sundays.—*Correspondent.*

—*Congregations at Sugar Creek and Dalton, Ohio,* enjoyed a day of joint worship and fellowship on Sunday, Oct. 6. At the invitation of the Sugar Creek congregation, members of the Salem Church at Dalton, joined the Sugar Creek group in the annual Harvest Home service at that place, Rev. Rosenberger preached the Harvest Home Sermon on "The Goodness of God," and at the Sunday School following, Rev. William H. Stauffer taught the lesson to the adult group, and the Salem choir furnished special music. The entertaining congregation served a sumptuous meal at noon, and afterward their young people very ablely presented a pageant. The program of Harvest Home service and the congregational meal is a regular feature of the Sugar Creek Church, and the Salem group greatly enjoyed sharing the fellowship and the program of the day.

Mrs. A. S. R. Corr.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke
Secretary
McPherson, Kans.

A Day in a Mennonite Hospital

By a Sister of the Staff

Every day has its beginning and we, the hospital personnel or hospital family, are the ones to begin this day. So we will ask you, the young people of our various churches, to come and see what it is like.

We are quite certain that it would please you first of all to come with us to our dining room where every day has its real beginning. Here you will find the table spread before you with wholesome food and what a blessing to gather here with a cheerful heart and a healthy body. But you see something else in this dining room—among the few pictures that decorate the walls, you see a motto which reads, "Begin the day with God" and our morning devotion in which every one takes part, gives the day this beginning.

Every Sunday and Wednesday morning after we leave the dining room, we gather on the first floor and sing one hymn. This not only serves as our testimony for our Master but often touches the hearts of the sick and frequently we get requests to sing this or that song.

Here is a wonderful opportunity for all the young people in this Youth Department—sing for the sick wherever you have an opportunity. A song will often melt a heart where words do not seem to take hold. "Take my voice and let it be consecrated, Lord, to Thee."

The day which has had its beginning with feeding to sustain us physically as well as spiritually, must now go on in active service. All the wheels of the Institution are now set in motion for the work of another day. It is 7:00 A. M. and time for the night nurses to go off duty; but before they leave they give the night report on each respective floor. The list of names are read and to most of the names is added . . . slept well, or has no complaints, or feels much better this morning and so on. What a wonderful feeling for everyone concerned—it almost gives us the assurance that everyone is going to get well. But the story often sounds different and is different when, for instance, remarks like the following are given in the report . . . Slept about one hour or seemed nervous or complained of being hungry at 2:00 A. M. (when the patient as well as the nurse knows that he may have nothing more than a drink of water, not too cold.)

What is there to do about all this and how can these problems be solved. There is much to do but it takes patience and love and it is easy if we only remember this is service for the Master and it is He who called us here. Our heart has to be educated much more than the mind for it is the heart that dominates and gives character and meaning to the whole of life. And God alone can educate our hearts.

The forenoon hours are with few exceptions the busiest hours of the day. There are various treatments to be given, patients' bells to be answered, the doctors make their rounds and have to be assisted and their orders taken, and most of the operations are performed at this time.

At 12:00 dinner is served to the sick and at 12:20 to the nurses in our dining room. How good it feels to again partake of strengthening food and to enjoy the fellowship. During mealtime one or two nurses stay on the floor to answer patient's bells and the telephone.

One noon, not long ago, a youngster of about nine, whose appendix had been removed, refused to eat. His mother and our nurses coaxed him with no result. He demanded cherries. His mother brought Marachino and the nurses brought Queen Anne cherries but he would taste neither kind. Said the young man, "I want Mennonite cherries, the kind you ate in the hospital when you were sick, Mother." We discovered these to be the purple Oregon cherries which we promptly served to our obstreporous patient.

Not all our patients choose this hospital in order to eat "Mennonite cherries," but a large number are drawn by the spirit of devoted service found only in a Deaconess Hospital.

For example, there are children who have never heard of Jesus. They enjoy listening to Bible stories and the life story of our Savior.

Then there is the crippled young man or woman who faces a future of hardships. A complete readjustment to life must be made and here again the reassurance and help of a guiding hand can be given.

The afternoon hours are open for friends and relatives to visit the sick. Supper is served at 5:00. A light diet might consist of hot soup or cereal, egg omelet, fruit sauce or salad, and tea with toast. In our dining room supper is served at 5:20 and after hours of active service we close the day with quiet meditation and songs of praise before conducting our evening devotionals for the patients.

In the Christian Hospital, the patients are not only given physical care but spiritual care as well. After being made comfortable for the night, a portion of Scripture is read and bedside prayer is spoken in behalf of the individual patient. Beside this service our ministers pay frequent visits to buoy up the spirits of the faint hearted and encourage the others.

On Sundays our young people generously give a message in song and this is greatly appreciated by the sick and by the well. On special occasions such as Christmas and Easter, the churches of the different denominations also join in this part of the Christian work.

By this time you will wonder if we, of the nursing staff, ever get time off duty and time for recreation and we are happy to tell you, Yes." For instance, this year the writer was privileged to spend six weeks in California and enjoy the grand scenery of the High Sierras as well as the breakers of the sea. To experinece the revelation of God in nature is truly a recreation and brings us nearer to our Master.

"Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.

Jesus give the weary
Calm and sweet repose
With thy tenderest blessing
May our eyelids close."

SENIOR DEPARTMENT

Main Topic: OUR COUNTRY FOR CHRIST

Deut. 7:6; Ps. 33:12; Ps. 144:15

Program for November 17, 1940

I. Worship Service

1. Songs: "America, the Beautiful;" "This is My Father's World;" and "Now Thank We all Our God."
2. Reading of Main topic and prayer.
3. Special talk on "Men Who have Helped to Make Our Country Christian" e. g., the great preachers of our country, and Christian civic leaders.
4. Offering for cause of peace.

II. Leader's Illustration

Millions of people in our country today are religiously illiterate. They have no interest in connection with the church of Christ. They are out of touch with the resources of religion. The unchurched millions in our country constitute about one half of the population. Making our country Christian means primarily bringing Christianity to these people who are outside the church.

III. Suggested Topics for Short Talks

1. Pledged to Obedience.	Exod. 19:3-8
2. "Righteousness Exalteth."	Prov. 14:3-4
3. A Desirable Condition.	Isa. 2:1-5
4. A Worthy Accusation.	John 11:47-53
5. Honoring Authority.	Rom. 13:1-7
6. God's Chosen People.	IPet. 2:9-16

IV. For Discussion

1. Discuss the work of the vacation Bible schools, aid the weekday church schools in relation to making our country Christian.
2. What influence the Christian denominational colleges have on our country.
3. Should we encourage personal work with friends and neighbors and acquaintances? How should this be done?

V. Facts for Study

Making our country Christian also means applying Christianity to our national problems. Poverty-ridden areas bring a challenge for Christian action. The plight of the share-croppers in the South, of large groups of factory workers in the North, miners in many mountain sections, of farmers in drouth areas and in the "dust bowl" call for help. Ministering to these groups spiritually but also materially should be a major enterprise of Christians. In securing for them a larger degree of economic freedom and independence through civic regulations is a job worthy of Christian citizens!

Has the church a message in this time of chaos and change, when the unemployed clamor for a chance to earn a living, when men everywhere long to be delivered from the threat of war, when men need Christ to give meaning and content to their lives?

Is Christ and His way of living adequate to solve the problems of our country today?

VI. Illustrations

UNUSED POWER

The following instance was frequently cited by Rev. A. J. Gordon: "An American with an English acquaintance was viewing the Niagara whirlpool rapids, when he said to his friend: 'Come and I'll show you the greatest unused power in the world;' and taking him to the foot of the Niagara Falls, exclaimed, 'There it is!' 'Ah, no, my brother, not so,' was the reply. 'The greatest unused power in the world is the Holy Spirit of the living God.' "

* * * *

In his seventy-third year, Robert Raikes, the founderof Sunday Schools, in company with Joseph Lancaster, his fellow laborer, returned to the spot in Gloucester where his first school was held. "Pause here," said the venerable man, uncovering his head and closing his eyes. He stood for a moment in silent prayer. After that, he said, "Here I stood when I saw the destitution of the children, and the desecration of the Sabbath by the inhabitants of the city. As I asked, 'Can anything be done?' a voice answered, 'Try.' I did try, and see what God hath wrought."

VII. Food for Thought

Christ and His way of life are still the solution to the problems of our country.

INTERMEDIATE DEPARTMENT

AS OTHERS HEAR US

November 17, 1940

For Daily Reading

Nov. 11	The truth speaker.	Ps. 15:1-5
Nov. 12	The whisperer.	Prov. 26:20-28.
Nov. 13	Knowledge shown in sparing words	Prov. 17:27-28
Nov. 14	The lips of the righteous.	Prov. 10:18-21.
Nov. 15	"Yea, yea. Nay, nay."	Matt. 5:33-37
Nov. 16	Justified or condemned by one's words	Matt. 12:34-37
Nov. 17	Topic. Ps. 19:14; Prov. 15:23; 25:11; Isa. 50:4	

Poem

YOUR OWN VERSION

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true;
Say, what is the gospel
According to you?

—Paul Gilbert, **F. H. Revell, Co.**

Scripture Reading, Ps. 19:14; Prov. 15:23; 25:11; Isa. 50:4.

Prayer by Superintendent.

Song, "Follow the Gleam."

Talk, "Why is Profanity Harmful?"

For Discussion

1. In Matt. 5:33-37, Who is giving these commands and to whom are they given?
2. By what, other than God's name, are we commanded not to swear? Why? Matt. 5:34.
3. In James 5:12, is there a further thought about swearing not mentioned in Matt. 5:33-37?
4. Is it possible to tell whether one is a Christian or not by the language he uses?
5. Is it true, as some people say, that one can get relief by using profane language?
6. Can we harm others by our disrespectful words?
7. What can be done to correct profanity and the use of abusive language?
    a. Can we start by trying to help our friends overcome the habit? Or should we start with ourselves first of all?
    b. Can we help trying to teach children and young people reverence?
    c. Does it help us to read good books aloud?
    d. Is there any book that can be more helpful than the Bible?

Prayer Song, "If I have Wounded any Soul Today"

Poem

AN EVENING PRAYER

If aught I may have said or done
Hath from the wrong a wanderer won,
I thank thee, Lord.

If aught I may have said today,
Hath caused one soul to go astray,
Forgive me, Lord.

So let me live for thee, each day
That some lone traveler on life's way
May know thee, Lord.

And when at last I see thy face,
And come unto thee, saved by grace,
Receive me, Lord.

—Laura E. Kendall, **F. H. Revell, Co.**

JUNIOR DEPARTMENT

THANKS BE TO GOD

Program for November 17, 1940

GIVING THANKE BY SHARING:
THE GOOD NEWS

Setting:

Have a worship center which suggests missions

I. Worship Period

1. Prelude—Soft music.
2. Call to worship—"I have heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And He said, Go." (Isaiah 6:8, 9a)
3. Worship in Song—"We've a Story to Tell to the Nations," M. H. B. 332. Read the words to the music before singing the song.
4. Worship in Scripture—Romans 10:13-15, Matthew 9:37b, 38.
5. Leader's Introductory Remarks. Arouse in the Juniors the desire to show their gratefulness to their heavenly Father for the blessings which they enjoy because of Christianity by doing what they can to share the Good News with others.
6. Worship in Prayer—by the Leader.

II. Study Period

Aim—To acquaint the Juniors with the life of children who do not know Jesus, impressing them with the stupendous task the missionaries have to reach them, because they are so many millions and only a few missionaries.

I. Introduction—Use the story "The Bread Line" taken from CHINA CHATS and published in MISSIONARY NEWS AND NOTES, October 1938.

2. "If I were a Girl in India" by a Junior girl.

3. "If I were a Child in Africa" by a Junior boy.

4. "If I were a Boy in China" by a Junior boy.

5. Song—"Bring Them In" by a group of the smaller Juniors

6. "If I were a Child of the Slums" by a Junior girl.

7. "How We Can Share the Good News"—Open discussion lead by the Leader.

8. Poem—**"Pray, Give, Go"** by Annie Johnson Flint, read by a Junior boy.

Three things the Master hath to do,
And we who serve Him here below
And long to see His Kingdom come
May Pray or Give or Go.
He needs them all,—the Open Hand,
The Willing Feet, the Praying Heart—
To work together and to weave
A three-fold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.
Not all can Go; not all can Give
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can pray—

Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray that other hearts may Pray!"

9. Sentence Prayers by four or five Juniors who volunteer.

10. Song—"The Whole Wide World for Jesus" M. H. B. 330, v. 1.

(For talks Nos. 2, 3, 4, and 6 use material published in the JUNIOR MESSENGER and the MISSIONARY NEWS AND NOTES as well as from other sources. Have the Juniors imagine themselves into the place of these children and tell what their life might be like.)

III. Mission Minutes

Tonight we are visiting our mission stations in Oklahoma. Have your map of the world, as well as a map showing the stations in Oklahoma, at hand. (The Literature Committee of the Women's Missionary Association of the General Conference has mimeographed copies of the maps of the various fields of our Conference, size 8½x11, for 3 cents each, or 1½ cents each in lots of 20 or more.)

1. The leader or someone well acquainted with this mission work should give a short and **interesting** history of our stations in Oklahoma.
2. Have several Juniors give short biographical sketches of our missionaries who have labored or are laboring in Oklahoma, using the accounts published in MISSIONARY NEWS AND NOTES. The Juniors paste these into their Scrapbook together with pictures if possible.
3. Decide to write letters to the missionaries now on the field.
4. Pray for these missionaries.
5. Bring the missionary offering. (This should be made a vital part of every meeting. **Never call it a collection.**)
6. Pray the prayer of the month—I Cor. 29:13, 14b.

IV. Closing Moments

1. Have several volunteers repeat the verse of the month. Then in unison.
2. Use the song of the month as the closing prayer. (M. H. B. 381.)

The Boyhood of Jesus

By the Rev. David Deforest Burrell, D.D.

At the very outset, there is one fact about our Savior's childhood which must always be kept in mind: He was without spot or blemish. The Roman Church, to protect the doctrine of the sinlessness of Jesus, felt it necessary to invent the doctrine of the immaculate or sinless conception of His mother Mary. But that is, simply, not true. Mary was a sinful woman, like any other woman. Her child, "conceived by the Holy Ghost," was and is the eternal Son of God; and He Himself challenged the world: "which of you convinceth me of sin?" Thus from the moment of His incarnation there was a vital difference between Him and all of us. For we are like David, who confessed, "Behold, I was brought forth in inquity; and in sin did my mother conceive me." We belong to a fallen race; but He never fell.

There is a certain significance in the fact that the Gospels give us only one incident in the twenty-nine years Jesus spent in Nazareth. That one is our Sabbath School lesson for October 13. But why this silence? The spurious gospels are full of alleged miracles and remarkable sayings by the child Jesus; but the true Gospels give us no miracles, and only one single sentence that He spoke. Why this silence? Because there were no miracles wrought by Him before His baptism, because, in the wisdom of the Father, He was meant to grow up in the common way, among common people. His neighbors, without doubt, remarked that He was a "good boy," but they were too blind spiritually to detect the perfection of His nature, the perfect beauty of His life.

Our lesson tells us enough. Back of it lies the picture of a boy growing up in a godly household, taught to know the Old Testament, attending the synagogue school, playing around the shop and learning the carpenter's trade. Then, when He had reached the proper age, He had a man's robe thrown over His shoulders, and He went to Jerusalem for His first Passover. There is no hint in the lesson that He, who was to fulfill in His own broken body the meaning of all Passovers, was at this time conscious of what the future held. But there is a very clear and definite indication of one great thing that literally filled His mind: He must be about His Father's business, about His Father's house,—literally, "about the things of my Father."

That means that at the age of twelve Jesus was fully conscious of His unique relationship to God. Joseph stood, legally, in the place of an earthly father, but here in the Temple, debating great truths with the theologians, Jesus had no thought of earthly relationships, but only of His eternal relationship to God the Father.

It was at this time that He first used that great word "must." The moral imperative rested upon Him. He had been born into the world out of the eternal counsels of God, and was in the world to fulfill the eternal will of the Father. "I must!" He was deeply conscious of His relationship and of His errand. And this consciousness, undoubtedly, was not a momentary flash. We must think of Him as, from this day on, growing to manhood with this burden resting on His soul. He knew that He was the Son of God, and knew that His heart's whole satisfaction was to be found in the Father's holy will.

There is a very practical lesson here for Christian parents. The idea that a child must be far in his teens before he is ready to be taught the great essential truths of the Christian faith is based on a false psychology. The years that count most in preparing a youngster for life are those from birth to the edge of the teens. Habits of thought and action are formed then. The mind is open and receptive. And the father and mother who neglect to take advantage of these opportunities—which will never come again—had best remember what Jesus said about those who cause one of these little ones to stumble. What a glorious thing it is for parents to see their child, with all the future before him, lay heart and life on the alter of God!

Williamsport, Pa.

CORRESPONDENCE

MENNONITE CHURCH, PAWNEE ROCK, KAN.

Greetings from the Bergtal Missionworkers! Our heavenly Father has brought us through another season of harvesting and planting, and has supplied our material needs bountifully, for which we are very grateful. The country is beautiful with its green wheat fields and bountiful supplies of feed on every farm.—The sixth day of June we had our yearly business meeting. All new officers were elected. Mrs. Effie Schultz, who had served as president for 27 years, was succeeded by Mrs. Chester Hiebert. Sisters Lena Mae Smith and Sarah Dirks of Bethel Hospital were our guests. Sister Lena Mae gave a very inspiring talk on "Our Attitude Toward God." At present we have an enrollment of 56 members. We meet once a month. A short program is given and the rest of the time is spent in quilting. This year we also intend to have Bible study. Some of the work we did the past year is: We supported a widow and an evangelist in India; sent boxes of clothing to different mission stations in the U. S.; Christmas greeting cards and gifts were sent to missionaries. Contributions were given to the Mission Pension fund. Total income the past year, $166.46; expense, $125.95. We enjoy reading "Missionary News and Notes", which we receive regularly, very much.

—Mrs. Harry Unruh, 10-21-40

A Young People's Rally

That the young people of Frazer, Lustre, and Wolf Point, Montana, are interested in spiritual things and in the problems of Christian youth was evidenced by the large attendance at the Young People's Rally held at the Bethel Wolf Point, Church, August 25. The theme for the rally was—The Second Coming of Christ: the motto, "Looking unto Jesus". Rev. Mr. Albert Schultz of Butterfield, Minnesota, the former pastor of our church, was invited to be the main speaker of the day. In his morning message he urged the young people to "Look unto Jesus" for Salvation, as seen in the life of Moses, Heb. 11:23-29; for Dedication, as seen in the life of Daniel, Dan. 1:8; for Ministration, as seen in the life of Timothy, Phil. 2:20.

Jessie Toavs, one of our local young men, was in charge of the afternoon program which was carried out by the young people of these communities. In this program we were reminded to "Look unto Jesus" for the "blessed hope", by musical numbers and by three topics. The first of these—Why must Christ Come Again— was discussed by Miss Susie Schmidt of the E. M. B. Church of Lustre, Montana. She pointed out that Christ must come, to fulfill Old Testament prophecies; to keep His promise to Israel; to destroy the Anti Christ and judge the nations; to reign as king. John Ediger of Henderson, Neb., now a student at Tabor College, discussed the second topic—When and How will Christ come. He differentiated between Chrit's coming "for" the church and His coming "with" the saints. In rapture He comes in the air "for" His saints to reward them; in the revelation He comes to Mt. Olivet to judge the world. Dan Goertzen of Colby, Kansas, alos a student at Tabor College, discussed The Effect of the Hope of Christ's Coming Again. He emphasized the fact that the "blessed hope", the return of our Lord, has a profound influence upon the Christian: it keeps us from living in the world and in sin, I John 3:2; it guarantees the meeting of the loved ones who have gone before.

Following a very delicious lunch served by the ladies of the church, the young people again gathered—this time for the Round Table Discussion which was led by Rev. Mr. Albert Schultz, a man of God who loves young people and is deeply interested in helping them *in* and *with* their problems. He has been instrumental in leading many young people into a closer relationship with their Lord.

The following three topics were discussed: The Christian and his amusements, the Christian as a conscientious objector, and the Christian and his education.—Considering the first one. A list of amusements was placed on the black board, including baseball, basketball, football, horse-shoe, croquet, cards, checkers, dominoes, shows, dances, bowling, swimming, reading of questionable literature, listening to the radio etc. The question "What can Christians do and what can they not do" was answered from God's Word—Cor. 10:31; Col. 3:17; 1 John 2:15, 16. The following questions were used as a guide in the discussion: Do amusements tend to hinder the Christian's character and his appetite for things of God? Do they hinder his testimony? Do amusements ever lead anyone to Christ?

As a Mennonite people the question of taking up arms was discussed. It was concluded that we must obey our government—Romans 13:1. 2 and 1 Pet. 2:13-15, until requirements conflict with the teaching of God's Word. However, we could not find scriptural support for Peace movements and Peace conferences,* for Jesus Christ said that there shall be wars and rumors of war until the Prince of Peace comes to reign in righteousness. *(Search some more—*Editor*)

One of the very important problems and necessarily so, is that of selecting the right schools. Again questions were asked. Why are such great efforts put forth to have a good education? Replies: "That I might win men to the Lord who are educated." "That I might hold the position of a teacher in a public school." In the choice of a school one should carefully consider the doctrinal and scriptural foundation of the school. Does this school present Christ as Savior of man? Will this school help my spiritual life? Will it create in me a passion for the lost?

It was emphasized that the most valuable knowledge is gained in the study of the Bible; therefore schools must be selected in which the Bible receives the most prominent place in the curriculum. A school in which the Bible has only a secondary place, and that tends to create doubt in the minds of its attendants should be shunned! God has raised up Bible Schools in these days that are loyal to the Word of God to combat atheism and moderism; therefore, young people ought to seriously consider the attendance of institutions that will give them a knowledge in the Bible.

The evening message directed us to "Look Unto Jesus" to remove mountains in our lives such as the Mountain of Unbelief, Heb. 12:1, 2; the Mountain of Unyieldedness, Rom. 12:1, 2; and the Mountain of Unwillingness to Serve Him, Matt. 28:19.

—*Rosella Toavs*

« « JOTTINGS » »

—*Rev. Albert Schultz, pastor of the Butterfield, Minn., Menn. Church* writes: Sometime ago *The Mennonite* had some articles about beautified church yards. I feel that our lawn, too, deserves mention. The outdoor bulletin informs people of the services *in* the church. The entire front of the church facing the street has the word WELCOME formed of Moss Roses. Between this bed of roses and the side walk are three flower beds in the shape of a circle, with red geraniums, petunias, gladiolas, lillies, and moonflowers. On the east end of the church is a bed of lillies the entire width of the building. The back of the yard is decorated with morning glories and vines on a woven wire fance. Thus the yard presents a beautiful scene, but the inside is also inviting, orderly, and neat. Our Mr. Miller spends much time keeping everything in order.

—*Rev. Edmund Miller of the Menno Church, Lind, Wash.* writes that Mrs. Miller had a major operation in her home town while she was visiting her folks. Telegram, Rochester, N. Y. reads, "Operation successful, getting along fine." Let us pray for her speedy recovery, so that she once more can carry on her many duties.

MARRIAGES

—JANTZ—PRECHT. On Oct. 17, 1940, near Lind, Wash., *Marie Jantz* of the Menno Church and *Henry Precht* of Lind, Wash., were married by Rev. Edmund Miller. The couple will live in Lind, Wash., where Mr. Precht is an undertaker. Address: Henry Precht, Lind, Washington.

—FRIESEN—BINGHAM. At the Butterfield Menn. church, Minn., by pastor Rev. Albert Schultz, on October 10, *Miriam Gertrude Friesen* was married to *Lloyd Donald Bingham.* They have left for San Diego, Calif., where they will make their home. Street address to be reported as soon as known.

—WEDEL—GRABER. On Saturday, Oct. 12, at the Eden Menn. Church, occured the wedding of *Miss Edythe Wedel,* daughter of Mr. and Mrs. H. J. Wedel, and *Mr. Harvey Graber,* son of Mrs. P. P. O. Graber. Rev. Walter Gering performed the ceremony and Rev. Sam J. Goering, uncle of the groom, made a short address.

—CHAMBERS—BULLER. On Saturday, Oct. 12, at the home of the officiating minister, Rev. John E. Kaufman, *Miss Maurine Chambers,* daughter of Mr. and Mrs. A. Chambers, was united in marriage with *Mr. Edward Buller,* son of Mr. and Mrs. John Buller of Inman, Kansas. Both had been students at Bethel College. The couple live at Bucklin, Kan., where the groom is teacher and coach in the high school.

—*Bluffton College.—The Director of Publicity, Dr. I. W. Bauman,* writes: "Regular weekly items concerning Bluffton College will be submitted to your paper *(The Mennonite)*. We hope you can use some or all of them. . . . Thank you!" We are glad for these items and shall try to use what is valuable and interesting as far as space permits. Sunday, Oct. 13, the Men's Gospel Team participated in the service of the Wadsworth (Ohio) Church. Miss Dorrit Weil, an Austrian Christian refugee student took part in the program. Her stay in Bluffton is sponsored by the Y. M. and Y. W. C. A.'s and the Gospel Teams.—Eighty students and some faculty members at Bluffton joined the many peace lovers throughout the nation who fasted on Registration Day for the relief of European war sufers. Meditation at noon and evening were sponsosed by the Peace Action Club. The Christian organizations on the campus observe half hour periods Tuesday and Friday evenings.

—*Rev. Phil. A. Wedel of Aberdeen, Idaho, writes:* The Ordination of Rev. Peter Becker took place Sept. 29, 1940, as announced in the paper. Mrs. Becker is Gertrude Schroeder, formerly of Paso Robles, Calif. They are competent young people and, for the present, they will work with the Sunday School Union.

—*Ideal Fall Weather Brings Record-Breaking Crowds to the* MINISTERIAL CONFERENCE and the SESSION OF THE WESTERN DISTRICT CONFERENCE. The Minister's Conference, held at the Halstead Mennonite Church, with Rev. J. N. Smucker as chairman, had a very interesting and profitable meeting, Tuesday, Oct. 22. The host church served a splendid meal at noon.—The audiences that attended the W. D. Conference, at the Newton City Auditorium, Wednesday and Thursday of last week, were undoubtedly the largest ever present at such meetings. The hall, with seating capacity of about 1300, was packed at each session, with a good many standing at times. The programs were interesting and profitable and proceeded smoothly under the tactful direction of Rev. J. M. Regier, the chairman. The addresses of Dr. Harold Bender of Goshen, Indiana, recently returned from a visit with refugees in Europe, and Dr. H. A. Fast, who has spent some weeks in Washington, D. C., in the interests of Alternative Service for the youths of peace churches, gave valuable information anxiously waited for. Here is hope that some of it may be brought in our church papers.

—*Bethel College.—The Work Camp* project is progressing nicely. The students enrolled for this have been constructing their permanent camp out of boxcars, including the digging of trenches for water and gas, and laying the foundation for a bath room. The young men enrolled for the first unit are: Edwin Dirks, Erwin Krehbiel, Dan Kaufman, Alvin Goertz and Wilbert Reimer. Mr. Erwin Goering, a student doing graduate work, is director of the camp.—The brick work on *Memorial Hall* having been finished, workmen are now busy putting on the frame for the roof in preparation for laying the composition covering. It is estimated that, with favorable weather, the building should be under roof in 5-6 weeks.—*The Homecoming festivities* are scheduled for November 2. At two in the afternoon, the queen will be crowned. This act will be followed by a foot-ball game, and the homecoming supper at the college dining hall in the evening.

—*Freeman Junior College.*—On Friday, Saturday, and Sunday, Nov. 1-3, a YOUNG PEOPLE'S BIBLE CONFERENCE will be held at the College. Rev. A. Jonathan Bard of Seattle, Washington, traveler, broadcaster and evangelist will speak three times each day. The young people of the Mennonite churches will furnish suitable music. A WINTER BIBLE INSTITUTE, under the direction of Rev. John Toews, Bible teacher in the College, is being planned for the Winter Quarter beginning November 25th. Tentative plans are to offer a number of evening courses for those not being able to come for the entire 12 weeks of the winter term. The evening courses would meet three times a week for a four weeks period. More detailed announcements will follow in local papers and in the next issue of the Bulletin.

—*Bethel Church, Mountain Lake, Minnesota* CELEBRATES ITS FIFTIETH ANNIVERSARY, Sunday, Oct. 27, with programs afternoon and evening. In several respects this church has a unique history. There is *its growth.* In these fifty years its membership has grown to 500.—*Long time service of its leaders*, practically only three: H. H. Regier, J. J. Balzer and John Bartel, P. R. Schroeder just beginning his service.—*A goodly number of missionaries in the foreign field:* H. J. Brown and Aganetha Fast in China; P. A. Penner, the first Mrs. Penner and Mrs. Ferdinand Isaac in India. Jointly with sister churches it has maintained, through all these years, a live *Bible school* which has been a blessing to many. It has worshipped in the same building, though enlarged, all these years. The congregation is spiritually wide awake and aggressive, the Sunday school ranks high.

—*Hospital Sunday at Mt. Lake, Minn.*—Sunday, Oct. 20, was set aside for the benefit of the Bethel Hospital. Afternoon and evening services were held at the high school auditorium, and the offerings received were intended to go to a building fund for the Home of the Aged. The main address of the afternoon was given by Rev. P. R. Schroeder in German. In the evening there was rendered a musical program by a mass choir, directed by Mr. Otto Richert, music instructor, and Rev. Schroeder gave an Richert, misic instructor, and Rev. Schroeder gave an address in English. The choir sang such selections as: America the Beautiful, God Save America, God of Our Fathers Whose Almighty Hand (with trumpets), Awakening Chorus, Hallelujah for the Cross, It is Well with My Soul.

—*"Western District Tidings"* reports that the C. E. Executive Committee of the district has re-appointed Mr. William Juhnke as editor of the paper. That in the Eastern District each C. E. society is to give a Bible to some one needing it. That Mr. John Fretz of Philadelphia suggests the appointment of a committee in each C. E. district to prepare and assemble the 1941 Y. P. conference exhibit. That Ann Flickinger of Elyria, Kansas, writes: *"Christian Mennonite workers must use tact* . . . . More souls are won by tact than by talent. Jesus used tact in speaking to the Samaritan women at the well. He knew in what manner to tell her of her wrong. She took it graciously and went back telling others about Him."

—*Women's Missionary Societies of Indiana meet*—On Oct. 17 women's mission societies of Mennonite churches met in the Menn. church at Nappenee, Ind., for an all day program. Large representations from different parts of the state attended. From Berne, Ind., came a group of about fifty on two buses chartered for the trip. Dr. Harold Bender of Goshen College spoke on European relief from observations on his recent trip. Mrs. H. R. Clarke talked on work among migrants.

—*Rev. Henry Fast, Gen. Conf. Peace Secretary,* who is in Washington assisting in the formulation of plans for alternative service for pacifist churches, is finding it possible to visit some of the Eastern District churches on Sundays. On Sunday, Oct. 13, he was with the Eden Church at Schwenksville and First Church, Philadelphia, and on October 20 at the First Church, Allentown.

—*An Old Settler passes away*— At Wayland, Iowa, on Oct. 12, passed away P. E. Wittmer, at the age of 91 years. Funeral services were held at the Eicher Emmanual Church, conducted by his pastor, Rev. Delbert Welty. The deceased came from Altkirch, Alsace, having been a member of the Mennonite church from his youth.

—*Bethel Church, Langdon, North Dak. Oct. 19, '40*
Greetings to all! Another fall has come. This year there was a fairly good crop around here, though in some places hail has damaged part of some fields. The Lord has given abundantly for our needs. He also provides for our spiritual needs. Every Tuesday night is Bible study and prayer meeting, and on Nov. 6 Rev. J. Bartel of Minnesota (?) will start a series of meetings in our church, which we hope will be a blessing to all. Please, pray that through them many souls may be won for the Master before it is too late. —*Mrs. I. Veer, Corr.*

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FINANCIAL

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1940

Gnadenberg Ch., Whitewater, Ks., $10.94; Menn. Ch., Springfield, Pa., 20.00; Menn. Ch., Hanston, Ks., 8.40; Bell Ch., Neodesha, Ks., 13.94; Mrs. Lydia C. Rilling, Hesston, Ks., 30.00; Friedenberg Girls Miss. Bd., Avon, S. D., 7.60; Bergfelder Ch., Delft, Minn., 17.72; Menn. Ch., Butterfield, Minn., 45.24; P. P. & Rosina Schrag, Pretty Prairie, Ks., 50.00; First Menn. Ch., Beatrice, Neb., 200.00; Bethel Ch., Inman, Ks., 45.00; Immanuel Ch., Los Angeles, Calif., 20.00; Gdn. Twp. S. S., Mdge. Ks., 45.94; Eden Ch., Inola, Okla., 13.17; D. P. Wiens, Inman, Ks., 50.00; Menn. Ch., Richy, Mont., 36.08; Johannestal S. S., Hillsboro, Ks., 25.62; West Swamp C. E., Quakertown, Pa., 8.00; Menn. Group, Springs, Pa., 50.00; Menn. Ch., Wichita, Ks., 11.05; Second Menn. S. S., Beatrice, Neb., 75.00; Christian Ch., Mdge., Ks., 61.00; Hoffnungsau, Ch., Inman, Ks., 52.58; West Zion Ch., Mdge, Ks., 28.50; Grace Ch., Enid, Okla., 12.41; Fairplay, Ch., Peabody, Ks., 17.00; P. J. Klaassen,, Hillsboro, Ks., 25.00; Hopefield Ch., Mdge., Ks., 7.20; Bethel Ch., Fortuna, Mo., 56.00; Thru W. C. Voth, Newton, Ks., 42.00; Brudertal S. S., Hillsboro, Ks., 57.92; Menn. Ch., Deer Creek, Okla., 23.05; Salem-Zion Ch., Freeman, S. D., 75.00; W. J. Flickinger, Pretty Prairie, Ks., 30.00; Grace S. S. Landsdale, Pa., 50.00; A. A. Thiessen, Lushton, Neb., 61.66; First Menn. C. E. Soc., Butterfield, Minn., 40.00; A friend, Henderson, Neb., 50.05; St. John's S. S., Pandora, Ohio, 60.00; Zion Ch., Souderton, Pa., 100.00; Greenfield Ch., Carnegie Okla., 5.00; San Marcos Ch., Paso Robles, Calif., 61.89; San Marcos Jr. S. S., Paso Robles, Calif., 7.00; First Menn. S. S., Reedley, Calif., 15.00; Ratzlaff Farewell-Menn. Ch., Buhler, Kans., 148.79; Brudertal Ch., Hillsboro, Ks., 8.50; Goessel Menn. S. S., Goessel Ks., 51.01; First Menn. Ch. Geary, Okla., 9.00; Bethany Ch., Norwich, Ks., 28.10; Hoffnungsfeld Ch., Mdge, Ks., 21,19; First Menn. Ch. Mt. Lake, Minn., 54.77; Menn. Ch., Monroe, Wash. 8.65; Emanuel Ch., Pratum, Ore., 20.03; Herald Ch. Clinton, Okla., 36.39; Hebron Ch., Buhler, Ks., 30.47 First Menn. Class in the Corner, Berne, Ind., 50.00 First Menn. Ch., Berne, Ind., 504.29; Swiss Ch., Whitewater, Ks., 48.45; Bethel College Ch., No. Newton, Ks. 29.79; Menn. Ch., Pulaski, Iowa, 9.43; Hutterite Ch. Doland, Bridgewater & Freeman, S. D., 40.10; Insurance Loss, Ashland, Mont., 200.00; Tabor Ch., Goessel Ks., 52.58; Gdn. Twp. Ch., Mdge., Ks., 32.50; Bergta Ch., Pawnee Rock, Ks., 21.37; Christian Ch., Mdge Ks., 80.47; Mrs. Leah Bruechy, Berne, Ind. 30.00; Refund, 2.68; Penner Farewell, Hillsboro, Ks., 171.80 Menn. Ch., Summerfield, Ill., 30.00; First Menn. S. S Allentown, Pa., 40.00; New Hopedale Ch., Men Okla., 50.00; Menn. Ch., Halstead, Kans., 35.1 Menno Ch., Lind, Wash., 41.89; Int. and Ren 241.77. **Total Receipts, $3,851.58.**

Balance on Hand, September 1, 1940,______		$ 667.3
Gifts for General,____	$3,240.15	
Special Support,_____	280.05	
Interest & Rent,_____	241.77	
Sundries, ___________	89.61	3,851.
		$4,518.
Balance on Hand, October 1, 1940,________		577.

J. E. Regier, Treas.

Paid out on Orders, ____________________	3,941.

1001 East Broadway
Newton, Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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Our Alien Neighbors

Citizens of the United States, especially those who have become such by the process of naturalization, have every reason to be grateful and happy for the privileges and the protection they enjoy in their adopted country, in these times of turmoil. For even now when some things go considerably wrong and when we are so uncertain as to what the future may bring, there is no better place in the world to live in than the United States of America. There are approximately 3,500,000 non-citizens in our land. Some of them have merely neglected to apply and to strive for citizenship. Others have been barred because of ignorance, undemocratic ideals or beliefs, or their is hesitancy to break away from their native land and, no doubt, for many other reasons. Some, though comparatively few, have been refused citizenship, because they could not conscientiously endorse the demand set up by our courts, generally, that they affirm their willingness to fight with arms, in case the country should become involved in war. Thus, otherwise staunchly loyal and obedient people have been denied membership in our commonwealth. One heartily sympathizes with such people, but one can never fully know the feeling of dejection and injustice that they experience in being merely tolerated among us or liable to be looked upon as undesirable or "personae non gratae." In times of fear or war the alien is always made to feel this, here or there, and sometimes almost everywhere. The Statue of Liberty symbolizes the spirit of toleration and equality, which is so sorely needed today to defeat the spreading of alien-baiting. But this is being hushed or suppressed, and non-citizens are again facing precarious developments. It is therefore very fortunate and timely that an organization has been formed which has for its aim the perpetuation of the democratic rights of the American people, *"the American Committee for the Protection of the Foreign Born"* that has inaugurated a campaign, beginning October 28, which has for its objectives: 1. The elimination of existing difficulties which hinder and prevent many of the 3,500,000 non-citizens from becoming naturalized citizens. 2. To insure the right of naturalized Americans to participate fully in the social, political and economic life of our country. May God grant that our beloved America might become the place where we may all live together as good neighbors, regardless of place of birth, color or other impediments! —T

Fertile and Unfertile Soil

In the Parable of "The Sower" Christ shows that the good seed sown falls on four different kinds of soil, only one of which is productive of yields, hundred-, sixty-, and thirty- fold. The parable is entirely in line with the accounts of the Scriptures where the great majority of people are represented as being disobedient, obstinate, going the way of destruction. How sad it is that Jesus has to tell us that so many *hear* God's Word, the only plan of salvation and road to happiness, and decline to receive it into their hearts. How significant that he adds that those who bring fruit UNDERSTAND the Word. And only as they understand it can they become fruitful. But it is not only understanding, intelligent grasping of the word, but an inner, a heart reception, feeding upon it, digesting it, appropriating it, until it becomes a part of the recipient, that counts. It must go the same way, figuratively speaking, as food taken into the body, it must be digested and assimilated to nourish. We will understand God's Word to just the extent that we open our hearts to it, so that our soul's need and that which God's Word offers clench hands, as it were. What does this Word do when thus received? First it lays bare our sins; it causes disgust with or opposition to sin; it reaches out for the mercy of God in Christ Jesus; it seeks the foregiveness of God, finds peace with God, joy to go the way of God, and the desire to serve Him and our fellowmen. What an apt and true picture of the experiences of a Christian. How simple the story, how plain its meaning, how significant its application, which shows that bearing of fruit in the Christian life depends on a person's attitude to the Word of God. —T

RADIO BROADCAST

"The Mennonite Hour" over KFH Wichita, Kansas, Nov. 9, at 8:30 a. m.

Rev. A. E. Funk will speak on "The Source of Courage."

Music by Brudertal Church.

Swaying and Swerving

by Mrs. Edna R. Brown, Spokane, Washington

Many a driver has found to his woe that a single sudden swerve in the wrong direction is disastrous. It may demolish a car; but what is far worse, it may bring injury or death to himself or others. Certainly it is dangerous for any driver to defiantly develop the reckless *habit* of swerving, even though he goes unscathed for a time.

Along the highway of life, the risk from spiritual swerving is immeasurably greater. Many a soul has been wrecked and condemned because it insisted upon swerving from the course it should have taken.

Sad indeed are the disasters that have resulted because once-redeemed souls have departed from their God, their Savior, their wholly-holy Bible, their faith!

Many of them, it is true, may have been travelling "the strait and narrow way," so long that they felt immune from disaster. But not so! "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1); "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1); "Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Pet. 1:10); "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet. 3:17).

No soul is exempt from danger from without. The enemy provides every possible inducement for every Christian to take a sidetrack. Often he exercises keen hunting and deceit. His delight and work is to cause Christians to swerve—to swerve away from the whole Bible, to swerve away from the promises of God, to swerve away from complete consecration, to swerve away from the sound faith in Christ the Savior. Satan cunningly tries to implant doubt in the soul. His major task is to get people to doubt God's Word! He tries to get them to twist it around, to confuse it, to detract from or add to it!

But God knows this! Therefore He sees that we are warned abundantly. Danger signals are profusely given throughout His Holy Word. A few only are here cited: "Be not carried about with divers and strange doctrines" (Heb. 13:9). "But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:13-15). "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (1 Tim. 1:4).

When we get back to the Whole Bible and are willing to accept it as God's Word, then there will be less swerving from the only road that leads Home. The whole Bible—no mere man's (or woman's) "reasoning" or "ideas" or "philosophy" subtracting from or adding thereto—is the only safe set or directions. It is the only "road map" that can keep us from departing from the "highway of the upright" and from causing "many to stumble at the law." When we come to *rest* in the Scriptures, we will not *wrest* them to our own—and others'—destruction!

"So now who shall part us, my Bible and I?
Shall isms or schisms, or new-light who try?
Shall shadow or substance, or stone for good bread
Supplant thy sound wisdom, give folly instead?

"Ah no! my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight;
And still through life's journey, until life's last sigh,
We've travelled together, my Bible and I."

Too often precious souls have been turned aside into a false and erring path because they have listened to another person's doctrine and have exchanged it for God's Word. Deliberately or unsuspectingly they have departed from the faith. "From which" (the doctrine of Jesus Christ) "some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. 1:6, 7). How much wiser to go on "holding faith and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19).

Ceaseless prayer and watchfulness, unwavering faith, and a spirit of willing obedience will "fix" and "establish" the heart and prevent swaying and swerving! Our Guide can direct us safely amid all clamoring distractions, and all sidetracking attractions, however cunningly camouflaged they may be.

Eternal happiness and security await all who adhere to the teachings of the doctrine of saving faith in Christ Jesus. May nothing separate us from Him or cause us to sway and swerve from the truth *HE* gave us.

Scripture tells us that we, having been reconciled to God through the blood of Christ, will be presented "holy and unblameable and unreprovable in his sight: *If* ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:22, 23).

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in my soul the still PRAYER of devotion
Unheard by the world, rises silent to THEE.
—*Moore*

FOREIGN MISSIONS

P. H. RICHERT, Secretary

PICTURES! PICTURES!!

When our call goes out for evangelism, and for funds and equipment to carry on this work, we are well aware that this may not describe the work of Christ in its entirety.

Christ taught. — Christ trained leaders. — Christ acted as Soul Surgeon. — Christ did a good deal of Counselling. — Christ healed the sick, including lepers.

But when Christ taught, he taught things concerning God and the way to come to God's riches. When He trained leaders they were trained in service and to be leaders of the flock. Whatever he said about things and neighbors (and He said a good deal) the taproots were in God. His teaching and life had primacy of value in spiritual things.

If we follow Jesus Christ, we will not be put to shame, for He is precious. I Peter 2:6. Christ is the Chief Cornerstone. Since the tap roots of relationships are in God, evangelism must be the mainspring of our work. The entrance into the richer life must be by faith in Christ.

As much interested as I am in the complete program of Christ, I still plead for evangelism on this basis. How can I do otherwise, when we have 359 different villages here, and in only one of them is there a Church. 358 villages! And no ecclesia! No little colony of heaven in their midst!! Oh that the yearning heart of God for His wayward children would rest completely on me,—and on my Indian co-workers! Would that Paul's power to change men as he, through God's power, changed Onisimus, be mine,—and my Indian co-workers. Please pray for me, and for my Indian co-workers, that we may receive these gifts as an endudement from the throne of Grace. Philemon v. 10, 11.

We still believe that pictures are a tremendous help in teaching the Word of God to illiterates. I plead, therefore, that a few select pictures be sent, and sent just as soon as possible through the mails. I thought that this was almost impossible during the war, until a friend in Allentown, Penna., Mrs. Solt, recently sent me a batch which I appreciated very much. Please send *all on the Crucifixion of Christ,* from the entrance of Judas into the garden on to the burial. Also send *all on the Conversion of Saul to Paul,* also *all in Genesis 1, 2, and 3.* Carefully detatch these from their rollers, and wrap all around one roller and cutting out the excess weight as maps, etc., send by mail. Then save the rest until they can be sent (boxed) with some missionary, or until the war is over. We still want these large pictures. For the sake of those sitting in darkness in these 358 villages I plead. India is calling. Christ is calling On behalf of Christ we call.

In His precious name, S. T. Moyer

Education for the Common Defense

By Charles F. Wishart, President, of the College of Wooster

The tragic fires which are now burning up European civilization illustrate, with terrible clarity, the great fact that humanism without God and without immortality leads straight down into the abyss. The Darwinian evolution of the last century, often misunderstood and misapplied by its own teachers, was unfortunately, distorted into a philosophy which made man the master of his own fate, standing in an empty universe without God.

The fading out of these great sustaining beliefs among the intelligentsia in the field of science, art, and literature is one of the most pathetic pages in the story of human thinking. Condemned to a range and quality of existenec little above the level of the animal world, men felt, first, deep despair, and then wild revolt. Hard and cruel philosophies, like that of Nietzsche, were proclaimed by scholars and then popularized down to the level of the man on the street. These philosophies were readily picked up by politicians avid for power. The sense of the worthlessness of human life lent itself perfectly to that bitter sadism which was a direct psychological outcome of the materialistic psychology of despair.

The debacle of Europe today came because there was no vision and the people were perishing. It begins to look as though America is the sole hope for the rebuilding of world civilization. But that hope can only be attained as we undergird humanism with the concept of a personal, loving God to whom we are responsible, and an eternal destiny to which this life is the only threshold. When you stop to think of it, the Gospel "good news" which thrilled the world in the First Century of the Christian era was simply the announcement to men that God was good, that Jesus was a Savior, and above all that life lived on through new and thrilling experiences of splendor and service. The "good news" was the resurrection message. Give back to men the sense that life has an eternal significance and outcome, and they will rediscover the worth of personality. They will rediscover, too, honor and good faith, mercy and friendship.

I do not know any better service for the common defense of this last stronghold in which democracy is making its stand than a return to a sane spiritual faith which accepts science, but outsteps it; which follows the track of reason, but outtracks it; which trains youth not only in hard logics, but in the deep, warm intuitions, and which sends them out with a fresh vision and a new sense of responsibility.

—*The Presbyterian*

PRAYER CHANGES THINGS

By Cecil Frederick

The characters of this story are real, although fictious names are supplied.

"Jim, will you come into my study please? I would like very much to talk with you." The voice was that of a godly man, an elderly circuit pastor of the horse and buggy days.

Jim followed the minister into the study reluctantly, thinking to himself, "More heavenly talk," although he loved the old minister very much.

But he was unsaved and his conscience hurt him, and he always became more miserable when in the kindly minister's company for he had been under conviction ever since he became a friend of Ruth, the minister's only child, whom Jim loved and hoped to marry.

Jim seated himself near the old pastor saying, "What is it you want, Mr. Clarke? I haven't much time but I couldn't refuse you anything. Only please be brief."

The aged man leaned back in his chair and fixed his eyes on Jim's face. "Jim," he began, "you know I love you very much, don't you? In fact as much as I could love a son if God had given me one. But there has been something I wanted to talk to you about ever since I learned that you and Ruth have been contemplating marriage. Jim, please don't misunderstand, but I have always prayed that my daughter would never consider marriage with any man who was not a Christian. Not that I don't admire you. I do, and nothing would make me happier than to have you for a son. But, Jim, I want you to think seriously about giving your heart to God. I pray that you may soon see the light and surrender your life to Christian service. Then some day when I am called out of this world my mantle may fall on you, that you might become a shining example for good."

While the old minister was speaking Jim sat staring at the floor—he could never look into the minister's eyes when he talked to him on the subject of salvation. But now he raised his head and reached for his hat, and with a sullen look on his face, he said, "Is that just a nice way of telling me I am not good enough for your daughter?" and he started to leave the room.

The minister arose and, putting his arm around Jim, walked to the door with him saying, "Jim, don't take that attitude, but promise me that you will pray and come back soon and see us, and think about where you will spend eternity. You know, Jim, your soul will live forever somewhere, and your salvation has been my chief concern for months.

"Of course, I am concerned for Ruth's happiness, because I know she could not be happy married to a man who did not uphold righteousness, for she has always been a firm believer in that which is good. So now see why I am concerned for you both, my boy."

Jim left the older man, after promising him he would think about this, and as he slowly descended the steps Ruth, a lovely girl of twenty, called to him. She was smiling as she said, "I was waiting in the hall while you and Father were in the study. What were you talking about, and why do you look so gloomy, dear?"

Jim, taking her hand, said in a hurt tone, "Ruth, your father has made it quite plain that he thinks I am not worthy of you, and he is right. I am not your type, and I am not a Christian. But if you will only give me a chance I will try hard to make you happy, and through your influence I know I will be a better man. Just being near you and knowing you love me makes me feel less hopeless."

As time went on Jim's visits to the parsonage became more and more frequent, and each time he begged Ruth to consider marriage.

Jim was a very attractive man, with dark eyes that always looked straight into yours, and dark wavy hair. He was about twenty-five years of age, tall and powerfully built. He possessed determination and a lot of good traits which denote strong character, and if directed in the right channels would make him a blessing to the world and with those with whom he came in contact.

Ruth knew her parents adored Jim, and she felt she could not live without him. Tears started in her yes as she thought of giving him up. She pitied him because of his lack of spiritual training, for his parents were not Christians but very worldly people. And she vowed she would spend the rest of her life, if necessary, helping Jim to see the way, and she would pray for him that he might give his heart to God.

Ruth had been reared in a Christian home, sheltered and loved by her parents, and she in turn loved them devotedly. But she loved Jim, too, and wanted desperately to marry him. She tried to believe marriage would be the one way to save Jim, thinking if she were to give him up he would grow bitter and drift farther and farther away from the truth. On the other hand, she felt if she were with him she could influence him and help him to find the way. So in spite of the fact that her parents begged her to reconsider because they were concerned for her happiness in the future, and because to her it seemed the only way, on Ruth's twenty-first birthday she and Jim were married.

For months they were delightfully happy. Jim was an engineer on a railroad. He received a large salary and provided for Ruth a very lovely home, with everything she could wish for, excepting that as yet he had not given his heart to God. His life was not changed. Ruth kept praying that soon he would see the light, but she little knew what discouragements lay ahead, so she went about humming as she prepared dinner.

It was Saturday evening, and Jim had been out on the road for two days. She knew his train was due at seven o'clock, and after she had carefully set the table and finished cooking, she sat down to wait for Jim, but hours passed and still he did not come. Ruth wondered what could be keeping him, and she became uneasy. But after a while she heard scuffling steps on the sidewalk and then on the porch. The door opened, and Jim entered.

"Did you think I wasn't ever coming home, dear? I'm sorry but I met a few of the fellows I used to work with and they asked me to be a pal and have a drink with them, just for old times' sake. I know I promised you I would never touch the stuff, and I won't ever again.

Ruth saw that his eyes were bleared and detected the odor of liquor on his breath as he kissed her. Tears started in her eyes and her breath came in little gasps. Her hands trembled as she went about serving dinner.

She knew it would do no good to talk to Jim in this condition, so she went upstairs, and, kneeling in her bedroom, she tried to pray. But her father's kind old face was before her and she remembered how he had pleaded with her not to marry Jim before he was a Christian. The thought of Jim in this condition almost drove her mad, but growing calmer she prayed that God would undertake for her and change Jim's heart.

Weeks passed and Jim grew steadily worse. He drank until he was seldom sober, and when he was drinking he was angry and sullen and even used frofane language in Ruth's presence, a thing Ruth thought would kill her father if he should hear Jim.

Ruth's heart was broken. He refused to give her money, and bills were steadily piling up. She knew Jim's job was in the balance because of his drinking. What she would do she did not know. Soon she became ill, very near a nervous collapse, and after two and one-half years of married life her friends were astonished at the change in her. She was no longer the beautiful, sheltered, lighthearted girl, but a desperate heartbroken woman. And so there came a day when she told Jim he was no longer her husband but just a boarder in their home. She told him she intended leaving him, but she remembered her vow she had made to spend her life helping him to find the way. So, although they remained under the same roof, they drifted farther apart with each day, and each day Jim grew worse. When he was sober, which was seldom, he would cry and beg Ruth to forgive him and give him another chance. But she no longer had faith in his promises. She had lost confidence in Jim, and his promises came to mean nothing, because she knew in his own strength he could never change.

Jim was miserable in the days that followed. He realized that he was fast losing both Ruth and his home; even his job was threatened. He would sit for hours and stare into space, and after each drunken spree he would continue to cry and beg Ruth to forgive him, and then repeat the same old promises which he never kept. Ruth often thought, "Can this be the man I married, the Jim Travers, the man I loved?" But this thought came to her one night as seh knelt in prayer, that perhaps she did not have enough faith in God. Oh, why did God seem so far away? She prayed for more faith, because even if Jim had failed her, surely God had not. Even though she was desperate, she kept on praying that God would undertake for her and save Jim, and that they might be happy again.

They had been married three years now, and life to Jim never seemed more hopeless than on this day, their wedding anniversary. Jim wandered wet and tired into a little boarding house at the end of his run. It was on a back street in a small town, and it had been raining all day. He entered the room which was only half lighted, threw his cap on the mantel, and sank wearily into a chair. This truly was the darkest day in his life. It seemed everybody and everything had turned against him, and he felt he had come to the end of himself. He sat there gazing around the room. His eyes finally rested in a little wall motto. Inscribed were these words, "Prayer Changes Things."

The words seemed to burn themselves into his brain. He stared at them so long that they became stereotyped, and then in desperation he fell on his knees and began to pray, "O God, save me. I know I'm a sinner of the blackest type and a failure in my own strength." And the verse that Ruth had taught him came to his mind: "Him that cometh unto me I will in no wise cast out."

"I'll take you at your word, I'm coming now. Although I'm a dreadful fool, I know Christ can make a new man of me, change my sinful heart, and make me whole."

At last Jim felt a great joy surge through him and he arose from his knees a saved and happy man, with the joy that comes with full and complete surrender in his heart. He knew Ruth's prayers had been in vain, and he felt he could scarcely wait to tell Ruth.

When Jim arrieved home that evening Ruth noticed the change in his manner. The old love tone was in his voice as he greeted her instead of the usual sarcasm and anger. She had invited the minister of the church she attended for dinner, as he was an old friend of her father, Mr. Clarke. And instead of being angry, as he formerly was whenever she asked any of her Christian friends to their home, Jim greeted the minister in a kindly manner and asked them to kneel with him in prayer. Together they thanked God for the change that had come into their home and into Jim's heart. When they rose Ruth knew her prayers had not been in vain.

Jim's friends noticed the change in Jim, but they scoffed and said it would last only until payday, when he would be drunk again. But many paydays have come and gone and Jim still holds out, and he and Ruth are again delightfully happy.

One year ago the superintendent called Jim to his office. He said, "Jim, I have noticed a great change in you. Your hand no longer shakes when you sign the pay roll, and you don't use profane language any more. Your work the past year has been excellent. I am offering you a better job with a larger salary."

But Jim has gone into mission work and is now superintendent of a rescue mission in a large city and is a great power for good.

Ruth's father, the kindly old minister, has passed out of this life, but truly his mantle has fallen on Jim, whose life has become a great power for good. He is still telling others of the Christ who can cleanse the leper's spots and lift men out of themselves, out of sin, anr hopelessness. He has led many to know and believe that "Prayer Changes Things."

—*Christian Monitor*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 10, 1940

The Golden Rule

Luke 6:27-38

Topic: THE GOLDEN RULE IN LIFE TODAY

Introduction

Jesus and His followers were together in the mountain side. He had just chosen the Twelve and now delivered the memorable Sermon on the Mount which reveals the true nature of dicipleship. The heart of it is the law of love in human conduct and relationships. This is summed up in the Golden Rule (v. 31). There has never been another principle as great as this, pronounced as a guide to human conduct. It is a fundamental principle of conduct, a general principle capable of application in every phase of life. In today's lesson we study its application to practical love and good-will. It enables us to understand the law of love more easily.

Love Your Enemies vs. 27-30

"Love your enemies," came from Jesus' lips with a new meaning. It seemed contrary to all human wisdom. It had a wonderful illustration in His own life. Jesus means that we shall maintain a spirit of good-will towards our enemies. Love alone can win an enemy, can make a friend out of a foe. Love is the doing of good to enemies. It is active good-will (v 27). When love dwells in the heart, the Christian can and will pray for those who curse, insult and treat him rudely (v 28). He will not seek to retaliate, even though he may feel the wrong keenly. Love will not forcibly resist personal injuries. Such offenses are to be borne in the spirit of loving forgiveness (v29). Such love will win in the end. Jesus states a general principle of unselfish and liberal giving, safely left to the common sense of man v 30). He does not say that we should give to every one just what he asks. God, Himself, does not do that.

Love, Do Good, Be Merciful vs. 31-38

Verse 31 sums up the law of love, sums up all that Jesus said in verses 27 to 30. This, the Christian "Golden Rule", is a simple rule of action, but it is infinite in its applications. It is a vital part of the Christian religion, but it is really and truly kept by only a small minority. The standard of Christian conduct must be higher than that of sinners (vs 32-35). Jesus asks of His followers that they do more than sinners. In these verses He sets forth the inner characteristics of the children of God. He is kind to the unthankful and to the evil, so His Children shall unfailingly manifest love and goodwill. God, our Father is merciful and forgiving in heart and soul. His children should be like Him (v36). This spirit of mercy should always temper the Christian's thinking of others. The applying of the "Golden Rule" in life will be well rewarded by God and fellow-men (v38).

The "Golden Rule" applied in private life serves as an antidote to selfish living. Love prompts us to think of other persons' interests as on an equality with our own. The "Golden Rule" applied in business life will remove the causes leading up to disagreements, selffishness and injustice. An honest and sincere attempt by ALL the leading nations to apply the "Golden Rule" would change the whole international situation almost immediately and would insure world peace. Armaments could be scrapped and the race for armaments be abandoned. Our own "Defense program" —in reality a rearmament program—could at once be repealed and the staggering tax burdens greatly reduced. But this can scarcely take place until such time as the rulers of ALL nations will become truly Christian in practice. Clearly the world needs most of all, more real Christianity.

—*A Pastoral Message:* Jesus said to His disciples, "Ye are the light of the world." (Matt. 5:14) Thus He assigned to them a place of "leadership" in the world, which presupposes that they are themselves the followers of the true LIGHT OF THE WORLD. In a day when the world is being misled by those who are opposed to the true LIGHT, there is a crying need for new Christian Leadership which is first rooted in Jesus Christ but which branches out to serve humanity in its every problem." E. W

SERMON SKETCH

By J. E. Hartzler, Hartford Seminary

OUR RELIGION TOMORROW

(I John 5:4)

I. The Meaning of Religion

So far as we know Jesus never used the term "religion;" He spoke of "The Way." John calls it "Our Faith." If we may take Jesus as final, and we should, then religion is not primarily a matter of "rescue," but a matter of prevention. Certainly, the only hope for a man in sin is the Christian faith, the Jesus Way. But the first work of the Jesus Way is to prevent men from going into sin.

Nor is religion, the Jesus Way, an opiate of consolation; it is essentially a technique of mastery. For the Priest and the Levite religion was on opiate of consolation; they passed by undisturbed. For the Samaritan religion was a technique, a way, to master evil.

Nor is religion, the Christian religion, a deposit of doctrines and ordinances; it is essentially a system of values. "What shall it profit a man, if he shall gain the whole world, and lose his soul?"

Religion, from the Christian point of view, is a relationship of love; love toward God and man; it is the deed of the moment done in the light of eternity; it is out-reaching, the upward-reaching of the soul of man for God in the satisfaction of felt need; it means: "Give us this day our daily bread."

II. The World Tomorrow

No man knows just what sort of world we will have tomorrow. Several things, however, are evident. (1) It will be a hard world, but one of opportunity. (2) It will be a world after the pattern of the totalitarian philosophy. (3) It will be a world in which people must be strong or perish. (4) It will be a world in which religious authority must be internal rather than external, and approved knowledge must take the place of tradition. (5) It will be a world in which we must quest for meanings, not only facts.

III. Our Religion Tomorrow

If our religion is to endure, three things are essential: (1) There must be Creed; that is, conviction. Men must believe something with all their heart. (2) There must be Code; that is, conduct. Men must act in accordance with their faith. (3) There must be a Cultus; that is, communion. Between man and God, and between man and man, there must be spiritual reciprocity. Conviction, Conduct, and Communion we must have if our faith is to overcome the world.

IV. How Choose Our Religion

In the perplexing tomorrow men will be required to make choice of their religion; it can not be inherited. In this choice three things are imperative. (1) The mind must be given an *intelligent* vote. (2) The heart must be given a *pure* vote. And (3), The will must be given the *deciding* vote. In a word, there must be intelligence, sincerity and purpose.

The religion which will conquer in the great tomorrow must clarify the mind; it must purify the heart, and it must motivate the will. In other words, there must be Revelation, Regeneration, and Consecration. Percisely in this, and because of this, the Christian faith is destined to overcome the ways of the world.

AN EDITORIAL

EVALUATING OUR MENNONITE COLLEGES

From "The Herald", Rev. L. Hostetler, Editor
Upland, California

Bethel College is an accredited institution, growing and progressive, and doing an indispensable work in our church. No denomination can survive long without a school to train its youth and perpetuate its ideals. The teaching staff at Bethel is composed of men and women of excellent scholastic training. But what is more important, they are men and women of Christian character and their lives are dedicated to Christian service. They aim to train our youths to understand the deep things of Christ and to apply the light of His teachings to the darkness of a world submerged in paganism. With a world at war, they continue unafraid and undaunted to present Christ as the Prince of Peace who died for ALL mankind. Christian denominational schools where the simple precepts of the Bible are honored and where Christ is lifted up as the only Sovior of Mankind are indeed the salt of the educational world. Right thinking people are devoutly grateful for their existence and will pray for them and support them to the point of sacrifice.

The Mennonite Church is confronted with no greater danger to its institutional life than those schools, whether secular or religious, that are not grounded in our history and traditions and have not the slightest interest in our survival. The Christian doctrine of non-risistance, so long held by our church, and confirmed by a noble line of martyrs, is scoffed at and, strangely enough, branded by some as a piece of modernism or communism. For four hundred years we have held to the doctrine of peace while wars have come and gone. We have been upheld by the Quakers and the Dunkards, and more recently by scores in other denominations. Will we be able to continue our witness? The answer depends upon whether we can resist the secularism of the state schools and the militaristic doctrines of some of the Bible Schools.

Annual Bible Lectures at Bluffton College

Dr. R. Ames Montgomery, professor of Homiletics of the Presbyterian Theological Seminary, Chicago, Illinois, will give the annual series of Bible Lectures November 10-15 at Bluffton College. The evening lectures will be given in the First Mennonite Church at 7:30 and the morning lectures at 10:00 in the college gymnasium.

Dr. Montgomery comes well-recommanded as an author and teacher. He has also been president of several colleges. As already announced these lectures take the place of the spring lectures of former years. The change is made for the convenience of attending ministers and visitors. Anyone able to attend is invited to share the benefits of these lectures. The college is providing accomodations for visiting ministers.

The annual Ministers' Retreat will again be held in conjunction with these lectures on Wednesday and Thursday, November 13 and 14. Dr. Montgomery, Rev. E. Troyer, Dr. Henry Fast, Rev. W. C. Voth, Rev. Olin Krehbiel, Rev. Harold F. Stoddard, and Prof. H. W. Berky will appear on the program. Dr. Montgomery will discuss the meaning of the church and leadership. Rev. Voth, returned missionary from China, will discuss the church and missions. Dr. Fast will discuss the practical problems of non-resistance in our day; Rev. Stoddard, Pastor of the First Baptist Church, Lima, Ohio, will discuss "A Faith Sufficient for Our Day" in three lectures. New developments in science will be discussed by Prof. Berky. Devotions will be conducted by Rev. Troyer and Rev. Krehbiel. A registration fee for the Ministers' Conference of $1.00 will be used to defray the expenses of the conference.

Dr. Montgomery's topics for his lectures are as follows:

Sunday, November 10

The Magnitude of the Cross

10:00—Its Solution of the Problem of Human Suffering.
3:00—Its Solution of the Problem of Sin
7:30—Its Solution of the Problem of God

Monday, November 11

10:00—Four Cardinals of the Christian Faith
7:30—Reality—What the Experience of Reality Does to Man

Tuesday, November 12

Two Goals of Life

10:00—The Goal of the World
7:30—The Goal of Jesus Christ

Wednesday, November 13

10:00—What the Church Means to Me
7:30—A Valiant Faith

Thursday, November 14

10:00—Three Dependable Qualities of Leadership
7:30—A Businessman's Contact with Jesus

Friday, November 15

10:00—The Importance of Understanding Our Times
7:30—Sin and Our Redeemer

Peace Negotiations or War to the Death

In public, the leaders of the warring nations remain adamant in their determination to fight on to complete victory. Hitler never allows the German public to suspect that his confidence in a smashing triumph has been shaken by the failure of the attack on England. While Winston Churchill tells the French that "we shall never stop, never weary, never give in" until the British have "beat the life and soul out of Hitler and Hitlerism." But in wartime things often happen behind the scenes that are not in full accord with the pronunciamentoes of the fighting governments. It was so during the First World War. And it is so, the Nofrontier News Service informs us, now. Under date of October 22 this news agency reports that it has finally received confirmation of reports that peace negotiations, with Spain acting as intermediary, were in full tide during September. The terms, it declares, included these seven points: (1) Cessation of hostilities. (2) Germany to remain in control of all conquered territory in Europe and take over whatever further territory might be necessary to create a powerful continental bloc. (3) England to take over French colonies. (4) A common military move against Soviet Russia. (5) Franco and Mussolini to become lesser satellites. (6) Hitler to have economic control of South America. (7) England to have control of North America in its economic sphere. "What brought (the negotiations) to a halt," says the N. N. S., "was the understanding arrived at between England and the United States, including the destroyer-naval bases swap and permission for the U. S. fleet to use the Singapore naval base. But from the fact that after this understanding England decided to carry on the war, it seems clear that it was much more far-reaching than has yet been disclosed officially." If it is true that the United States thus took the responsibility of inducing Great Britain to reject a negotiated peace, what will its further responsibility appear to be if, sometime during the coming winter, the war again approaches a deadlock and peace feelers are renewed? —*The Christian Century October 30, 1940*

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

GO ON WID DAT PRAYER

A poor, ignorant old colored man who had been a slave came to Miss M. Waterbury, a lady missionary among the freedmen and asked to be taught to pray. She began to teach him the Lord's prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness.

"What dat mean?" said he.

"That you must forgive everybody or God will not forgive you."

"Stop, teacher, can't do dat," and he went away.

After vacation he appeared again, saying: "Now go on wid dat prayer; I dun forgive him. Ole massa once gib me five hundred lashes, and hit me with a crowbar, an' t'row me out for dead, and I meet him an' said: 'How'd ye?' Now go on wid dat prayer."

It might be well for many another besides the colored man to think very seriously of those whom they refuse to forgive before they go on "wid dat prayer."

—*Unknown.*

Y. P. MEETING

A large number of young people attended the Y. P. session of the Western District Conference on Thursday night, Oct. 24. The conference convened in the city auditorium, Newton, Kansas. The audience packed the auditorium and overflowed into the lobby.

The Bethel College A Cappella Choir thrilled and inspired the gathering with four numbers. Harry Martens, director of student office and student employment at Bethel College, gave an inspirational address on the subject, "I'll Be A Christian". William E. Juhnke, sec-treas. of the Y. P. Union of the General Conference and editor of the *Tidings,* outlined the General Conference and Western District Y. P. projects. His outline of the General Conference Y. P. work will soon appear in these pages.

Dr. H. A. Fast, executive peace secretary of the General Conference who has represented the Mennonite Cetnral Committee in Washington for the past month, clarified the status of the C. O. under the Selective Service Act in his talk. Erwin Goering, director of the Bethel College, Mennonite work camp, explained the set-up of the camp and urged that additional young men enroll. Harry Graber, who served in the American Friends Reconstruction Unit in the Near East after the World War and who has been very active in the Wichita low-cost housing project, told how young people are helping and can help in the project.

In the lobby there was posted an exhibit of "work camp", retreat, and mission project pictures, papers, project articles, peace literature, etc. The offering amounted to $95.13. It will be used for mission projects and for printing the *Tidings.*

This and That

EAST SWAMP, PA., C. E.—Sept. 12-15 we enjoyed a spiritual treat through our annual week-end Bible Conference, with Rev. L. Sale Harrison, D. D., as speaker. He dealt with subjects in reference to Palestine, Russia, Germany, the revival of the Roman Empire, the coming of Christ, and the great tribulation. The attendance was very good at each of the five services. Recently we spent a Sunday afternoon in giving short services for shut-ins of our congregation. Two groups were formed and five homes were visited. For the services we had hymns, scripture, prayer, and a testimony in the form of a scripture passage by each one. We believe that those who took part in these services were strengthened and encouraged in their faith as much as those who were visited.

FIRST CHURCH, PHILA., C. E.—Dr. H. A. Fast addressed members of the local and second Church C. E. on the timely subject of "Non-resistance". In his talk he discussed the background of our Peace principles. A short but interesting general discussion followed.

GENERAL CONFERENCE Y. P. EXHIBIT—John Fretz, rep. of the Eastern District writes, "Our district has started to select a definite committee to head up the work (exhibit) and carefully study all angels of the project, in order that the exhibit might prove as helpful and comprehensive as it is possible to arrange it. We will eagerly welcome any and all material from anyone, in any ditsrict.

A SMALL PEACE LIBRARY FOR $1.00

1. "The London Tribunal Questions the C. O." 75 questions for serious thought	.05
2. "The New Testament Basis of Pacifism" by G. H. C. MacGregor—A most thorough study which answers most of the above questions for you.	.50

3. "Training" by M. Lester contains a challenge to specialize in disciplining our lives. .10
4. "Help wanted" by Brooks and Leach contains correspondence between Quaker C. O.'s and the Friends Service Committee .15
5. "Total War of Total Pacifism" by Muste warns against becoming totaliarian in a democracy .05
6. "What About the Conscientious Objector?" tells the reaction of former conscripts to our present world in which we live. .15

$1.05

All sent to one address postpaid for one dollar. For this offer write to Walter H. Dyck, 1408 North 9th St., Beatrice, Nebraska.

SENIOR DEPARTMENT

Main Topic: GRATEFUL FOR BLESSINGS

Col. 3:17; Eph. 5:20; Isa. 63:7

Program for November 24, 1940

I. Worship Service

1. Songs: "Praise Him! Praise Him!" "There is Wideness in God's Mercy;" "When Morning Gilds the Skies."
3. Thanksgiving Pageant.
4. Thank offering for relief work.

II. Leader's Introduction

A Sunday School Superintendent held his hands wide apart and said, "I guess I would need a space that long to write down all the things for which I am thankful." A child piped up with, "I guess you would need a telephone pole." The length of our list may be an indication of our ability to see the many blessings God has given to us. Among those the everyday blessings should have a large place. Those things that we take for granted—fresh air, sunshine, sunrise, sunset, the beauty of autumn foliage, the cheerful greeting of a friend, daily work, a cozy corner to read evenings, the companionship of fine minds by way of the radio, the good bed to sleep in, the security of a nation at peace.

III. Suggested Topics for Short Talks.

1. Rehearsal of God's Providence,	Josh. 24:1-14
2. A Psalm of Thanksgiving	I Chron. 16:23-36
3. A Psalm of Praise	Ps. 100
4. Thank God for Care	Mt. 6:25-34
5. Thank God for Prayer	Mk. 11:22-26

IV. For Discussion

1. What things were the children of Israel thankful for?
2. What things was Paul thankful for?
3. What are we thankful for?
4. How do we express our thankfulness?

V. Facts for Ttudy

One place where Jesus always gave thanks was when he partook of food. People who were present tell us of the praise that went up from his lips as He was breaking or had broken the bread. It was so at the feeding of the 5,000, in the upper room, just previous to His entering into Gethsemane, it was still the same when he sat down with the pilgrims of Emmaus. This custom must have made a deep impression on the disciples. They recognized Him as He broke the bread with them and gave thanks. May we suggest that with this simple custom we extend Thanksgiving Day into our lives.

Another thought is contained in the following words by Janie Alford:

I do not thank thee, Lord, that I have bread to eat
while others starve;
Nor yet for work to do while empty hands solicit
heaven;
Nor for body strong while other bodies flatten beds
of pain
No, not for these do I give thanks!

But I am grateful, Lord, because my meager loaf
I may divide;
And that my busy hands may move to meet another's
need;
Because my doubled strength I may expend to steady
one who faints.
Yea, for all these do I give thanks.

—Janie Alford

VI. Illustration

Not Saved Far Enough

A Brahman at a Christian evangelistic meeting stood up and said, "You people say you are saved. So am I. As Christ has saved you, so Krishna has saved me." The wise leader of the meeting said to him, "I am very glad to hear that you are saved, very glad indeed. Now we are going down to the outcaste quarters to see what we can do for those poor, neglected people. We shall sit with them in their homes and share their lives and help them. Will you join us, brother?" The honest Brahman thought for a moment, and then replied, "Well, sahib, I am saved; but I guess I am not saved that far!"

Have You Had a Kindness Shown

"Have you had a kindness shown?
Pass it on;
'Twas not meant for you alone— pass it on;
Let it traved down the years,
Let it dry another's tears,
Till in heaven the deed appears—pass it on.

"Have you found the heavenly light?
Pass it on;
Souls are groping in the night, daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky;
He may live who else may die—pass it on!"

—Ethel Wendell Trout

VII. Food for Thought

THANKSGIVING is THANKS-LIVING.

INTERMEDIATE DEPARTMENT

AM I GRATEFUL?

November 24, 1940

Call to Worship

Enter into His gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name.
Psalm 11:4, Am. Stand. Ver.

Song "Come, Ye Faithful People, Come."
Scripture Reading, Dan. 6:10; Luke 17:12-17.
Prayer Song, "My Faith Looks Up to Thee."
Sentence Prayers (Ask each person to thank God for one of His gifts.)

Blackboard Talk:

Have a list made on the blackboard of all the things the members have for which they should be grateful. Also make a list of those things which we most often forget as blessings for which to thank God.

Questions

1. Why do we have a Thanksgiving Day?
2. Do you think that God likes for us to thank Him for His gifts?
3. How may we express our thanks?
4. Can we show by our lives that we are thankful?
5. Does God care for "lip praise" if we do nothing else?
6. How often should we thank God for His goodness?
7. How much gratitude have our hearts a right to expect?
8. How can we express our gratitude for the rights of citizenship?
9. How can we show our gratefulness for the system of Education?

Prayer Song, "Father, We Thank Thee"
Bible "Thank You's."

John 11:41
I Chron. 16:4
I Tim. 1:12
Rom. 6:17
Ps. 9:1
Ps. 54:6
Ps. 118:21
I Chron. 23:30
Rom. 1:8

Dan. 6:10
Ps. 18:49
Ps. 57:9
Ps. 118:28
I Chron. 29:13
I Cor. 1:4
Philemon 4
Col. 4:2
Ps. 30:12
Ps. 109:30

Ps. 139:14
Dan. 2:23
I Thess. 2:13
Ps. 100:4
Ps. 7:17
Ps. 52:9
Ps. 118:19
Matt. 11:25
II Tim. 1:3

Poem

THANKSGIVING DAY

"Thank and praise your God this day;
Honor Him in joyful lay,
And with tongue and heart of love
Name each gift sent from above.
Kindle in your breast anew
Songs of praise the whole day through.
Give unto the Lord your voice;
In His wondrous love rejoice.
Vow your lips have uttered pay;
Insense on His alter lay.
New, sweet blessings crown your days;
Give Him honor, love and praise.

Daily let your love increase,
And your homage never cease;
Years will then abound in peace."

Hymn, "For All the Blessings of the Year."
Offering
Prayer by Leader

JUNIOR DEPARTMENT

"Thanks be to God"

Program for November 24, 1940

GIVING THANKE BY SHARING: GIFTS

(Make this your "Thanks Giving" meeting. It will depend upon the locality to some extent as to what the gifts will consist of, but suggestions are: food articles for needy families in the community which should be delivered by the Juniors themselves, a soap offering for the war-sufferers in England, a toy offering for the Christmas of the children at one of our mission stations among the Indians or in England. etc.)

Let this be a special program given by the Juniors. Have them invite their parents and others.

Setting:

Decorate the room to promote the Thanksgiving feeling. In the center have an appropriately decorated receptacle for the articles the children will bring during the offering.

I. Worship Period

1. Prelude—"Now Thank We All Our God"—M.H.B. 383.

2. Call to Worship—

"Now thank we all our God
With heart and hands and voices,
Who wonderous things hath done,
In whom His world rejoices."

3. Worship in Song—"Now Thank We All Our God."

4. Worship in Scripture—Have about 5 or 6 Juniors learn verses dealing with thanksgiving. Call for these by giving the Scripture reference. (A suggestive list: Phil. 4:6, Psalm 100:4, Psalm 104:33, Psalm 105:1, Col. 3:15, II Cor. 9:15.) Repeat in unison the verse of the month. Eph. 5:20.

5. Worship in Prayer—Leader's Opening Prayer, followed by the,

6. Song of the Month—"For All the Blessings of the Year"—M.H.B. 381 while heads are still bowed.

7. A Thanksgiving Poem by a Junior boy.

. A Thanksgiving Story by one of the older Junior girls.

9. A Thanksgiving Song by four Junior boys.

10. Exercise—"Thank You, Father"—by three of the smaller Junior girls.

(Mount three pictures, one for each of the three verses, and have the girls hold them up as they give the verse.)

Picture 1

"In the morning when I wake,
I run to the window straight,
One look at the day I take
And say, 'Thank you, Father.' "

Picture 2

"At the table in my seat
When my breakfast I begin
For the food so good to eat
I say, 'Thank you, Father.' "

Picture 3

"When the sun sleeps in the west
Mother tucks me in my bed
Then I say, 'For play and rest,
Thank you, thank, you, Father.' "

—Frederick A. J. Herney.

11. "How the Israelites celebrated their Thanksgiving"—Lev. 23:34, 39-43—by a junior boy.

12. "The First Thanksgiving in America,,—by a Junior girl.

13. Song—"Come, Ye Faithful People, Come"—M.H.B. 380.

14. Acrostic—"Give Thanks"—by 10 small Juniors. (Use letters)

G stands for God Who giveth all things.
I am to whom salvation He brings
V stands for Virtue to do what is right.
E tells us Everything was made by His might.
T stands for Tongue, kind words to speak,
H stands for Heart His will to seek.
A stands for Arms to help great and small.
N stands for Nature, God made it all.
K stands for Kindness, to be willing to give
Self and our all and for Jesus live.

15. Poem—"When Thy Heart With Joy O'erflowing"—Words of M.H.B. 285.
16. Offering—Bringing our gifts.
17. Pray the Prayer of the Month.
18. Leader's Heart Talk and Prayer.

II. Mission Minutes

(The suggestions will of necessity have to be worked out by the individual leaders according to time allotted and local circumstances. Some may want to take more time others less for the visits.)

1. Continue the trip from Oklahoma to Arizona by bus, car or whatever means of travel you are using. (Have a small picture of the vehicle you are using which you can fasten to your map as you make your stops. As you leave a field, leave a Bible seal there to show that our missionaries have brought the Bible to this place.)
2. Follow the same procedure as last Sunday in regard to the history, the biographical sketches, asking for volunteers to write letters to these missionaries, and praying for them, as well as the natives.

III. Closing Moments

1. Closing Thoughts and Prayer by a visitor who has been notified previously to the meeting.
2. Song—"Praise God from Whom All Blessings Flow," while heads are bowed.

THERE IS ONLY ONE WAY TO RAISE A FAMILY.—Nurture them in the chastening and admonition of the Lord.—Dwight Hillis conducted the funeral of a beautiful girl who had been killed in an automobile accident on the Sabbath, while out for pleasure. As the father bade goodby to the loved form, he turned to his friends and said in a choking voice: "We have spent our Sabbath playing golf or automobiling. Our children have followed our example and have outstripped us. My son has disgraced me, my daughter is dead. I tell you there is only one way to raise a family, and that is in the Sabbath School and church. I know what I'm talking about."
The United Presbyterian

—From Church Messenger, Eden Church, Schwenksville, Pa.—The attendance at the Retreat Grounds Outing, Saturday, September 21 was more than a surprise. There must have been at least a hundred. A number of games were played simultaneously. The excitement was heightened by two unscheduled events—the stirring up of two Yellow-jackets nests and the breaking of a shower. The group left for Finland where they ate their lunch in the Auditorium and held the scheduled camp-fire services without any campfire. Andrew Shelly was in charge.—

CORRESPONDENCE

DIAMOND JUBILEE CELEBRATION

Philadelphia, Pa., October 29, 1940

In the First Church of Philadelphia we have been enjoying a very unusual festivity, October 20 to 27 inclusive, in celebrating our 75th Anniversary of the beginning of our Church. The speaker was Dr. J. E. Hartzler, who has indeed given messages that strike home upon such an occasion. During the eight days he delivered ten messages, each one a masterpiece in itself. Our attendance was good and undivided attention prevailed.

On Saturday evening, October 26, the Anniversary dinner was served in the main dining room of the Strawbridge & Clothier Store in Philadelphia, whose service was very pleasing and satisfactory. There were 252 people that sat down to dinner and it was not only a good dinner but the Dinner Committee and Program Committee deserve a great deal of credit for the program that was arranged for the occasion. The musical unmbers were of high order and the main speaker, Dr. Hartzler, had a forceful message. Dr. Harry E. Paisley for many years Treasurer of the Pennsylvania and Reading Railroads, now retired and who had all through his life been unusually active in church work and service had charge of the devotional exercises.

More than a hundred of the Historical books have been sold but there are still quite a number of them left so that all members and friends everywhere can get a copy if they so desire, at least for the present. The price is $.75.

Our celebration will continue until December 15 with special emphasis on different subjects every Sunday. November 10 is Conference Day and Rev. Olin Krehbiel will speak; November 17 Community Day and the pastor, Rev. J. J. Plenert, will speak; November 24 Thanksgiving Service by the pastor; December 1, Music Day, service by the pastor; December 8 Church Council Day, service by the pastor. The above schedule applies to morning services at 10:15.

November 10 Vesper Service at 4:00 p. m. by Conference Workers; November 17 Evening Service 8 p. m. special speaker; November 24 8 p. m. message by Rev. A. J. Neuenschwander; December 1 Vesper Service at 4 p. m. music by the Schwenkfelder Ladies Chorus; December 8 8 p. m. Panel Discussion ond Message; December 15 Vesper Service 4 p. m. Friedly Hymn Sing (Reception of new members.)

One of our young ladies, a member of the Church, Miss Louise Khunkle composed an appropriate poem for the occasion , which is appreciated very much by everybody. (*The Mennonite will publish this poem soon.)*

—Joseph B. Bechtel

BETHEL MENNONITE CHURCH, MOUNTAIN LAKE, MINNESOTA

October 29, 1940

Sunday, October 27, was an outstanding day for our congregation. It was a beautiful, mild fall day. The church was decorated with fruits, vegetables, and flowers fresh from the gardens. In the forenoon the annual Harvest Festival was observed. Rev. P. R. Schroeder and Rev. John C. Peters spoke heart-searching words converning our faithfulness as stewards, stressing both the material and the spiritual side.

In the afternoon and evening the 50th anniversary of the founding of the church was observed. The history of the events that led to the organizing of the church were related by H. J. Fast, and the events during the past fifty years, by Rev. J. J. Balzer, both charter members. Reports were given, which illustrated how the church has branched out into smaller organizations. The Sunday school, the Junior and Senior Christian Endeavor Societies, Nachverein, Mission Society, and the Junior Mission Society were represented. The treasurer's report showed how the church has developed financially.

Personal greetings in the form of letters from the following missionaries were read: Rev. P. A. Penner and Mrs. Ferdinand Isaac from India; Rev. and Aganetha Fast from China. A telegram was received from Marie Peters in northern Minnesota.

Five different choirs sang during the three meetings. A fellowship dinner was served in the church dining hall during the noon hour.

May all that has been said and done at this anniversary glorify our Heavenly Father. We are deeply aware of the fact that if our church has been a blessing to anyone at any time and in any way during these 50 years, it is only through the merits of our crucified Savior, working in and through His children. Our prayer is that He will continue to bless, clense, sanctify, strenghten, and comfort us and keep us working, watching, and praying till He comes.

—*Mrs. D. H. Fast, Corr.*

SOME THINGS THAT WILL HURT YOUR SOUL

The ascendency of the physical over the spiritual. —Living in the neighborhood of questionable things. —Trickery in business relations.—Exaggeration.— Reading that does not feed the soul.— Infrequent short prayers.—Living at a high pitch emotionally.— Thoughtless conversation.—Thinking of your injuries too much.— Unkind criticism of others.—Neglect of Bible reading.—Indolence, irritation, and irreverance. —Failure to witness for Christ.—Love of money.— Familiarity with worldlings.—Overcaution about what others think.—*Selected.*

IN MEMORIAM

PETER EICHER WITTMER, SON OF JOHN AND EICHER WITTMER, was born May 10, 1849, at Asaph near Altkirch, Alsace, France. In 1864, he with his parents emigrated to America to avoid compulsory military training. On October, 1876, he was united in marriage to Magdelena Tschantz. To this union were born 13 children.

When a young man he was baptized upon confession of faith by Joseph Hershey and united with the Mennonite church at Altkirch. After coming to America his membership was transferred to the Eicher Emmanuel Mennonite Church near Noble, Iowa, which at that time was under the pastoral charge of his admired uncle, Rev. Benjamin Eicher. He remained a faithful member uneil his transition beyond.

Realizing the fraility of age and the rest beyond, he longed to go to His Heavenly Home. On October 12, 1940, his wish was granted and he passed in, at the age of 91 years, 5 months and 2 daye.

Surviving him are his sister, Mrs. Mary Wittrig, and 8 children, 5 sons and 3 daughters. Funeral services were held at the Eicher Emmanuel Church and conducted by his pastor, the Rev. D. E. Welty.

THE REAL FIFTH COLUMN.—Every one in these critical days wants to have confidence in our leaders. But how can we believe in the sincerity of preparedness for the protection of our land when it is openly charged, and the charge has not been refuted, that there are enemies of our form of government, communists, in key positions all over the land? The Dies Committee once gave out the list of 563 government employees who were members of a communist "front" organization. It is also reliably reported that there are hundreds of known communists at work on American ships. The official of a company manufacturing war planes has stated that there are known communists at work on these planes, but the company can do nothing about it because of the unions. With such and similar dangers right at our own door or in our nation's set up, does it not appear that the government should act to give us the protection we need?

« « JOTTINGS » »

—*Second Church, Philadelphia, Pa.*—During the months of October and November this church observes a crusade, and the pastor, Erland Waltner, preaches a sermon each Sunday in the "Ships of the Christian Life" as follows: WorSHIP, fellowSHIP, discipleSHIP, leaderSHIP, stewardSHIP, kinSHIP, and LordSHIP.

MARRIED

VOTH—BULLER—At the Alexanderwohl Church, Goessel, Kansas, on August 7, 1940, *Miss Hilda Voth* was married to *Mr. Alvin Buller*. Rev. P. G Unruh was in charge of the ceremony, in English, and Rev. C. C. Wedel gave a sermonette in German. The young couple will make their home at Route No. 2, Galva, Kansas, where the groom has a good teaching position.

GOERTZ—COWGER.—On October 20, at the home of the brides's mother, Mrs. Anne Goertz in Medford, Oklahoma, *Miss Hilda Goertz* was married to *Mr. Frank R. Cowger* of Jefferson City, Okla., by Rev. John Lichti, formerly of Medford, now of Deer Creek, Oklahoma. The couple will live at Jefferson City, Oklahoma.

On Monday, September 30, *the second Quarterly Ministerial Meeting was held in the Deep Run Meeting House.* There were afternoon and evening sessions. The afternoon featured a Panel Discussion on the subject: "Our Christian College in the Face of the World Crisis." Those in the Panel were: Mr. Wm. Mohr, Rev. A. J. Neuenschwander, Rev J. J. Plennert and Rev. Freeman H. Swartz. The evening program brought us two General Conference men:—Mr. Henry Fast, Field Secretary and Missionary W. C. Voth, of China. The congregation served a bounteous supper.

—From the "Bethany Messenger," Freeman, So. Dak. In making a simple comparison we find that our children in their academic schooling, which takes them through the grades and high school, by *compulsory* school laws, receive 11,520 hours of instruction, whereas in Sunday School for their religious training only 624 hours are offered through the same period of time. The ratio is nearly 20 to 1. This seems to be entirely out of proportion. Besides the religious instruction is left to the children almost as optional. So we ought at least be conscientious and take advantage of what little religious education is given.—About 35 young people gathered at the parsonage the other evening for an informal social, sponsored by the Y. P. Society. After several choruses and a prayer each one present introduced himself. Games were then played and a delicious lunch was served.

—First Church, Philadelphia, Pa.—The Diamond Jubilee Book is ready for you. It will cost 75 cents. It will make a nice gift to some of your friends, so why not get more than one?—Seven Jubilee poems were turned in and we thank everyone who had a part. Really good talent was manifested. The reward went to Miss Louise Kuhnle. Her poem was entitled "OUR CHURCH." The Diamond Jubilee Chorus" was written by Mr. John Wieand. Come to the Anniversary Dinner and you will sing it.

—Church Bulletin

—From the Mennonite Church, Upland, Calif.—: Friendly Solicitation from Bethel—Dr. Guy Cutshall and Rev. Felix Schrag are working on the Pacific Coast in the interest of our college, looking up prospective students and securing gifts for the completion of Memorial Hall. . . Our Church Council has authorized them to see our members, to present the needs of the school, to enlist our sympathy and good will, and such financial support as we are able to give. . . On leaving the two visitors have given this farewell message in the Church Bulletin: "We have been kindly treated in your community. Thanks to you all for many pleasant memories. . . We hope and pray that those who were not seen will send in their gifts to the College. Bethel appreciates all you have done. Your pastor and family have given us every cooperation. Blessings to all.

Fraternally yours,
E. Guy Cutshall, and Felix Schrag

—Eastern District S. S. Convention at Lansdale, Pa. was well attended and a good program was rendered. The new offiecers are: Lloyd Yoder, Pres.; Robert Landis, Vice Pres.; Emma Vansworth, Sec.; Stanley Fretz, Treas. The projects for this year are: $500 for Boys' school in India, $150 for Rev. Harder of South America, and $100 for Mennolan retreat grounds.—The churches of the Lansdale community recently featured a Church Attendance Crusade. The pastor of Grace Church preached on the following subjects: The Church Aglow, Christ Present, Measuring Worshippers, and The Message of the Church.

—Grace Church Messenger

—From the Bulletin of First Church, Reedley, Calif., Sunday, Oct. 27: We have several visitors with us today. Two of them represent Bethel College. One is Dr. Guy Cuttshall, who will preach for us this morning. The other is Rev. Felix Schrag who will serve this evening. These men are here in the interest of our College at North Newton, Kansas. Our Church has had students at Bethel each year for some time. This makes us all the more interested in our school.

—Berne, Indiana.—A Rare Anniversary! Golden wedding anniversaries are not unusual, but 60th anniversaries are rather rare. This privilege recently came to Mr. and Mrs. J. B. Welty, who celebrated the sixtieth anniversary of their married life at the A. N. Sprunger home. The guests of honor received a large bouquet of flowers from Carl Welty of Wisconsin and another bouquet of 60 roses from their children, Mrs. A. N. Sprunger and Mrs. Harry Kohler of Fresno, Cali.

—Prof. Walter H. Hohmann of Bethel College had to submit to a major operation at the Bethel Clinic, Newton, Kansas, Wednesday morning of last week. He is getting along quite well, but will probably be at the Hospital for a couple of weeks.

—*Corn Husking Contests* are again in vogue.—At Davenport, Iowa, Irving Bauman from Illinois won in a contest over 20 other aspirants for the national championship title, picking 46.71 bushels in 80 minutes. His prize was $1-00.00 in cash and a goldcup. Marion Link of Iowa ranked second with 46.36 bushels; Ivyl Carlson, also of Iowa was third, with 44.97 bushels; and Lawrence House, a Kansan, ranked fourth, with 42.03 bushels. "The Mountain Lake (Minn.) Observer" reports that in a contest in that part of the country, Maurice Van Norman won a contest by shucking 28 bushels in 80 minutes, and Freddie Paplow took second place with 27½ bushels. There must have been a good deal of difference in the yield that enabled the Iowa contestants to pick so much more. How grateful we should be to be able to feature such contests with the bounties God has given us, as we still enjoy peace.

—*First Menn. Church, Berne, Ind.*—A three-day Prophetic Conference was held during the week of Oct. 17 at this church. The speakers were a Jewish Christian, Dr. J. Hoffman of Brooklyn, N. Y. who was formerly a rabbi in Hungary, and Evangelist H. B. Centz of Philadelphia, Pa.

—*Second Church, Beatrice, Nebraska.*—In recognition of the 25th anniversary of their marriage, Mr. and Mrs. John D. Goertz will be at home to their many friends this afternoon and evening, Sun. Oct. 27. In connection with the celebration a vesper service will be held in our church at 5:15 p. m.

—*Rev. J. D. Jantzen of Hillsboro, Kansas,* on October 20, was married to *Mrs. Agatha Froese* in the home of the bride at Inola, Okla.

A Conscientious C. O.

By Harold D. Burkholder, Quakertown. Pa.

Recently the young men of America between the ages of twenty-one and thirty-five were asked to register for selective service. No doubt every pastor in the General Conference informed his men that to do so would not be inconsistent with our past and present convictions concerning war.

In listening over the radio, and in reading the daily papers, we have heard and read of some who would not even register. Among these were students of an eastern Theological Seminary, whose school affiliation identifies them with the liberal and modernistic teachings of that school. When hearing this, I could not help but think of the inconsistency practiced among many C. O.'s throughout the country, who are so conscientious in regard to war, but when it comes to preaching the Word of God as God's infallible inerrant revelation to man, and in proclaiming Jesus Christ as the only Sovior for a lost and degenerate humanity, they have very little conscience.

The true servant of God cannot preach or believe one thing at the sacrifice of another. We must remember that our God is a God of LOVE, and also a God of HATE. A God of Love—the sinner, and a God of HATE—his sin. Let us be truly CONSCIENTIOUS in our stand. Since we do not believe in taking up carnal weapons, let us be busy wielding the spiritual, namely the Word of God, which is the Sword of the Spirit. We do not believe in destroying lives, so let us be busy winning souls to Christ. To be unconcerned about the spiritual welfare of souls is to be inconsistent in our desire to follow Christ's teachings in all things. What we need today is not merely a "Jesus way of Life," but Jesus Christ who is the WAY, the TRUTH and the LIFE. Jesus not only said, "Love your enemies," He also said, "Ye must be born again." Paul who said, " Overcome evil with good," also said, All have sinned and come short of the glory of God." To emphasize the former over the latter is to be inconsistent and not very conscientious before God, and man.

Let us be CONSISTENT and CONSCIENTIOUS by *lip* and by *life,* in proclaiming God's Word in its entirety. For "ALL scripture is given by inspiration of God, and is profitable for DOCTRINE, for REPROOF, for CORRECTION, for INSTRUCTION IN RIGHTEOUSNESS: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16,17.)

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WHEN RIDING A CAMEL

If you were riding a camel across the desert—a dreary, wearisome, monotonous experience — how would you beguile the hours? Like the Arabs, I sing, and recite poetry aloud, as I would not dare to do were neighbors near. Many times I have been grateful for the stately hymns, stored in memory by a life-time of church-going.

Most of us were lulled in infancy by the hymns of the church, sung by loving mothers. What do modern mothers do who do not attend church and who know only the jazz melodies which perish in the using? Do they blow smoke-rings for their amusement?

To know the great hymns is to provide one's self with a mental refuge in idle hours, as of sleeplessness. They also elevate and stimulate thought and language. To have written a great hymn seems to me the highest form of literary distinction. —*W.T.E.*

Rev. G. A. Linscheid Ja 42 List M
1001 East Broadway
Newton, Kansas

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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The next issue, November 19, will be a Mission Number, so other matter must be deferred

Regarding the Day of Thanksgiving

A PASTOR'S CHAT

By Lester Hostetler

Thanksgiving Day has largely lost its religious signifance, and like Christmas, is being shamefully commercialized. Instead of using it as a day of prayer and thanksgiving to Almighty God for the blessings of the year, it has become the great day of the year for football games and turkey dinners.

The Pilgrim Fathers landed on a bare rock-ribbed New England coast in 1620. It was winter. They were poor. They suffered unspeakably from hunger and cold and disease. But they had brought with them their Bibles and their religious faith and courage. By dint of hard work, a minority of them managed to survive the following fall, and, seeing that they had enough to provide them through the winter, they proclaimed a day of Thanksgiving to God. Having suffered many unexpected adversities, they were nevertheless lost in wonder, love, and praise. Their little was enough and they were satisfied. If they ate turkey it was because it was cheap, for it grew wild and could be had for the price of a little powder and shot.

It is a long cry from the Pilgrims on Cape Cod to the spirit of modern America. President Roosevelt, following a long tradition begun by Lincoln, has proclaimed a day of Thanksgiving. Instead however of making it the last Thursday in the month, he moved it forward a week so that the stores could have a longer period of Christmas business. A howl of protest was raised promptly by the calendar makers who had to spend millions of dollars to reprint their 1940 editions; and from college presidents and football managers whose schedules were now dislocated.

All of which is proof again of the extent to which the day has been commercialized. Originating as a religious holiday, it has become a day for games and feasts. Once a day of gratitude to God for the necessaties, it is now a day for riotous fun and gorging with expensive food. Sports are legitimate and football is rightly a favorite game; but it cannot possibly express the real purpose of Thanksgiving, no more than the wasteful shooting of firecrackers can have anything to do with fredom and liberty. Noise is not a substitute for prayer.

One would think that the proper way of observing the day would include spending at least one hour in the house of God in worship and praise. But watch the crowds November 21, church members and non-church members alike, and only a handful will stop at the church. The bleachers will be crowded, the pews comparatively empty. Money will flow like a river for sports and fun; there will be a small trickle for missions and relief of the suffering, as an expression of gratitude for the blessings of the year.

Our city has a population of approximately 6,000. Last year at an early union Thanksgiving service, we had between 200 and 250 people in attendance. Where were the 5, 750? We are so accustomed to this situation, that even we ministers congratulated ourselves upon the "good attendance".

The day of Thanksgiving had its origin with people who believed in God and the Bible and the church; who took life seriously, worked hard, were satisfied with enough, and who, above all, were glad for the opportunity to worship God according to the dictates of their own consciences. The day is a religious holiday and the church is losing whenever it follows the leading of those who would secularize it.

It should be a day when we call to our minds the sacrifices which our fathers made as pioneers; of penitence because the blessings which God has bestowed are abused, and witheld by human selfishness from so many. It should be a day of thanksgiving for peace, and prayer that our great nation may remain at peace, and that her leaders may stand more and more for that justice and neighborliness which makes for peace among nations. Every church should be filled with worshippers at the appointed hour; every home should be a shrine where blessings are counted and thanks returned for the same.

TRUE THANKSGIVING.—True thankfulness involves more than a mere passive attitude. It becomes genuine thankfulness only as it becomes the outward expression of the attitude within us. Such thankfulness is not turned toward ourselves, but reaches out to those with whom we come in contact, and only when this is true is our thankfulness of the kind that will be of benefit to others as well as to ourselves.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

HOMEWARD BOUND!

Since our previous report the movements went onward to California, viz., Fresno, Reedley, Visalia, Los Angeles. Everywhere welcomes were extended and doors open. In Reedley it became our exceptional privilege to contact for a few minutes the suffering Bro. H. J. Krehbiel. Much amazed we were to find him looking so well, and so talkative. However, the somewhat paralyzed tongue impeded speech considerably. Only a few days afterwards on Saturday morning, Oct. 5th, his spirit was summoned to join that innumerable host up yonder, to continue the activities begun here on earth. His remains were laid aside Oct. 8th. Our expression of comfort is found in John 14:1-6. Thus, one by one pass on the saints to be with the Lord forever. Those portals must see daily many passing through. Oh would each family circle be found unbroken there!

Several days and a Sunday were spent in and around Reedley. These days stood out high in various ways, both physically and spiritually, in contacting many whom we loved. It became our lot to assemble and pack accumulated articles for India. Soon various persons noticed this, and also that transportation to Los Angeles was necessary. Just how, one hardly imagines, someone took the matter up, and deposited the cases in Los Angeles gratis. Upon our arrival in Los Angeles considerable more packing awaited us. A god-fearing widow whose husband just recently was claimed by death, knew very definitely that some container was urgently needed. So she offered one of her strongly crated trunks gratis. Then sisters assembled to help sort and pack. It was noticed that this trunk proved too small. Before giving this a second thought, a sister hinted that her garage had another trunk ready for the balance of the things yet outside. The folks got ahead of us contiually. Two men were in an auto and fetched the trunk before we really knew it was ours. Another brother approached us with this petition, not to contact anyone else regarding the transport to the pier. God had everything in perfect readiness, and made the people willing to respond. What a wonderful God we have! These days in Los Angeles, among numerous evidences of well-wishes, slipped by so rapidly. Each contact and every meeting, convinced us, was led by His spirit, which helped us to praise and glorify the Almighty still more. This must likewise be said about the Upland vicinity.

When the sailing date approached it was noticed that groups from various quarters discontinued their secondary obligations, gathered at pier No. 155, Wilmington, for the farewell. Instead of 12 noon, Oct. 11th, as was announced, 4 o'clock was set. However, another two and one half hours passed before the moorings were loosened. Some who had not been aware of this postponement, had come to the pier by 9:30 a. m. The officers were signally accommodating to clear our baggage and adjust the freight proposition. The meantime was profitably spent conversing, bidding farewell, conducting an uplifting service in the spacious waiting room. Finally the time came, in company with the endeared new workers, Harold Ratzlaffs, to embark. The separation must come some time. Visitors on board by order of government were positively dissallowed. The anchors were lifted, slowly the liner President Taft separated from the pier, the streamers stretched and snapped, the sound of voices in song gradually died away, the waving of handkerchiefs could not longer be recognized, then the shores vanished in the lowering darkness. Good-bye, many we shall never behold on this side of the Jordan of life. That is not the main issue, but to be found worthy to enter His blessed presence or be numbered among those raptured.

One's prayers, while remembering the numerous dearly beloved friends who have showered deeds of choicest kindness of manifold types upon us to encourage us for the tasks awaiting, are thus, "Lord, make us worthy to receive these bounties, appreciate them properly, aid us to become more efficient in Thy service of the vineyard!"

The next day Saturday, toward evening, we reached San Fransisco. There stood unexpected friends on the pier awaiting us. On Sunday, both morning and evening, uplifting services were attended. Monday the steamer was entrusted with heavy cargo, but on Tuesday morning unexpectedly the crew laid down their jobs and went on strike. The entrance to the wharf became picketted, no accommodation could be rendered the passengers, the company ordered them all to evacuate the boat, remain in the hotel until further notice. Tomorrow, Oct. 17th is our sailing date, yet it looks rather doubtful. The strikers waxed unruly, beating began, bloody faces appeared, the police however, dominated the situation, but were unable to end the strike. This much we have been told: instead of Nov. 21st being our landing date in Bombay, it will not occur before Dec. 4th. Some further changes may take place before consummation of the voyage.

On the wayside some various experiences may be enumeratd here and not counted amiss. A person kindly expects a nicely dressed man or woman to respect other people's efforts to help serve the public. In one of the attractive union depots we lingered for eight hours. Everything was clean and garnished. During our brief stay the attendant had to sweep at least three times, because bits of paper of chewing gum wrappings, tops of cigaret boxes, ashes of cigars, etc. weee dropped so-to-say everywhere, inspite of containers within easy reach, also in bold letters the notices stated, "Help keep the premises clean!" The same disrespect is found in elegant railway coaches. The use of tobacco among women has reached an alarming stage. One day suddenly a lady (?) boisterously approached the coach attendant in the train to help find her hat, look for the shoes, spot the valices, etc. She then landed on the seat rather unsettled, fully intoxicated, and fell asleep. The train officials battled to sustain their equilibrium. Where is this going to lead to, Any one who has voted for the withdrawal of the ammendment, intended to prevent such, is guilty of an occurrence of this type. Deplorable! Certain family members who were waiting for another party of the household began to sing, "Make me fishers of men". The wide-awake daughter asked inquiringly, "Why do we not sing 'make us fishers of mammas' ". Herein lies a great truth for this age when the family circles are broken up frequently on account of trifle circumstances.

The almost 300 steamer letters and packages found in the cabin contained numerous questions regarding the whereabouts of our darling Nellie. Several weeks had elapsed when nothing reliable could be ascertained, this caused a feeling of unpleasant suspence. We knew well her course in school was ended, the results of the examination were favorable, a return to India lay under consideration. This suspence was broken when a cable reported that reservations on a steamer were effected, a card also informed us about the route to be around the southern cape of Africa, and that she had left England Sept. 16th. The name of the steamer and its destination were deleted by the censor. Our hearts rejoiced knowing her on the way on the high seas away from the bomb-effected areas in London. She wrote that on the station road in London, both sides were strewn with wreckage of houses, etc., These bits of news make our hearts to resound with joy, anticipating a happy reunion on India's soil. What infinitely more awaits the saints when beholding the negro spiritual pictures, "When the saints are coming home!"

With grateful greetings from your happy travellers,
Hotel Steward, San Fransisco, Calif., Oct. 17, 1940.
P. W. and Mathilde Penner

THANKSGIVING

Lord I thank Thee that with lavish hand
Thou dost spread plenty o'er this smiling land;
I thank Thee for the harvests which we reap,
And for each trust Thou givest us to keep,
For homes and loved ones placed within our care,
For health and strength we have in generous share.
Lord, I thank Thee for all that Thou dost send,
But most of all, for every faithful friend.
Help me to serve; and let me ever see
By serving others, I am serving Thee.
Teach me to love; Thy law to thus fulfill;
In love and service, let me do Thy will.

—*Mary David Reed*

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

"LAYMAN REPORTS OF HOME MISSION WORK TO LAYMAN"

In the near future you will again get the Fall issue of the "Mission Number" of *The Mennonite.* This issue is put out jointly by the Foreign and Home Mission Boards. We trust that each article is read and studied carefully.

The Home Mission Board, has planned this to be a Layman's Report to his fellow layman. At other times the Minister is the one who usually reports. These reports are from laymembers.

To C. E. and Y. P. Groups

Why not arrange for and prepare for a new and unique way to become acquainted with Home Mission work? Let the Mission Committee arrange for an *"Auto Caravan Tour.* Locate each Home Mission church when the particular article is read in the meeting. Note the vast extent of our work which is largely rural work. Secure auto maps from Canada and also from states where our missions are located. This is an easy matter if you simply go to one of your neighborhood gas dealers in good time and ask him for state maps of Penn, Kansas, California, and Oregon, where we have churches located in small towns or in the rural districts. For Canadian maps, write to either one of three gasoline companies for auto road maps of the Canadian Provinces—Ontario, Manitoba, Saskatchewan, Alberta and British Columbia.

Write to any of these three companies: Imperial Oil Ltd., McColl-Frontenac Oil Co. Ltd., The British American Oil Co., Ltd., all at Winnipeg, Manitoba. The last named is perhaps the best. At least it has been most useful to me as secretary of the Home Mission Board, to locate churches and communities in Canada. I brought these maps along from the General Conference Convention in Saskatoon, Sask. in 1938.

May Christ be glorified and many souls saved.

A. J. Neuenschwander, Sec.

The First Mennonite Mission Church

73rd and Laflin Streets, Chicago, Illinois

We are happy to report that the vacancy, which came when Rev. A. H. Leaman turned in his resignation as pastor, has been filled. With the help of the General Conference Home Mission Board the change was made, and the work is now going forward under the leadership of our new pastor, Rev. Erwin Albrecht of Cleveland, Kansas.

Rev. Albrecht came to us as a graduate of Bethel College and of the Hartford Theological Seminary, where he completed his training for the ministry last May. Early in the summer the Mission Board sent us his name as a possible candidate for this church, and on August 18, Rev. Albrecht was invited to come to Chicago as a candidate. The following week the congregation voted to give him a call, which he accepted, arriving here September 13.

The fall program of work was begun with a special Rally Day program and installation of the new pastor on October 6. In the morning there was a special program rendered by the Sunday School, under the able leadership of Peter Anderson, our superintendent. As a basis of the morning sermon Rev. Albrecht used the challenging words of Joshua, "Choose ye this day whom ye will serve. . . . as for me and my house we will serve the Lord." Josh 24:15. In the evening came the formal installation of our pastor. Mr. Paul McElfresh was chairman of the meeting. He led with a Scripture lesson and prayer. There was also special music by Mrs. White and Mrs. Mitchell, and by the Men's chorus.

The speakers of the evening were Rev. John Neufeld, pastor of the 42nd Street Mission, and Rev. A. H. Leaman, our former pastor. Rev. Neufeld spoke of the Church as being the gatekeeper, holding the keys of the Community. If God is to enter in and work in a community the Church and its leaders must open the way. He used Luke 4:14-44 as his text and compared the reception that Jesus received at Nazareth and Capernaum. Following this Rev. Leaman gave the charge to the congregation and to the new pastor. He used Exodus 17:9-16 as a text to show that victory can come only through the combined efforts of the leader and the congregation. The congregation responded with a unanimous vote of acceptance and support of the new pastor. Rev. Albrecht accepted the charge using as a basis for his response the words of Paul in I Cor. 2:1-9; 3:10-11.

We covet the prayers of our many friends who have helped to make this work possible,and we truly hope that the Lord may bless His work here and that this mission may serve in the building of His Kingdom.

Paul R. McElfresh,
1500 W. 72nd Place, Chicago, Ill.
Chairman of Church Council.

—In one of the Church Bulletins Rev. D. J. Unruh says: From the writings of Menno Simons we culled the following statement: "Christ gave the same command and word to all the apostles and teachers when he said: 'Preach the gospel.' He does not say: Preach the doctrines and commandments of men, preach the counsels and traditions of men, preach the glossaries and opinions of the learned teachers, but He says: Preach the gospel, teaching them to observe all things whatsoever I have commanded you."

OUR CHURCH

The House of God, it firmly stands,
And sends first fruits to foreign lands,
To teach the world that God is Love,
To have staunch faith in One above.

Seventy-five years it's stood the test,
Service for others has been the best,
The Church of those who strive for Peace.
Of burdened Souls that seek release.

In a world where greed and hate abound,
There still is a refuge to be found,
First Mennonite Church is a beacon light,
To keep wayward feet on the path of Right.

Father in Heaven hear this plea,
"Bless our Diamond Jubilee,
Bless our Church; our efforts too,
As we praise and glorify you." Amen.

—Miss Louise Kuhnle

Note: The above is the poem that won the prize out of seven submitted to commemmorate the Diamond Jubilee of the First Church, Philadelphia.

CHRIST AND WAR

The world is topsy-turvy,
A madhouse rampant, wild,
Its decencies lie shattered,
Its worships are defiled;
And men in their deep anguish,
Their hearts all bleeding-sore,
Baffled, hopeless, query,
"Would Christ go forth to War?"

Would He take up the banner
To lead men forth to kill?
He, Lamb and Resurrection,
Who said, "Peace! Peace! Be still!"
Would He delight in maiming,
In bloodshed and in gore,
In stabbing some poor fellow?
Would Christ go forth to War?

Christ came to save the sinners,
The wayward and the lost;
The tempted and tormented,
On life's dark ocean tossed.
And light He came to bring us
Where darkness was before.
If Christian lands would heed Him
They'd have His Peace, not War.

—Edwin C. Graber, Freeman, S. D.

Fourth Indiana All-Mennonite Convention of Missionary Societies

The fourth Indiana All-Mennonite convention of missionary societies was held at Nappanee on Thursday, October 17. The different societies were well represented and the small church was filled with interested women and girls, desirous of learning more about the kingdom of God and how to accomplish more. Two motor buses were required to transport the delegation from Berne. As at the three preceding conventions God gave us a fine day with lovely fall weather.

Since the matter of registering the visitors retarded the morning session, Mrs. Harry Yoder of Silver Street society who presided, said she was not sorry that the registration had taken so much time, as that was a good sign, that she was very glad that so many had come. She explained her position in the chair as follows: "Most of you have probably heard of the arrival, on September 5 or 6, of little Ruth Ellen in the home of our president, Mrs. Earl Salzman. Since the little lady and this world are still comparative strangers to each other, her mother thought it better to stay at home with her today."

The general theme for the worship services of all three sessions was, "Pray ye the Lord of the harvest." A challenge to pray for our representatives in the home and foreign fields was presented to us through the missionary exhibit. On one table was the Charlesville station in Congo Belge in miniature, with buildings and missionaries arranged in the order in which they are placed on the field in Africa. A second table held likenesses of the General Conference missionaries, almost a hundred of them, who are laboring in home and foreign mission fields. The local Intermediate Mission Band leaders and members were responsible for this part of the exhibit and are deserving of much praise, for they put much time and labor into it. Our Junior Mission Band was asked to furnish "atmosphere", which was done through Indian tepees, a Chinese pagoda, pictures of lepers, etc. Large posters containing hand-drawn pictures of several of the churches of our home mission and other posters and articles completed the exhibit. It all made a deep impression on the spectators, according to the many comments one heard concerning it.

The greater part of the morning session was taken up with the reports from various societies, discussions concerning them, and answering of questions, though the time was too limited to permit as much discussion as might have been desired. Silver Street reported the organization of a new society within the past year. After a sumptuous pot-luck dinner in the basement of the church, there was a little time for viewing the exhibits and missionary literature which was displayed, renewing old acquaintances and forming new friendships.

The afternoon session opened with a devotional service on the theme of the day, followed by a short business session. The election of officers resulted as follows: President, Mrs. Harry Yoder, Silver Street, Goshen; Vice-president, Mrs. Howard Gilliom, Berne; recording secretary, Mrs. Melvin Plank, Middlebury; corresponding secretary, Mrs. Jerry Sauder, Grabill; treasurer, Mrs. M. E. Hartzler, Goshen. It was decided to divide the offering of the afternoon between relief work in Europe and migrant work in this country. The offering which was received at the evening service was given for leper work and for the Congo Inland Mission in Africa.

Dr. Harold Bender gave a report on relief work in Europe. Since our church papers are presenting reports of this work from time to time, I will not say much about it here;—not that his address was not interesting or important or impressive—it was all that, and I hope Dr. Bender will be able to give his touching story in person in many different places. One thing grieved us deeply, namely the fact that America is not only indifferent regarding relief work in Europe but is actually opposed to it. Ex-president Hoover is ready and anxious to help in this work but is receiving no support. Europe has a material "Blackout". We must take heed lest America experience a spiritual "Blackout". There is at present in Europe a panorama of destruction, hatred and inhumanity as never before.

Mrs. Weaver, substituting for Mrs. H. R. Clarke, told briefly of the necessity of laboring among the "uprooted Americans". The conditions among these migrants are very sad, both physically and spiritually. There are two and a half million young people among them who need help. Conditions of health and morals are bad. These people constitute fertile soil for undemocratic and communistic teaching. Several million roam about by families and work on cotton and sugar beet plantations, and the like. Considerable missionary work is being done among migrants, and the importance of education and spiritual help for them is recognized, but in reality only a beginning has been made. The church is too ignorant, or else too indifferent, about these needs. The Bible tells us that Jesus went about doing good; too many of us are satisfied to just go about.

Between the afternoons and evening sessions a short, but very interesting, sight-seeing tour was arranged by the host society, and the visitors greatly enjoyed seeing the Coppes custom built model kitchens and the Mutchler electrical shop. After seeing all these household conveniences, one sister remarked that no doubt many of us would be returning to our homes dissatisfied. However, I do not think that was really the case.

The evening service was fraught with blessings for all who were present. Rev. and Mrs. H. A. Toews who have just come home on furlough from the Belgian Congo Inland Mission, were the speakers. Rev. C. E. Rediger, president of the Congo Inland Mission, introduced them and made some remarks concerning the origin of the mission.

Mrs. Toews has four sisters engaged in General Conference missions; one in India, one in China, and two in city mission work. She based her address of the evening on Ps. 118:23, "This is the Lord's doing; it is marvelous in our eyes." She related: "We lived through disquieting days in Africa before leaving our station to go on furlough. One day we were told that we could go, the next that we could not. The Congo franc had become worthless and we did not know what to do. Finally we were permitted to go, and it was truly marvelous in our eyes how the Lord opened the way before us." The entire journey was attended with almost miraculous happenings. They had to take a roundabout course, sailing from South Africa, and were on the water thirty-nine days. They had been given the promise from Isa. 42:16, and the Lord fulfilled it to them throughout the long journey.

Rev. Toews told about their work in Africa. He read Ps. 115:4-8, which describes the idols among the heathen, and said that this was a true picture of Africa. The Africans have idols in their houses, in front and in the back of them. Why so many idols? Fear is the answer. There are those who ask, "Why not leave the heathen undisturbed in their innocent and happy condition?" But they are not happy. Bro. Toews mentioned many things that the heathen do to drive away the evil spirits. This belief in evil spirits makes it hard for the Africans, especially the older people, to come to the true faith. Even Christians are often tempted to drift back to their old beliefs and customs. He told of some, however, who have accepted the Lord Jesus and who put us to shame by their consistent Christian walk.

The fith annual meeting will probably be held at Grabill. These conferences have proved a real blessing to those who were privileged to attend them.

Women's Missionary Meeting at the Recent Western District Conference

It is gratifying to note that missionary interest among our women is growing, as was evidenced by the splendid attendance at the eleventh annual business meeting of the Western District Conference Women's Missionary Societies. The meeting was held on the morning of Oct. 23, at the First Mennonite Church of Newton, Kansas. Approximately 550 ladies attended and the attention and interest was of the best.

Mrs. A. M. Lohrentz, the president, conducted an inspiring worship service. This and the beautiful musical numbers given by the ladies' chorus from the Emmaus and the Hoffnungsau churches did much to prepare the hearts and minds for the rather full business program. The arrangement of having the business meeting in the morning gave much more time for planning and discussion. The ladies by a showing of hands expressed the desire to continue this arrangement for the next year.

Some very interesting reports were given. Mrs. A. E. Kreider in her report of the Literature Committee said the societies are increasingly making use of the services of this committee. She urged an inspection of the display of the materials at the City Auditorium during the conference. She has since reported the sales were very gratifying. She pointed out some of the expenditures entailed in this work. The meeting voted $25.00 for the Literature Committee and recommended a special collection for this work in each society during the coming year.

The committee on the project for a Home for missionaries on furlough, recommended that, since there seems to be no immediate need for such a home, and since the needs on our mission fields are so many and urgent, the project be dropped for the present. The meeting voted instead to make a special effort toward raising money for the missionary retirement fund, over and above that which is raised by the two cents a week plan.

Mrs. A. M. Lohrentz gave directions and evplanations in regard to the Refugee Relief Work and Mrs. Ted Claassen spoke a few words of encouragement to keep up this good work.

Mrs. J. E. Entz was elected president and Mrs. W. E. Regier treasurer for the next two years. About 350 ladies remained for the luncheon served by the women of the host church.

On Wednesday evening, the Missionary Societies presented an interesting missionary program in the City Auditorium to a full house. The collection that evening amounted to $194.00. After the deduction of $25 for the Literature Committee, two-thirds of the remainder was turned over to the Foreign Mission and one-third to the Home Mission Board of the General Conference. May the messages we have heard through the music, readings, plays, and addresses bring forth bountiful fruit for the year ahead and may we through God's blessings achieve much for Him.

The following was the program given in the City Auditorium Oct. 23, 7:30 p. m.

Congregational Singing led by Mrs. Ferd. Voth

Music -------- Ladies' Choir, Buhler Menn. Church

Devotionals ---------------- Mrs. A. M. lohrentz

Mission Play ------------ "White Unto Harvest"

Directed by Miss Thelma Reinhard

Offertory Prayer and Offering -- Rev. P. H. Richert

Music -- Ladies' Choir, First Menn. Church, Newton

Reading --------------------- Miss Gladys Graber

Address --------------------- Dr. D. W. Bittinger

Music -- Ladies' Chorus, West Zion Church, Mdge.

Closing Prayer and Benediction -- Rev. A. E. Kreider

SERMON SKETCH

"SECURITY ACTIVITY SUSTENANCE"

Arnold C. Schultz, Bluffton College

"By Me if any man enter, he shall be saved, and shall go in and out, and find pasture." John 10:9.

Jesus Christ here declares Himself able to deal completely with the needs of every individual. "If *any man*"—no matter who, where, when.

For the happiest and noblest living there are needed three things—security, service, sustenance. All human effort has as its purpose the supplying of these things. Christ here says that He can supply all of these to every one.

1. Salvation in and through Christ is for any man. The word "saved" in the text might perhaps be better translated as "safe," so the statement means that because step by step in passing one danger after another, Jesus Christ, because we are one with Him, will keep us safe so that eternal salvation is assured us. In our union with Jesus Christ, by simple faith in Him, we do receive an impregnable defense against all danger. The gift of power from Christ, His strength made perfect in our weakness—this promise is abundantly fulfilled to all men who trust Him when their hour of temptation comes. The things that tempt us most, that appeal to our ambition, our sense, our self-will, our pride, will lose their power upon us when He is realized in our lives.

2. In Jesus Christ one may find a field for the fullest service. The common expression to "go out and in" is a designation of the two-sided activity of human life. On the one side is the life of meditation or union with God by faith. On the other side is the life of service, active obedience in the field of work God has for us. Both of these can be raised to their highest power in an unrestricted and joyous activity.

You must go into the depths of God through Christ. Only the ones who consistently live this hidden life of solitary and secret communion will ever do much in the field of outward service. If we carry with us into the field of service, no matter how commonplace and tedious, the thought of His presence and His love and of the smile that may come to His face as the reward of faithful service, our labor will draw its motive, pattern, and power from communion with Him.

3. In Jesus Christ any man may receive sustenance. "They shall find pasture." In Him all the true needs of humanity are met and satisfied. He is the Bread of Life. The Gospel satisfies the demands of the intellect. It satisfies the social desires. It breaks down the barriers sin has raised and in time will banish discord from the earth. In the spiritual life it realizes and meets the cravings of the soul for communion with God. Nothing else nourishes the whole man at once, but in Him is everything for sustenance and growth. If we are knit to Him by simple faith, love and obedience, then what is otherwise barren becomes full of nourishment.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 17, 1940

Jesus' Concern for Life and Health

Luke 7:2-15

Introduction

Jesus, though pre-eminently interested in the life eternal, was vitally interested in the condition of people's health and life in this world. While He was mostly concerned about the moral and spiritual condition of people, He however gave a very considerable part of His time to ministering to temporal needs. Jesus' concern for human life and health has powerfully moved people to be much concerned about these things. The body as well as the soul, is a part of God's handiwork. Jesus did not teach the mortifying of the body through ascetic practices, so that the soul might prosper. The normal condition is both bodily and spiritual health, and Jesus gave both time and strength to the promotion of such health. Surely this is worthy of our efforts.

Human Faith Wins its Plea vs 2-10

The first part of our lesson reveals the remarkable faith of the centurion—a Gentile—whose servant Jesus healed. He held a much higher social position than Jesus did, yet he recognized His superiority over himself (vs 6, 7). The centurion was humane and loved his servant (slave) who was very sick and beyond human help (v2). He had heard of Jesus and believed that He could and would heal the sick servant. He knew also that a Jew would scarcely come to a Gentile, so he sent Jewish elders to plead his case (v3). They told Jesus of his worthiness (vs 4, 5), making an unusual plea for him—a Gentile. Possibly he had embraced some of the main Jewish teaching. Jesus went with them (v6). He did not refuse the call of human need. The centurion felt himself unworthy of having Jesus come to his house and had faith to believe that Jesus could heal by saying the word of healing without coming to the sick person (v7). He was familiar with having authority over men and believed that Jesus had equal authority over diseases. The centurion was right. Jesus did and does possess power and authority over disease. Jesus' heart rejoiced in the whole-souled faith and trust of the centurion (v9) and commended it highly. His plea was answered, the servant was healed because his master had believing faith.

Jesus is not with us bodily today, but His word of command when spoken, is as effective as ever. A faith in His healing power is reasonable and God expects us to have such faith.

Jesus' Compassion in Action vs 11-15

This part of our lesson records one of Jesus' miracles or raising the dead to life. He found a mother in deep grief and need (v12) and it aroused his heart's compassion. The poor widow was seeing the body of her only son being carried out for burial. Her tears of grief flowed freely. He bids her "weep not," an assurance that He would help her. He touched the bier and spoke the word of power which brought the dead back to life. He bids us not to weep and gives us abundant reasons for not weeping. Jesus turned the widow's tears into joy. He cares for each one of us.

Concern for life and health is a Christian characteristic. Christians sense the essential value of life and health. Christ reveals to us the worth of the body as well as of the soul. He dignified the human body by living in human flesh. His teachings and deeds of mercy reveal his spirit of compassion toward the needy and suffering.

How does the centurion's faith compare with the faith we need?

Why did Jesus perform so few miracles of raising the dead?

Why are Christians more concerned for the life and health of *others* than non-Christians are?

MENNONITE REGISTRANTS, DRAFTEES BE SURE TO READ THIS ARTICLE

At Such a Time As This

By I. S. Long, Baltimore, Maryland

Perhaps a few words as to procedure this winter may be helpful to some of our boys in facing their conscription problems.

In due time a detailed questionnaire will be sent you, and you will be given five days to fill in appropriate answers. About two pages of this are alloted for you to state fully your convictions as to peace and war. You will answer how and when you arrived at the convictions you have regarding peace. Necessarily it will be greatly to your credit if you can honestly say you have had genuine convictions on this subject ever since you accepted Christ years ago.

Being a member of an historic peace church does not exempt one from going to war, unless the member of such a church has the convictions of the church of which he is a member. Having genuine convictions of the wrongness of the war method and the rightness of the methods promulgated by our Lord Jesus, the being a member of such an historic peace church is much to your credit.

Later on, each conscientious objector will be called before a draft board. He may fare well or ill before such a board, depending on the attitude of the board on his own presentation of his convictions. If he does not fare well, he may appeal to the department of Justice, or finally may appeal to the President of the U. S. A. It is generally admitted one's case will depend more on his genuine sincerity than upon his cleverness and skill in argument. In the pamphlet, The London Tribunal Questions the C. O., who can answer all the questions? I think some of them would have baffled even Solomon, for some of the questions are irrevelant, while others by wrong analogies would entrap the candidate. If one cannot answer a question, it is horse sense to say, "I do not know." We know how the Lord Jesus acted under hard questions and under great provocations, and we know quite well that we, too, should be like him as far as possible. This is our task, and our goal—being Christlike. It is grand to be courteous and polite as he, and equally unwise to lose one's head!

Each youth will be given an opportunity to sign, saying what he will do, whether he will be a soldier, noncombatant , or whether he will do service under civil control only. Useful service, under civil government or church control is recommended for our boys.

We say as pacifists. Such a person is not only good and peaceful, but one who is actively building human relationships that will last. Have you sacrificed to do any such service? By all means, each of our boys should be willing to do any good service not contributing to the war machine, doing it too with equal sacrifice as the boys training as soldiers. Any individual can build human relationships that will last. The U. S. A. also can do so. And what a pity our country today is not building these permanent relationships with other nations rather than with all speed preparing for a terrific war?

Should not each of us be far more loyal to our Savior and Lord in these trying days ahead, than are the boys in Europe to the dictators over them? Can high heaven forgive if we prove less loyal than they? —*Gospel Messenger of the Church of the Brethren.*

The California S. S. and C. E. Executive Committee met at Shafter on Armistice Day. It was decided: That the annual meeting of the S. S. and C. E. Convention be held at Paso Robles, April 14-16.—That the churches be asked to contribute, jointly, a total sum of $5 per month toward the support of the religious work among the migratory workers' camps in and around Shafter.—That $100 from the savings account of the Retreat be given to the Swift Current Academy dormitory fund, in addition to the money (approximately $100) raised specially by the young people for that purpose.—That another Retreat be held at Lake Sequoia early in August if the ground was available.. —*"The Herald "Upland*

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Echoes from the All-Mennonite Retreat Quaker Haven, Syracuse, Ind.

August 5-11, 1940

In a previous report from the All-Mennonite Retreat, we gave some retreater reactions to the courses. In this second report, we shall give some of the instructor's viewpoints on the entire set-up of the Retreat.

Miss Emma Detweiler (now Mrs. Harold Schultz), recreational director and instructor of the course in recreational leadership, writes as follows: "We have all heard of the fine spirit of service which Quakers everywhere demonstrate. The Quakers in charge of Quaker Haven were no exception to this standard. The management was generous with our use of their facilities and was always willing to help us with any problems that arose. I am very much in favor of continuing our Young People's Retreats at Quaker Haven. The advantages of closer fellowship outshone any disadvantages. Now that we have tried the arrangement, we can profit from the experience by making some adjustments in our program. Accordingly, I would suggest the addition of handicraft to the recreation program, so that our Retreaters may have the joy of creating, as well as of playing together."

Rev. John Thiessen, who made our young people develop an interest in missions, writes of the retreat: "As a sort of visiting helper in the retreat, I am leaving with the impression in mind that we had a fine group of young people at this retreat; young people who are, as a whole, willing to face also the serious side of life, and are willing to recognize spiritual realities. In my own classes I had very fine cooperation, and I am sure missions will mean more to these young people than before this retreat. I do believe that most of them are convinced that mission work is carrying on the work that Jesus started here on earth; and that every follower of Christ must of necessity take part in that carrying on. One phase of the retreat that is not such a pleasant memory to me is the question whether every retreater is really in living fellowship with the Master. We need a new and workable technique for finding out from individuals whether or not they are really dedicated to Him. We as leaders can believe that all is O. K. with our young people's spiritual lives, yet it would be better if we could know facts a little closer. Personally, I feel a sense of failure on my part in not having succeeded in getting into the inner chambers of more of the young lives in behalf of Christ."

Rev. E. J. Bohn, pastor of the Zion Mennonite Church, Souderton, Pa., chairman of the Eastern District Retreat, conducted our morning devotion periods and our sunset services. After having worked with several different retreats, he is qualified to give a good analysis of the retreat. His impressions are very comprehensively set down for us: "There were five things that were particularly brought to my attention while spending the week at the All-Mennonite Retreat this year, on the shores of Dewart Lake.

First, there were the physical factors, which, although not the most important, nevertheless help to make the retreat in quite a large measure. There were the surroundings of the camp, made possible by the beautiful, stately trees along the shore of the lake. The view from the rising shore on the east side of the lake was a beautiful and an ideal one for the sunset services. The food at the meals should be mentioned; it tasted like good home cooking, and it seemed to be provided in unlimited quantities. It was prepared by a friendly group of Quaker ladies who know how to cook.

Second, I was impressed by the program set-up of the retreat. All of the courses were led by capable and consecrated Christian leaders, whose spirit was in harmony with a Mennonite retreat. In Dr. C. H. Smith we had one of the most capable authorities on Mennonite History in America. Miss Cecilia Sheppard, in her course of the New Testament teaching on non-violence, made a splendid contribution in strengthening the minds of our young people on the pacifist viewpoint. Rev. John Thiessen, returned missionary from India, with his broad experience and understanding of young people, of course was an ideal leader on the mission topic. Miss Eleanor Niswander who has experience as a teacher of music did a fine piece of work with our young people, in bringing to them a higher appreciation of church music. In the leisure moments of the retreat, a good wholesome recreation was provided and directed by Miss Emma Detweiler. I liked the atmosphere of the retreat which was a definitely wholesome and Christian one, providing a well-balanced combination of the intellectual, physical, and spiritual elements of life.

Third, as a member of the faculty, I enjoyed the fellowship with the retreaters who, on the whole, appeared to be an earnest group of young people of high school age, with a few exceptions.

Fourth, there was the fellowship with the other instructors which was a congenial one.

Fifth, I was impressed with the high Christian standards of conduct which the Friends, as owners of the camp, expected to be observed by all the retreaters. As a parent, I was glad to have one of my children in the fine Christian atmosphere of this retreat."

We hope that all who attended the retreat this year will become active boosters for a bigger and better All-Mennonite Retreat in 1941.

—George S. Stoneback, Retreat Chairman

SENIOR DEPARTMENT

Main Topic: How Our Bible Came to Us

Isa. 34:16; 2 Pet. 1:20, 21; December 1, 1940

I. Worship Service

1. Songs: "Thy word is a lamp to my feet," "Break Thou the bread of life," "Lamp of our feet, whereby we trace."
2. Reading of main topic, and prayer
3. Roll call—answered by choice Bible verses
4. Offering for missions

II. Leader's Introduction

The word Bible means book, or books. It is one book, but also a library consisting of many books, written by different authors, at different times, in different places. The two great divisions in the Bible are called the Old Testament and the New Testament, the former contains 39 books, the latter 27, making a total of 66.

In the O. T. five kinds of literature may be distinguished: the prophetic, the wisdom, the devotional, the legal or priestly, and the historical. The prophets, the priests, the wise men, and the singers of Israel—the psalmists were active in its production.

In the N. T. all writings center around Jesus Christ. The gospels are historical or biographical records of this life to a large extent, the epistles give advice and counsel on church life, and personal conduct, as well as emphasis and interpretation of Christ's life and teaching. The Acts are a record of Paul's travels and early church history. Revelations is a book "to make known what is hidden", emphasizing the ultimate triumph of the kingdom of God.

III. Suggested Topics for Short Talks

Nov. 19. A psalm of thanksgiving
Nov. 20. A psalm of praise
Nov. 21. Thank God for care
Nov. 22. Thank God for prayer
Nov. 23. Rejoice and give thanks

IV.. For Discussion

1. Why is the Bible a book both human and divine?
2. How does Jesus Christ fulfill the Scriptures?
3. In what ways has God revealed himself to man?

V. Study of Facts

The original manuscripts of the Bible were written over a period of from one thousand to fifteen hundred years. They reflect the culture of the generations in which they were written. None of the original manuscripts is known to be in existence. The oldest manuscripts we have are at best copies of the originals.

The Old Testament writings were selected and put in their present order sometime in the pre-Gospel or inter-Testamental period. The New Testament writings were arranged and accepted in their present form probably in the third century.

Before the invention of printing in the fifteenth century, copies of the Bible were made by hand. They were rare, expensive, and often full of copyists' mistakes. The earliest printed Bibles were, for the most part, based on poor manuscripts. It was not until after the Reformation in the sixteenth century that the Bible came into the hands of the common people.

VI. Illustration

"Without Price"

Up to the yar 1881, near a railway station, in a Southern state, there stood a little cabin in which lived an old Negro gentleman. In his field was a well, the water of which he believed to have some curative properties. It was the old man's delight, when the train stopped once a day to go through it with a tray of clean cups filled with the cool, refreshing drink. "Try it, sir. Give a drink to the child. Best water on earth!" he would say. When offered money, his reply was, "Couldn't sell this water, sir. It's my pleasure to give it to you."

This beautiful incident reminds one of that infinitely better water of which all may partake "without money and without price."

VII. Food for Thought

"Put off thy shoes from thy feet; for the place whereon thou standest is holy ground."

INTERMEDIATE DEPARTMENT

HOW BIBLE YOUTH MET OUR PROBLEMS

December 8, 1940

Song, "My Faith Looks Up to Thee"

Talk JOSEPH—MAN OF VIRTUE
(Ps. 105:16-23)

"Joseph, the favorite son of Jacob, was sold as a slave by his jealous brothers. He was taken to Egypt and placed in the slave market to be sold. Potiphar, the captain of Pharaoh's guard, saw this fine looking young man, and realizing he was an exceptional slave, bought him for his own household.

"When Potiphar's wife fell in love with him he refused to have anything to do with her. Many slaves would have felt honored over the attention of a superior. Potiphar's wife was so angry to be repulsed that she had him thrown into prison.

"Many would have felt it did not pay to be virtuous, but not Joseph. He kept on doing his best, even in the prison, until he was made a keeper over the other prisoners. It was during this time that Joseph interpreted the dreams of the baker and the cupbearer. These he interpreted so well that two years later he was called on to interpret Pharaoh's dreams. This won him the place of second ruler to Pharoah in the land of Egypt.

"During all his years of trial, as an innocent victim, Joseph kept his heart right toward God. Each obstacle which he overcame helped him overcome the next one." —N. M. Whitwell

Song, "Yield Not to Temptation."

Talk MOSES

(Heb. 11:24-29)

"He was in a sense peculiar to himself, the founer and representative of his people; and in accordance with this complete identification of himself with his nation is the only strong personal trait which we are able to gather from his history. Num. 12:3. The word 'Meek' should be rather 'much enduring.' All that is told of him indicates a withdrawal, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. He was especially a man of prayer and of faith, of wisdom, courage, and patience."

Talk JEREMIAH

(Jer. 20:7-11)

"Canon Cook says of Jeremiah, 'His character is most interesting. We find him sensative to a most painful degree, timid, shy, hopeless, desponding, constantly complaining and dissatisfied with the course of events, but never flinching from duty. Timid in resolve, he was unflinching in execution: as fearless when he had to face the whole world as he was dispirited and prone to murmuring when alone with God. Judged by his own estimate of himself, he was feeble, and his mission a failure; really in the hour of action and when duty called him, he was in very truth, a defended city, an iron pillar, and brazen walls of the moral over the physical nature."

Song, "I Would be True."

Talk MARK

(Acts 15:37-40; II Tim. 4:11

(Let us trace the story of Mark through the following references)

Acts 12:12, 25; 15:37; Acts 13:5, 13; Acts 15:39; Col. 4:10; Phil. 24; II Tim. 4:11; I Pet. 5:13; Acts 15:25.

Song, "Dare to be Brave, Dare to be True."

Reading of references in addition to the above: Gaining from discipline: Ps. 119:65-73.

God's faithfulness: I Cor. 10:13.

Song, "Stand Up, Stand Up for Jesus"

Offering

Prayer by Superintendent

Benediction

JUNIOR DEPARTMENT

Outline for December, 1940

THE GREATEST... IS LOVE

December 1—The Greatest Commandments.
December 8—Examples of Children Who Loved
December 15—Examples of Love Toward Enemies
December 22—"God so loved the World"
December 29—"Lovest Thou Me?"

Verse of the Month—I John 3:18, "My little Children, let us not love in word, neither in tongue; but in deed and in truth."

Song of the Month—"My Jesus I Love Thee," M. H. B. 215.

Prayer of the Month—"Savior, Teach Me, Day by Day," M. H. B. 195, v 1

Leaders: We are entering the Christmas month. Let our aim during this month be to lead our Juniors to a deeper understanding that "the greatest.... is **Love.**" As we approach the holidays let us bring them to a fuller realization that the most important thing in Christmas is love, and as they look forward to the giving and receiving of gifts make them see that the love which prompts them, is the important thing and not their value in terms of money.

JUNIOR CORNER

THE GREATEST . . . IS LOVE

Program for December 1, 1940

THE GREATEST COMMANDMENTS

Setting: Place a large copy of the picture "The Boy Samuel in the Temple" or "The Good Samaritan" for the worship center in the front of the room, with a large open Bible directly in front of it.

I. Worship Period

1. Prelude—"My Jesus I Love Thee," M. H. B. 215.
2. Call to Worship—"I was glad when they said unto me, Let us go into the house of the Lord" Psalm 122:1.
3. Worship in Song—"My Jesus I Love Thee"
4. Worship in Prayer—Leader's Opening Prayer
5. Worship in Scripture—Matthew 22:35-40.
6. Leader's Talk introducing the theme of the month and of the evening.

II Study Period

Aim—To impress the Juniors with the fact that LOVE is the greatest law.

1. Song—"Come, We that Love the Lord," M. H. B. 27 (in unison.)
2. Talk—"The First Thing a Hebrew Child Learned'—Deut. 6:4-9. by a Junior girl.
3. Story—"Ruth Showed Her Love to God"—by a Junior girl.
4. Story—"Samuel Showed His Love to God"—I Sam. 3:1-19, by a Junior boy.
5. Special Music by some Juniors.
6. Story—"Stephen Showed His Love to God," Acts 7:54-60, by a Junior boy.
7. Memorize—Luke 10:27.
8. Story—"A Samaritan Showed His Love to His Neighbor," Luke 10:29b-37, by a Junior girl.
9. Story—"A Rich Man Did Not Show His Love to His Neighbor," Luke 16-19-31, by a Junior boy.
10. Discussion—"Who Are Our Neighbors?" and "How can We Show Our Love to God and to our Neighbors?"
11. Leader's Heart Talk and Prayer.

III. Mission Minutes

1. Continue the trip from Arizona to our mission field in Montana. If you have time, have a Junior boy be your bus driver; let him describe a few of the interesting places along the route.
2. Follow the same procedure as was outlined for the two previous meetings.
3. Bring the missionary offering.

IV Closing Moments

1. Memorize the song of the month.
2. Memorize the verse of the month.
3. Memorize and pray the prayer of the month.
4. Leader's Closing Thoughts and Prayer followed by the
5. Chorus "Into My Heart" in unison.

Why I Urge All Young People To Be Christians

Lillian McMillan, Twin Falls, Idaho

Young people, you are standing on the threshhold of life. Before you are two paths. One is fair and glittering with a scintilating beauty, and the other *seems* rough and rugged. One runs along a valley, the other climbs the mountain. Young people, will you run with the multitude or will you set your will and climb the moutnain with determination?

Boys, you are bewailing your faith that the days of chivalry, of the crusades, of pioneering, are over. "There are no new frontiers," you say, But wait a minute, I would show you a way to adventure. Only those who have courage may pass this way.

Girls, never before in the history of mankind, have you had the chance that is placed before you today. War is beating at our very boundries. Terror and want stalk unchecked across all Europe. Girls, are you going to be weak and cowardly? Will you let Barbarism creep into the world; will you go back to the slavery that was woman's sphere before Christ came?

Young people, will you stand for right when all the world goes wrong? God is callling you today. The devil has flung his challenge in your faces. Will you accept the dare or will you turn tail and flee? Nineteen hundred years ago, truth was nailed to the cross. Nineteen hundred years ago eleven men accepted the challenge. Down through the centuries young people have stood straight and true, following in the footsteps of the eleven. Today the challenge comes again; more vital to each one of you, because it concrns you each and every one.

"Wait", you say, "until I've had a little more time. Tomorrow will be soon enough. Wait!" Yes, young people, wait and tomorrow may never come, tomorrow may be eternity, tomorrow God may not need you.

Today is the day for action. Today while you are able, step over the threshhold into the path that leads up the mountain. Join in the vast, mighty army of the angels. Lift high the royal banner of Jesus. "'Tis a call to arms." Catch the torch as the older generation pass by. Fan the blaze, keep it burning in the surrounding darkness. Lift up your voices in the glad victory song. Young people, Forward! March!

— *The Christian Conservator*

CORRESPONDENCE

EDEN CHURCH, NEAR MOUNDRIDGE, KS.

We are again in the Thanksgiving season. Have we counted our blessings? Are we thanking Him for them? Yes, we have been blessed in many ways. The national election should induce us to give thanks. How many of our brothers and sisters in foreign countries are yearning for a government of the people, such as we are enjoying to this day.

Since our last report we have ommitted one church service. Sept. 8, by order of health officers, no church services were held, because of the Infantile Paralysis scare which swept a few states. We have had quite a number of special services in our church. Since our last report there have been fourteen weddings announced in church. Not all, however, have taken place in our church. We have had two special meetings because of the late conscription bill and we are to have another this week.

We have welcomed four visiting ministers since the beginning of October. On October 6, Rev. J. J. Esau began a series of meetings which lasted a week. The Lord used him mightily to bring us some soul-stirring messages. On Sunday, October 20, we had two visitors from Oklahoma, Rev. Henry Harder and Rev. Mouttet. They spoke about Home Mission work in Enid and the Oklahoma Bibly Academy respectively. Through their messages we were again reminded of two very worthy causes for which to give of our prayers and money. In the absence of our pastor Rev. Gering, who was conducting meetings at Kismet, Kansas, Rev. C. E. Krehbiel brought the message on October 27. He gave a very timely sermon on the subject of "Peace."

Our annual business meeting is to be held on November 12. May the correspondent for the coming year succeed where I have failed.

Wishing all a blessed Thanksgiving season,

—*Richard Schrag, Corr.*

MENNONITE CHURCH, HANSTON, KANSAS

Greetings! We are having beautiful fall weather, a little frosty. On October 17 about twenty-five men and women met at the Church to give it a housecleaning, and since we felt we could not finance redecorating the interior at this time, we washed the walls, and it really was sparkling when we were all through.

Sunday the twentieth opened with Church Services and S. S. to a crowded house, many coming from a distance to worship and spend the day with us. Following the services, we had a dinner in the basement of the church. Then a group went to the home of Mrs. Barbara Ewy who was ill, to sing and bring her a bit of cheer, this being the first time Grandmother Ewy missed this annual affair. At 2:30 we had a hymn sing and social hour.

Our Women's Mission Society meets once a month at each others homes. We have interesting programs using the material our Literature Committee has provided for our use, also the News and Notes, which always provides fresh news. We will start on ou sewing list soon. We sent a lot of clothing for relief recently and are planning more of this relie sewing. We also make regular contributions to th Ministers' pension fund. —*Mrs. A. S. Bechtel, Corr*

IN MEMORIAM

JOHN P. DECKERT, was born June 11, 1882, near Marion, S. Dak. He was baptized in his youth and became a member of the Bethesda Church to which he proved true and faithful until his death. He was married to Aganeta Deckert with whom he shared joys and sorrows for thirty-four years. His health began to fail in June 1939 and in February his case was diagnosed as cancer. He was bedfast since May 31, and relief came to him when his Master ctlled him home on October 20, 1940. He leaves to mourn his departure, his beloved wife, two sons and two daughters.

JACOB C. BERG was born Feb. 20, 1897, at Marion, So. Dak. He was baptized upon his confession of faith and became a member of the Bethesda Church. He entered the holy bonds of matrimony with Tina Dick in 1924 and they shared joys and griefs for sixteen years. His health began to fail in 1938 and he was quite sick for several weeks in the winter months of 1939. He slowly regained his strength so that he was able to do his farm work again. On October 22 an ailment of the spine paralyzed his lower limbs and an internal hemorrhage set in. He passed away October 28, leaving to mourn his departure his beloved wife and four sons who are of grade school age.

MRS. EMMA SCHROEDER, widow of the late David Schroeder, was born near Moundridge, Kansas, July 9, 1887, and died at her home in the Alameda community, Kansas, October 12, 1940, after an illness of about three weeks. While a child she moved with her parents, Mr. and Mrs. John Flickner near Pretty Prarie. In 1906 the family located in the Alameda community. She was married to David Schroeder, July 13, 1912, who died in Nov. 1929. Mrs. Schroeder first joined the Pretty Prairie Mennonite Church, but later transferred her membership to the Bethany Church, near Kingman, at which she was a faithful attendant.

Surviving are her father, John Flickner, Sr., eight children, Mrs. Alvin Schmidt of Walton, Raymond at Murdock, Kans.; Hulda, Ralph, Viola, Lester, Pheobe and Esther at home. Three sisters, Mrs. E. C. Voran of Kingman, Mrs. E. P. Schroeder of Tulsa, Okla., and Mrs. P. M. Ratzlaff of Murdock; three brothers, Joe of Walton, and John and Dave of Almeda.

Funeral services were held at the Bethany Mennonite church, with Rev. E. J. Neuenschwander and Rev. P. P. Tschetter officiating. Burial was in the Mennonite cemetery.

Dreams cannot picture a world so fair: sorrow and eath may not enter there—Heaven. —Mrs. Hemans

« « JOTTINGS » »

CORRECTION AND APOLOGY

—In number 43 of THE MENNONITE, October 29, pp. 5 and 6, we brought a splendid article on *The Funeral Service* and we are very sorry to have erroneusly credited it to Rev. Edmund Miller, Lind, Washington, instead of *Rev. Herbert E. Miller*, Deer Creek, Okla. The paper was read before the spring session of the West Dist. Ministerial Conference and sent me likely by Bro. Miller, but *without signature.* As the article was rather long we preserved it until we could spare the space for it. By that time the only memory we had of it was the name Miller. To go sure we should have referred to the programs of the Pacific and West. Dist. Conference, but an editor is not infallible.—Bro. Edmund Miller writes in reference to this: For the splendid article, "The Funeral Service," in the last issue of *The Mennonite,* I must truthfully say someone else deserves recognition. I sincerely approve and appreciate these helpful thoughts and suggestions." We humbly beg the true author's forgiveness for the error.

—*First Mennonite Church, Nappanee, Ind.,* The Ladies' Missionary Convention, held here last Thursday, was a great day in the program of the organization. The house was filled at all three sessions. The churches represented were: Berne, Goshen, Middleburry, Topeka, Silver Street, Nappenee, besides several of the Defenseless Mennonites at Berne, Grabill, also a few from the M. B. C. Church.—Our Church voted to continue the unified services for another year, church services beginning at 9:30, with Sunday School following. October 6 was our Rally Day, and the beginning of our S. S. year. Among good attendance records the best were held by two brothers, Jimmy and Joe Stillson. Jimmy received a camera for perfect attendance in 6 years.—At a recent meeting in the Community Building, Congressmen Martin Dies in his address made the following significant statement:

> *"There can be no democracy and no freedom in this country without the Christian religion. If democracy falls in our land it will be because the people turned their back on God. The only thing that will save democracy in the U. S. is an old-fashioned revival. There is much that a government can't do. It can't take the place of God-fearing Christians."*
>
> —*Church Bulletin*

—*First Church, Bluffton, Ohio,*—Remember that the Bluffton College Bible Lectures will begin next Sunday evening, November 10th.—Make that a week of meditation and quiet prayer, and a deepening of our faith in God and His cause.

—*Why Dissension about Thanksgiving Day?*—For years and years it was the custom in this country to observe the last Thursday in November as Thanksgiving Day and the President proclaimed the day some weeks ahead. People planned for the day, all was peace and good feeling. Last year the President moved the day a week ahead and this year again to November 21, while the governors of many states adhere to the old date and churches and schools are debating whether to follow the President's or the Governor's lead. Why this confusion pertaining to a day when the nation should *unitedly* bow before God in gratitude for our blessings and in humility for our sins?

—*Dr. J. D. Unruh, President of Freeman Junior College,* sends the following note and correction: "Just glanced through *The Mennonite* and noted with interest the paragraph on Freeman Junior College in the Jottings. I would like to correct the reference to the Young People's Bible Conference to be held on November 1-3, with Rev. A. J. Bard of Seattle, Washington, as speaker. Unfortunately the Freeman *Courier* had gotten our weekly news items confused with those for Sunny Side Bible school. The above conference is theirs, not ours. We generally aim to get people to serve us who are more familiar with our background than some of these traveling evangelists. Our Winter Bible Institute apparently will receive quite a response. No doubt you have seen by our Bulletin that for the evening courses Rev. J. M. Regier and Rev. Erland Waltner are to serve us.—Have had a very fine rain and things look much better for it. —Very Sincerely, J. D. Unruh

—*Second Church, Philadelphia, Pa.*—By Congregational decision, a series of evangelistic services have been arranged for November 10 to 15, with meetings every evening at 8:00 P. M. We are delighted that Rev. Willard K. Claassen of Roaring Springs will be our speaker.... No objectionable "high Pressure" methods of evangelism will be used, but the gospel will be presented to strengthen saints and draw us all closer to God. Pray that He may bless these services. Special nights and subjects are as follows: Family night, Nov. 10—"Why Did Jesus Come?" Ladies' night, Nov. 1—"Stop the Chariot." Young People, Nov. 12—"The Difference Prayer Makes." Children, Nov 13—"What to Do with Life's Limitations." Men's night, Nov. 14—"The Test of Faith." Friends's night, Nov. 15—"Why Be a Christian?"

Grace Church, Lansdale, Pa.—There was a fine display of food for the Harvest Home service. Some of the ladies even did some canning on Saturday afternoon. Osmund Fretz and Will Smith did the arranging in an artistic manner. The things were taken up to the Home by a Hendrick's truck.

—*St. John Mennonite Church, Pandora, Ohio.* Plans are under way for the seventh annual Y. P. Bible Conference, to be held Nov. 14 to 17. Dr. A. D. Helser, Missionary to Africa, is to be the speaker, and the devotions are to be in charge of Miss Mary Haas.—Word was received this week that Rev. and Mrs. P. J. Boehr were notified by the U. S. Secretary of State that their sailing to China would have to be indefinitely postponed, because of war clouds over the Pacific. They had already sold all their household goods and packed their baggage when this word came. Let us remember them in our prayers.—Our sympathy goes out to Mrs. Frank Rafoth whose husband has just passed away at the age of over 71 years. Bro. Rafoth was a regular attendant at our church when health permitted. —*Church Bulletin*

—*Mrs. A. S. Bechtel, Huston, Kansas,* has the following to say in reference to the complaint made at the recent West. Dist. Conference, that the programs published under the heading, "Our Youth Says," in *The Mennonite* are not used as they should be: "We formerly used the C. E. quarterly but we have discontinued it and are using *The Mennonite* for our programs altogether, because we like them so much better. We think they have much worthwhile material to make a good meeting. Then, too, we ought to induce our children to use the material provided by our Conference."

—*First Church, Reedly, California.*—Three new members were received. Mr. and Mrs. Peter D. Kroeker transferred their membership from First Church, Madrid, Nebr., and Arthur Siemens from the Methodist Church at Madrid. Two other members, Mr. John D. and Mrs. Nina Thiessen were received on October 20th. They were formerly members of the Bergfelder Menn. Church near Mountain Lake, Minn.

—*Friedensberg Menn. Church, Avon, South Dakota.*—Our pastor, Rev. A. D. Schaltz, who lost his dear wife some months ago, has been failing in health and has announced the possibility of a vacancy in the pastorate in the near future. The Church is praying for the guidance of the Almighty in this matter. Representatives of Freeman College had charge of our morning service on October 27.

—J. E. Unruh, Corr

—*From a letter by Mr. and Mrs. Waldo E. Harde* whose home is Newton, Kansas, and who are attending a Theological Seminary at Columbia, So Carolina, we cull the following: "We are happy in Him and praise His name for leading our lives as He has. Yes, we are receiving *The Mennonite* and we thank you and the Publication Board. We are happy to be able to keep in touch with our Conference and its work through our church papers

MARRIAGES

HARDER—WOLFF.—On Sept. 25, 1940, in the First Mennonite Church at Mountain Lake, *Miss Helen Harder,* daughter of Mr. and Mrs. P. D. Harder, Butterfield, to *Mr. Frank D. Wolff* of Mt. Lake were married. Their address is Mountain Lake, Minn.

DICK—KLASSEN.—On Sept. 27, 1940, in the First Mennonite Church, *Adeline Dick* of the First Menn. Church to *Frank A. Klassen* of the E. M. B. Church. The couple will live in Mt. Lake, Minn.

DICK—SCHMIDT.—On Sept. 29, 1940, in the First Menn. Church, *Helen H. Dick* of the First Menn. Church to *Henry G. Schmidt* of the Bergfelder church, Mt. Lake. They will live in Mt. Lake, Minn.

HARDER—HARDER.—On Oct. 8, 1940 occurred the marriage of *Anna M. Harder* and *Harry T. Harder,* both of the First Mennonite Church. Their address is Mt. Lake, Minn.

HARDER—MINION.—On Oct. 9, 1940, in the First Mennonite Church, *Arsella Harder* was married to *Wesley J. Minion.* They live in Mt. Lake, Minn.

LOEWEN—HARDER.—On Oct. 13, 1940 in the First Mennonite Church, *Estella Loewen* and *Jacob W. Harder,* both of Mt. Lake and members of the First Mennonite Church were united in marriage. Their address is Mt. Lake, Minn.

All of the above six couples were married by Rev. I. J. Dick, pastor of the First Mennonite Church of Mountain Lake, Minnesota.

DECKERT—GOOSEN.—*Miss Doras Deckert* and *Bernard Goosen* of Richey, Mont., were recently married by Rev. Abe P. Unruh. They are making their home on their farm near Richey.

—SCHOENWALD—SMITH.—*Miss Irene Schoenwald* was recently joined in marriage with *Marion Smith,* by Rev. Herbert Widmer. They are living near Lambert, Mont.

—PENNER—DECKERT.—*Miss Opel Penner* has been married to *Ed. Deckert,* recently, by Rev. Herbert Widmer of Bloomfield, Mont. The young couple are living on their own farm near Richey, Montana.

—TAYLOR—BRANDT.—On August 31, 1940, in the First Presbyterian Church at Albany, Georgia, *Miss Elizabeth Taylor* was joined in marriage to *Orlando H. Brandt.* They are at home at 514 Broad Avenue, Albany, Georgia. —(Reported by Mrs. D. J. Brandt.)

—VERMILYEA—BORN.—At Pomona, Calif., on Oct. 28, by the pastor, Rev. L. Hostetler, *Miss Aurelia Vermilyea* was married to *Phillip Born.* They will reside at their new home on South Euclid as soon as completed.

—HOLLINGSHAD—RUTH.—At the home of Mrs. Emma Ruth, Upland, Calif., Rev. L. Hostetler married *Miss Darlene Hollingshad* with *Marvin Ruth.* They reside at their new home on Sixth Street, Upland.

We extend to all these twelve couples hearty congratulations, wishing them a long, happy and useful life. —J. R. Thierstein, Editor.

A NOBLE BOOK! *All Men's book!* It is our first, oldest statement of the never-ending problem—Man's destiny and God's ways with him here on earth; and all in such free-flowing outlines, grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilements. —Carlyle

FINANCIAL REPORT

Expenses of Ex. Com. and "Miss. News and Notes":

Bethel Miss. Soc., Mt. Lake, Minn., $10.10; Sew. Soc., First Menn., Ch., Saskatoon, Sask., 2.50; Sew Soc., Swift Current, Sask., 1.00; Miss Soc., First Menn. Ch., Paso Robles, Calif., 2.75; Miss. Soc., Grace Ch., Panora, Ohio, 8.00; Young Women's Miss. Soc., West Swamp Ch., Quakertown, Pa., 2.80; Brudertal Sew. Soc., Hillsboro, Ks., 2.00; Mission Study Circle First Menn., Ch., Newton, Ks., 12.50; Miss. Sew. Soc., Pretty Prairie, Ks., 3.50; San Marcos Miss. Soc., Paso Robles, Calif., 2.90; Pleasant Valley Miss. Soc., Kismet, Ks., 1.00; Miss. Soc., Monroe, Wash., 1.20; Gnadenberg Sew. Soc., Whitewater, Ks., 2.00; Salem Zion Miss. Soc., Freeman, S. D., 4.30; Grace Menn. Miss. Soc., Albany, Ore., 2.00; Miss. Sc., Mann's Choice, Pa., 1.20; Miss. Soc., Lehigh, Ks., 2.00; Zion Miss. Soc., Elbing, Ks., 2.25; Emmaus Sew. Soc., Whitewater, Ks., 4.90; Miss Soc., Emmanuel Ch., Loon Forks, Sask., 5.10; Miss. Sew. Soc., Swift Current, Sask, 1.00; Mrs. P. W. Penner, Hillsboro, Ks., 5.00; Mrs. Dan H. Unruh, Tampa, Ks., .25; Mrs. Anna Leisy, No. Newton, Ks., 1.00; Friend, .25; Seven Girls, Bethel Jr. Miss. Soc., Mt. Lake, Minn., 1.75; Mrs. Harold J. Graber, Freeman, S. D., .10; Eden Ladies Aid, Schwenksville, Pa., 3.60; Bethel Miss. Soc., Mountain Lake, Minn., .10; Johannestal Miss. Soc., Hillsboro, Ks., 5.00.

Total, $92.05

Miscellaneous:

Brudertal Sew Soc., Hillsboro, Ks., Oraibi St., Ariz., $10.00; Same, Goessel, Hospital, Gift Day Donation, 5.00; Sew. Soc., Wolf Point, Mont., J. B. Ediger, Okla., Typewriter, 10.00; Dorcas Miss. Soc., Halstead, Ks., Same, Needy Indians, 5.00; Bethel Miss. Soc. Mt. Lake, Minn., War Relief, Europe, 10.00; Miss. Study Circle, First Menn. Ch., Newton, Ks., Same, 5.00; Okla. Miss. and Sew. Societies, Mrs. P. W. Penner, Hillsboro, Ks., 6.00; Miss. Circle, Springfield, Menn. Ch., Pleasant Valley, Pa., Rev. and Mrs. P. J. Boehr, 10.00; Miss. Soc., Meno, Okla., Rev. and Mrs. Harold Ratzlaff, 80.00; Emmaus Sew. Soc., Whitewater, Ks., Miss. Furlough Home, 18.45; Oakleaf Miss. Soc., Mt. Lake, Minn., Lit. Com. 1.00.

Total, $160.45

Grand Total, $1,007.51

Gratefully acknowledged, Mrs. Frieda Regier Entz, Treas.

TREASURER'S REPORT OF THE EMERGENCY RELIEF BOARD

For August and September 1940

Receipts for General Fund:

First Menn. Ch. Upland, Calif., by G. E. Schmidt $10.76; First Menn. Ch. Hillsboro, Kans., by P. A. Pankratz, $39.68; Ed. D. Voth, Fredonia, Kans., $1.00; Busy Mothers Class, Bluffton, Ohio, by Mrs. C. D. Hilty $893; Emmeaus Menn. Ch. Whitewater, Kans., by W. A. Claassen, $75.65; Friend, Newton, Kans., $1.00; Hoffnungsau Menn. Ch. Inman, Kans., by A. B. Reimer $24.35; First Menn. Ch., Paso Robles, Calif., by C. P. C. $18.01; P. J. Waltner, Pretty Prairie, Kans., $5.00; First Christian Ch., Moundridge, Kans., by J. B. Stucky $55.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz $13.95; Brutherthal Menn. Ch., Hillsboro, Kans., by F. N. Funk $20.06; Bethel Menn. Ch., Fortuna, Mo., by S. J. Moser $5.75; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel $48.10; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier $55.83; War Road Menn. Ch., War Road, Minn., by F. Hoeppner $14.02; Tabor Menn. Ch., Tabor, Kans., by H. B. Schmidt $18.57.

Emmeaus Menn. Ch., Whitewater, Kans., by W. A. Claassen $46.20; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk $16.15; First Menn. Ch. of Christian, Moundridge, Kans., $47.00; Miss Elizabeth Richert, Newton, Kans., R. 2 $15.00; First Menn. Ch., Mountain Lake, Minn., by H. T. Nickel $68.85; P. P. Janzen, Newton, Kans., $10.00; General Conf. Trustee Fund by K. A. Richert, Newton, Kansas $500.00.

Receipts for War Relief Fund:

Garden Township Menn. Ch., Hesston, Kans., by P. E. Vogt $5.00; First Menn. Ch., Aberdeen, Idaho, by I. J. Wenger $5.00; E. Dist. Conf. Peace Com. by H. S. Detwiler, Souderton, Pa., $27.25; Olga Mueller, Amorilla, Texas $10.00; Grace Menn. Ch., Enid Okla., by H. N. Harder $2.00; Hoffnungsau Menn. Ch., Inman, Kans., by A. B. Reimer $13.51; Est. Dist. Conf. Peace Com. by H. S. Detwiler, Souderton, Pa., $28.50; Friends, Upland, Calif., $5.00; Alexanderwohl Menn. Ch., Goessel, Kansas, by H. J. Reimer $37.06; First Menn. Ch., Wadsworth, O., by C. E. Bartlett $60.50; S. S. First Menn. Ch. Bluffton, Ohio, by D. C. Kirchofer $35.40; First Menn. Nappanee, Ind., by D. Metzler $7.50; W. R. Pempel, Pasadena, Calif., $15.00; First Menn. Ch., Bluffton, Ohio, by J. S. Schultz $11.00; Mrs. D. J. Regier, Hesston, Kans., $5.00; Eastern District, Conf. Com. for Peace by H. S. Detwiler, Souderton, Pa., $25.33; Frantz H. Goertz, Walton, Kans., $5.00;

First Menn., Aberdeen, Idaho, by I. J. Wenger $115.00; Olga Mueller, Amorilla, Texas, $10.00; Ex. Com. of Mission Societies by Frieda Regier Entz, $37.85; Dr. Frank Wiebe, Salinos, Calif., by J. W. Wiebe, $10.00; Eastern Dist. Conf. Peace Com. by H. S. Detwiler, Souderton, Pa., $60.50; W. R. Rempel, Pasadina, Calif., $15.00; Katharine Mueller, Halstead, Kans. $2.00; Garden Township Menn. Ch., by P. E. Vogt, Hesston, Kans., $31.50; Eastern Dist. Conf. Peace Com. by H. S. Detwiler, Souderton, Pa., $108.20; Bethel Church, Mountain Lake, Minn. by J. B. Fast, $89.50; Friends, Newton, Kans., $10.00; Lorraine Ave. Menn. Ch., Wichita, Kans., by Gus Pankratz, $4.60; Katy Entz (Est.) Newton, Kans., by B. W. Entz, $10.00.

Receipts for U. S. A. Fund:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00; Alexanderwohl Menn. Ch. (Red Cross) by H. J. Reimer, Canton, Kans., $3.00; Mrs. D. J. Jantz, Lehigh, Kans., $3.00; Home Mission Board, by J. J. Plenert, Phila. Pa. (E. Harder) $75.00.

Receipts for Russian Fund:

John J. Schmidt, Canton, Kans., $10.00.

Receipts for China Relief:

B. B. Wedel, Hillsboro, Kans., $10.00; H. H. Schmidt, Newton, Kans., $5.00; F. H. Goertz, Walton, Kans., $5.00.

Receipts for Poland War Relief: $18.22.

Receipts for South America:

John Epp, Whitewater, Kans., $3.00.

Receipts for Canadian Debt:

Zion Menn. Ch., Elbing, Kans., by H. R. Regier, $68.20; Katy Entz (Est.) Newton, Kans., by B. W. Entz, $10.00; Goessel Menn. Ch., Goessel, Kans., by I. B. Fast, $24.50; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, 32.51.

Summary of Receipts:

General Fund, $1118.86; War Relief, $802.20; China Relief, $20.00; Poland War Relief, $18.22; U. S. A. Fund, $84.00; Russian Relief, $10.00; Canadian Debt, $135.21; S. America, $3.00.

Grand Total, $2191.49

Remittances:

Russia, $24.10; China, $50.10; U. S. A., $125.48; Canadian Debt, $137.53; South America, $15.20; Canadian Relief, $200.00; Europe War Relief, $1590.

TOTAL: $2142.41

Respectfully Submitted,
Peter H. Unruh, Treas., Goessel, Kans.

Note: Our War Relief budget set by the M C C is about $1100.00 per month.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

Devoted to the interest of the MENNONITE CHUCH and THE CAUSE OF CHRIST, in general.

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Mission Number

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, NOV. 19, 1940 NUMBER ~~43~~ 46

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FOREIGN MISSIONS

P. H. RICHERT, Secretary

Mission in a Time Like This

Quite often one hears people, even in our churches, talking against foreign missions in the light of present conditions. They argue that mission work in foreign lands is too dangerous, or that we have more than enough to do here at home, where spiritual life is at such a low ebb. Or they point out that foreign missions are so expensive and that in their opinion more good could be done if the money invested in missions abroad would be used to evangelize lost souls at home.

Without trying to refute these arguments, we merely set up over against them the words of Christ, the Christ who paid the price of His shed blood on the cross that whosoever will, in all the world might have life and salvation. His words are, "Go ye into all the world, and preach the gospel to the whole creation." Mark 16, 15.

Yes, in a time like this mission work is dangerous and difficult. Nation after nation is curtailing the preaching of the gospel. In some nations it is forbidden, in some, difficulties and dangers face the mission workers. Our government has advised all its citizens to leave China. That very likely includes our missionaries. Together with other Mission Boards our board has advised our mission workers that they should use their own judgment, and that they may leave the field at any time they feel the danger becomes too great to remain.

However, in a time like this mission work is especially necessary. Very recently a bishop of one of the largest denominations of our country spoke to a conference session. He raised the question: Shall we forsake China spiritually and leave it to its plight? He was of course not speaking from a militaristic point of view, but of China's need of Jesus Christ. He answered his own questions about as follows, No, no,—now is the time to bring the people of China spiritual comfort, truth and hope in their hour of need.

In fact the whole world today is desperately in need of Jesus Christ; and the day of missions may fast be drawing to a close. Soon the Lord may take up His true church in the rapture to be with Him in the air. What an incentive this should be to missionary work; how necessary it makes also foreign missions!

Thank God, that in a time like this foreign missions are also possible. While it becomes impossible in some sections, others are still open. Our Mission Board had this in mind in its latest instructions to our China missionaries. It suggested that, if evacuation becomes a necessity, the younger missionaries might go to India, provided they can gain permission and they desire to do so. We were heartened to learn later that other Boards had given their workers similar advice by suggesting not only India but also the interior of China.

We also praise God that in a time like this mission work is still crowned with results. Reports from our China and India and American Indian fields speak of a good number of precious souls that have been saved this year. You will hear about it in their report.

Let us continue to pray fervently and to sacrifice with devotion for our foreign mission work in a time like this.

P. P. Wedel, Chm. Mission Board

"IF CHRIST HAD NOT COME"

A pneumonia patient was brought to us from Basna. The man was a middle aged store keeper. He seemed to be in a weak condition, and as the crisis neared, he was very ill, so that we did not expect him to live. When the patient was irrational his wife entreated, "Please help us, I am so worried,,.

To our surprise the patient got well, and though it was a slow process the man did not become impatient. The patient stayed on and on till he had been with us a whole month, though he had been told before that he could go home with a bottle of tonic. Finally one day this man said, "I really must go home tomorrow. If I did not have a store, and land and children, I would never go home, because I like it so well here."

He had thanked us for the service he received many times, saying, "When I had become like earth, then you served me and saved me from death."

He had been told this service was offered in the name of Christ, and if Christ had not come—neither this hospital, nor the helpers would be here to serve the sick. He brought a cow and a calf one day and said, "You are not saying I should give this, but I want to offer it in the name of Christ as a thank-offering." His two little boys, eight and ten years old could read and he bought gospel readers and tracts. He attended the Bible instruction class with his wife and children as soon as he was able to be up and around. Pray that the service done in Christ's name and God's Word may bring fruit unto eternal life.

CHINA

Family of Mr. Chang Ching
Teacher in Bible School, Kai Chow, China

STATISTICAL REPORT

Dec. 31, 1939

I. Evangelistic Work:

Number of Preaching Places, 37; Number of Partly Independent Congregations, 16; Number of Wholly Independent Congregations, 1; Number of Deaths, 37; Marriages, 19; Removals, 18; Baptisms, 401; Total Churchmembership, 1966; Inquirers, 1117; at close of Year. Number of Sunday Schools, 16; Pupils, 1644; Chinese Contribution for Running Expenses, $2437.33; Besides, $161.20; Mission Evangelistic Budget, $15,440.00. (Budgets and contributions listed in Chinese currency). Workers Employed, Mission and Church, Male, 51; Female, 26; Number of fully Ordained Pastors, 1.

II. Educational Work:

County-seat Schools: Boys; Girls; Co-educational, 8; Bible Schools, Workers, 1; Layman, 2; Children, 0; Mass Educational Schools: Adults, 5; Children, 0; Pupils in: Lower Pri., 632; Higher Pri., 184; Bible, 87; Mass, 307; Graduates, Lower Pri., 38; Higher Pri., 58; Bible, 22; Mass, 0; Mission Educational Budget, CN $11,100.00; Ch. Sources, $5359.77.

III. Medical Work:

Number of Hospitals, 1; Dispensaries, 2; Foreign Doctors, 1; Chinese Doctors, 2; Foreign Nurses, 1; Chinese Nurses, 7; Inpatients, 907; Outpatients, 19,824; Deaths, 43; Minor Operations, 336; Major Operations, 66; Nurse Training Schools, 1; Pupils, 26; Graduates, 9; Medical Budget, (Mission) $12,700; Ch. Sources, $25,216.11.

Summary of Educational Work, 1939

I herewith present a summary of the reports of 1939. We begin with the reports of the most northern part of our field. Mr. and Mrs. Voth reported in spring that the enrollment was 90 in the city and 60 in the south suburbs, a total of 150 students. Mr. Brown reports that the educational work in this end of the field differs from that of the Kaichow district. It is not as far advanced as at Kaichow and the war skirmishes continued throughout the last two years which interfered with the school work.

Taming city. All grades are taught. Three pupils graduated from Higher Primary this spring. 43% of the enrollment are from Christian homes with another 20% given as inquirers. The school buildings are far from satisfactory. It is really pathetic to note under what conditions the school in Taming city has to function. Schoolrooms and yard are inadequate. There are four rooms for six grades and only one can pass as satisfactory, it is most inconveniently located in regards to church services. Two rooms are located in the upper story of the church on two different tiers and insufficiently lighted. The other room is in the basement absolutely too dark and damp for the good of teachers and students. Seventy-seven students, of whom seventeen are higher primary students and 36 are in the South Suburb schools. A total of 113 students, with a total of 6 rooms and 5½ teachers.

Kindergarten was re-opened in fall of 1938 with an enrollment of 28. The average attendance was 21. One-third of the pupils were children whose mothers had availed themselves of the hygienic methods (the child welfare sterile packages of dressings and boric acid for the umbilical cord). The Kindergarten therefore has its first fruits of this work in these youngsters. At present the school has 18 youngsters.

Young Women's Home and Bible Training Course

In the fall of 1938 a need was felt to open some kind of a Training Course for young girls and women, a sort of a Home and Bible Training Course. It was opened October 10 with an enrollment of 25 students. Then the Catholics came around and offered $1.00 a month to just such students and we had a drop of 15 students. The empty barn in the mission residential yard was used as classrooms. This fall the school opened with 13 students in the vacated homes of our evangelistic workers who had moved into the city. Besides the three R's we teach Phonetics, some Home Training Courses, Home Management, Industrial work, Bible, singing, Sunday School Normal Training, a bit of Kindergarten training, Church history, Hygiene, etc.

Lung Wang Miao. Most parents had vacated the city, and so we had no school. A school was carried on at Chang Chuar and continued. A movement was on to open another school in our mission premises, but after friendly negotiations they moved out and a school could be opened with an enrollment of 20 pupils. In the fall of 1938 thirty pupils were enrolled.

Nanlo. The school opened with enrollment of 40 last fall, but after a few days the city was bombed, the people scattered and the school was discontinued, but it was re-opened in the country. In the fall term no school could be opened, because the mission premises were occuppied by the military.

Tsingfeng. Had an enrollment of 40 students enrolled in fall 1938. In March due to repeated bombings the people here too scattered and with them the children, but they returned and were able to re-open after a few days. The fall term had an enrollment of 23 pupils.

The Hua Mei Junior High School. January 15 opened with a limited number of classes. The school work has gone well. Especially glad are we for the fine spirit that prevails in the school. Students are moslty from nearby places, though there are students from 5 provinces and 23 counties, and over half are from Christian homes. Hua Mei, too, is overcrowded and feels great need for more classrooms, dormitories and teacher's quarters, library and laboratory rooms.

Final enrollment Primary department 152 boys, 65 girls, total 217. Junior Middle school, 154 boys, 35 girls, total 198. Senior Middle school, 21 boys. Totals, 327 boys, 110 girls. Combined total 427.

There are many student organizations, but the one most helpful is the "Ai Chu Tuan" (Love the Lord Society) having over 100 members, both boys and girls. They conduct daily evening prayers, Bible study classes each Sunday, weekly devotional services, evangelistic groups for outside work and many other activities.

The Ch'ing Chieh Hui Bible School. This school has suffered no interruption. During the first term a printing press was added. The lithograph outfit as well as the press have been busy printing supplies for the needs of the hospital, schools, churches, and the evangelistic work in general, supplying also the needs of other stations of our mission, as well as those of the Nazarene Mission, like tracts, evangelistic and educational booklets, form letters, "China-Home Bond". 20,000 tracts were printed during the first three months, 21,428 during the first quarter, 2000 copies of a catechism booklet, 2000 copies of a 4 page Prayer Cycle, and 2000 fifty page booklets for the Nazarene folks.

May 29th twenty-two students were graduated from the Bible School. Eleven of these were from the Regular Course and eleven from the Elementary Course, men and women about equal in number. The year's work has gone very well and we are especially thankful that there was no interruption due to war. The enrollment was: Elementary Course, 27 boys, 29 girls, total 56. Regular Course, 14 boys, 16 girls, total 30. Combined total, 41 boys, 45 girls, boys and girls 86.

The students have been active in religious work beside their regular school work. They have shown a deepening of their spiritual lives. Daily morning devotions are held by the school and each evening a students' prayer meeting. Besides this they have their own personal devotions. Each Sunday they have gone out in groups to neighboring villages, some carried on work with patients in the hospital or in Sunday School. Many testified to a deeper appreciation of the value of prayer and a closer fellowship with God.

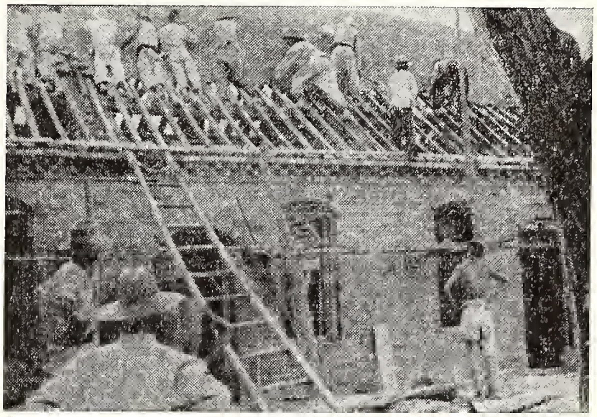
A Home Training class was started among the women by Mrs. S. F. Pannabecker. Work Program: Every student puts in two hours daily except Saturday and Sunday, a total of nine hours a week. This credit replaces the mission grant toward board, which formerly was free. The work program includes sweeping, cleaning, tending fires, heating water for bath, painting, dishwashing at the hospital, odd jobs, soap making, bean milk making, book-binding, and printing. Excess funds in the budget have been used to purchase equipment for the work, a couple of looms, stocking knitting machines, a stone printing outfit, shovels and numerous other tools for masons and carpenter shop. The school is overcrowded and is in need of more housing facilities.

Kai Chow City Day School. Last fall they had 130 pupils, in spring, 160, and 80 in a sort of Kindergarten, which now all have entered the regular school. This school too is overcrowded, up to 260 pupils in school, so that the double seats are now holding three students.

Tung Ming School. Fall 1938 enrollment about 38 pupils. In spring 139. In fall 1939 it was interesting to note that the Japanese commander incidentally urged to start school at a time when there was some question of opening the school. It is now going well and the school has between 90-100 pupils.

Ch'ang Yuan. School work has been much interrupted due to disturbed conditions. The city filks scattered in villages. They eventually started with 25 pupils in 1938 with one teacher. It needs a good teacher . Ch'ang Yuan is occupied and the attendance is small.

Respectfully submitted, Aganetha Fast,
Chmn. of Educational Committee.
S. F. Pannabecker, Member of Educational Com.



Workers Repairing the Hospital at Kai Chow, China, in Spring of 1938

FIRST QUARTER REPORT, 1940

Tamingfu Evangelistic

Dear Brethren:

We are happy to say, that the gracious Lord has again provided many opportunities of service. In fact with some care and persuasion all our evangelistic work could be continued. Even at Lung Wang Miao, where through all last year there was almost daily fighting, the situation permitted us to open an instruction class of fifty-one people, of these later ten were baptized. Since Rev. Sun Ch'ung Sheng is now a fully ordained man, he had full charge of the baptism and communion services on April seventh. In all of the seven churches we held baptism and communion, ofter two weeks of careful Bible instruction. The total number of inquirers under our supervision was 390, and of these 49 were baptized.

In Shuang Ching and P'ien Ts'un revival meetings were held. Mr. Liu Ming Shun is the leader of the group working there. We noticed good results. The Shuang Ching group is now determined to go right ahead, even in face of great difficulties. Praise God for the power that manifests itself in the preaching of the Word.

The relief work takes a good deal of our time. But we are glad to be able to lessen, even though in a small measure, the suffering of the many poor round about. To them, too, we explain the way of salvation. They are getting everything for nothing. Where we can give work, we do so. Even now we have about 150 men at work in building and dirt work. Daily we have a meeting with them, pointing them to Christ. Please press it upon the minds of the dear people at home, that we covet their earnest prayers for ourselves and the work.

Very faithfully yours,
H. J. and Maria Brown

INDIA

Brother and Sister Herman Janzen

"Of Such Is the Kingdom of Heaven"

Our Savior Jesus Christ took a welcoming attitude toward all men. Nobody was pushed back by Him. This holds true also of the children, the boys and the girls. He would purposely let the grown-ups stand for a while and turn to the children. The systematical disciples did not like this so well. When they reproached Him because He did not spend time better, He uttered the above word. He does not say that the Kingdom of God would be the children's sometime when they were grown up, no, it is **theirs now** while they are children.

We present disciples of Jesus are often minded like the disciples of Jesus in Palestine. In our deeds and in our plans we prove so very often, that we really believe that it does not pay to spend much time and means on the children, especially when they aren't just our own children. What happens to the children of India or China, who influences them, how they grow up, etc., so often we do not think about that. But Jesus says, "Let them come unto me, for of such is the Kingdom of Heaven."

Again and again we are thankful anew, that the Spirit of God has led us, so that also in the Mission field the children, whose the Kingdom of God is, are not forgotten. In India we still have quite a few orphan children and children of poor parents in our boarding schools. Here they are taught to walk as followers of Christ. The boys are also taught trades and farming, so that they may stand there as men when they come to be of age. The girls are taught to keep a good Christian home, and learn various handicrafts. In all things Christ is the center. And around this center we try to prepare the children for their whole life, bodily and spiritually.

Most brethren and sisters are acquainted with the fact, that on August 4, 1937, a great misfortune befell our boys' boarding school in Mauhadih, India, namely that a devasting flood tore over the station. Many homes caved in, others sank so that walls broke, also the large, beautiful church building, and all foundations of the buildings were loosened. Through school buildings and boarding school the waters tore five to six feet deep. On the school and mission compound the water tore out ditches as if with a big ditcher. One such crevice pointed directly at our house, where the writer of this was with nearly a hundred children. It was midnight. We did not know, thank God, just what was happening. Humanly speaking, if the raging flood had been digging at that crevice ten hours longer, then the house full of children would have perished. The whole position of the Mauhadih mission station is such that it was considered definitely unwise to keep on lodging so many children on the station, for a new flood may come any time. So it was decided to transfer the whole school from the Mauhadih station to the Basna station. But how is that possible? It is a distance of twenty-four miles, very poor road. And right at the start the Mauhadih River, which is a mile wide, has to be crossed and there is no bridge. The old buildings on the Mauhadih station had been built of burnt tiles, and tiles can't be transported 24 miles on nearly impassable roads. The roofs are nearly all of roof tiles. They break on such poor roads. Only the wood of the roofs, windows and doors can be transmitted to the new station successfully. But the building for shelter for the children and for the school must be done anew. Where should we get the money for this? For the mission treasury always has all it can do to keep the work going. So we were really worried about this; but still our trust was always in our heavenly father. He had permitted the flood to come, He would also incline hearts so that the children of India would again have shelter and school. God be heartily thanked; such hearts full of love for the cause of God and love for the children which comprise His Kingdom have reported. Sister Herman Janzen and her children from near Elbing, Kansas, are willing to give two thousand dollars for the cause. This gift is offered in memory of father Janzen, who went to his heavenly home a little over two years ago. This shelter and school building for the children of India shall stand on the Basna station in India as "Janzen Memorial." Hearty thanks to God and the dear givers. It will increase the joy in heaven if souls come and say, "You made it possible for me, that in childhood and youth I could enjoy a Christian training in a Christian school;—I now rejoice forever with you before the throne of God." The Lord loveth a cheerful giver; and it was with pure joy, yes tears of joy, that the widow, Sister Janzen and children, did this deed of love.

In the name of the children of India and of the mission cause in general, and with hearty gratitude toward God and the dear givers. —**John Thiessen**

A WORD OF THANKS.—Herewith I wish to express my heartfelt thanks to one and all who in any way remembered me during my illness of the past eight weeks. Especially would I express thanks also to the Western Dist. Conference and the Minister's Conference for their greetings and their wishes for recovery. May the Lord reward your kindness.

With Christian greetings, P. P. Wedel

Janjgir Bible School, India, in 1938
Sister Martha Burkhalter, Teacher. Church in rear

Annual Report of the BETHESDA LEPER HOME IN CHAMPA, C. P.

For the Year Ending, December 31, 1939

I. The Station Area

Particulars of this section do not pertain to this report.

II. Workers in the Bethesda Leper Home

A. Missionaries:

P. A. Penner, Superintendent Bethesda Leper Home. M. R. Penner, Care of untainted children of leper parents. Dr. H. R. Bauman, Part time Medical Missionary. Miss Eva A. Pauls, part time Nurse.

B. Indian Workers:

1. Evangelistic.

No paid Evangelists in the B. L. Home. All evangelistic work is voluntary. Our two deacons and two deaconesses visit all the seriously ill patients, pray with and for them. They also, together with spiritually minded lepers endeavor to bring non-Christians to Christ.

2. Educational.

Two paid women teachers, Magdalene and Hulda. Three paid men teachers, Amardass, the husband of Magdalene, Sewak Masih and Janiram. The men are lepers, the women are not.

3. **Medical.**

One passed male doctor, K. G. Sundaram. Four male compounders, who have been trained by Drs. Bauman. Four trained leper nurses. These were trained in a neighboring Leper Home. Four untrained male leper nurses. Three untrained female dressers. Five leper injectors, trained locally.

4. **Institutional.**

One Caretaker, Mr. P. A. Banwar, who under the Superintendent is in charge of the Institution.

5. Industrial.

We are beginning to make Nawar—a woven fabric for bedsteads.

Total number of Indian workers thirty, and nine others whom we call the menial staff. Grand total thirty-nine workers.

III. The Work

A. The Church:

1. One Congregation, viz—the Bethesda Leper Home Church.

No. of Church members on Jan. 1, 1939	367
No. of deaths, absconding and discharged	62
No. of baptisms during the year	22
No. of Christians on Jan. 1, 1940	327
Christians, but not members	none

B. Sunday School:

1. No. of Sunday Schools	1
2. No. of Officers and Teachers	20
3. No. of pupils enrolled	540
4. Total enrollment	560

C. Other Organizations:

1. One Christian Endeaver with 28 active members and 20 associate members.
2. One weekly prayer meeting in the Church.
3. One weekly prayer meeting after dark in both Men's and Women's quarters. All these meetings led by lepers.

D. Evangelistic:

See Sheet 1 under B. 1.

E. Educational:

1. No of Primary Schools	2
(One girl's School) Enrollment	20
(One Boy's School) Enrollment	25

About five other children, new-comers, are in school, but have not as yet been enrolled.

F. Medical

1. No. of Dispensaries	1
2. No. of patients(?) All lepers on Jan. 1	
3. No. of patients in the Hospital (?) Beds	36
Total patients hospitalised during the year	400

G. Particulars:

No. of lepers in the Home on Jan. 1, 1940	558
No. of Christian lepers	327
No. of lepers taking treatment—Practically	all
No. of dismissed as relatively cured during the year	21
No. of lepers dismissed as relatively cured, total	172

H. Boarding Home:

No. of untainted boys in the Champa Home	18
No. of untainted girls in the Champa Home	27

IV. Financial Receipts

1. Church contributions.	
a. Monthly dues	Rs. 354. 3.6
b. Sunday offerings	Rs. 154.15.0
c. Special offerings	Rs. 110. 4.0
d. Total Church contributions	Rs. 619. 6.6
2. Total Sunday School offerings	Rs. 110. 7.0
Grand Total	Rs. 729.13.6

This Report respectfully submitted by,
P. A. Penner, Supt., B. L. Home

NOT BY MIGHT NOR BY POWER BUT BY MY SPIRIT. —Zechariah 4:6.

A very successful headmaster of a neighboring mission had been invited to give some model lessons at the Janjgir Teachers' retreat last summer. While there he gave a striking testimony, namely, that he had realized his responsibility to God—that he was working for God—not for the Mission—that thereupon he had fully surrendered his life to God and was trusting Him for guidance and wisdom. It was true that he had been trained in the best modern methods in the newer Normal schools, but he attributed his success more to his spiritual awakening and the definite help of God than to his training.

J. is an Oriya Christian woman who is an earnest soul winner. She lives at Mauhadih. Her husband is a weaver. She comes from a relatively refined and well-to-do family, though of a low caste. Even in her youth she had read and studied eagerly whatever she could lay hands on. By bitter experience she lost all faith in the Hindoo gods. The message of Jesus brought new hope and light. Since becoming a Christian she has gotten a conprehensive Bible knowledge and she speaks the Hindi language as fluently as her native Oriya. What makes her a successful personality? Is it her early background of certain educational, social, and economic advantages, and her natural abilities? Rather, those who know her best would say, It is the power of the Spirit of God which burns as a fire within her, as we read in Jeremiah 20:9, "and if I say I will not make mention of him, nor speak anymore in His name, then there is in my heart, as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot."

There is a Brother with whom it has been my privilege to work many years. He has been well trained as an evangelist and church worker. That was in the Gospel Mission. But he came to us at a lower salary in answer to what he believed was a call from God. When in the depression our Mission had to cut salaries he did not resign. When in small prayer groups we sought greater things from God he was heart and soul in the effort. I well remember his testimony of a former experience of the Spirit of God which had grown somewhat dim. Now he earnestly desired every gift God offered. He is a leader in his community and is always cheerful and undaunted. He is a great shock absorber and takes knocks innumerable without telling the world about it. Victory is written all over his daily work.

The above examples show that, though natural advantages are valuable the essence of a successful life of service is the Power of His Spirit. **F. J. Isaac**

ARIZONA

Hopi High School, Oraibi, Arizona
July 17, 1940

Dr. P. H. Richert
Secy. of Mennonite Foreign Mission Board

Dear Mr. Richert:

I am writing you regarding the splendid cooperation this school has received this past year from the Mennonite workers in this community, namely, Reverend John P. Suderman and his associates. We have capitalized time and again on the unusual musical ability of the Sudermans and I want them and his Board to know that it has not been unappreciated on the part of the Government people in this vicinity.

Our high school, as you probably know, is in its infancy. We had over one hundred high school boys and girls who had never done any part singing. Mr. Suderman undertook to train these youngsters for an Easter Cantata using four parts. They were not ready on Easter for the cantata, but gave it at the close of the school year. It was a real accomplishment on the part of the director. Since the majority of these children are not Christians, I think it will prove a real blessing and at least some small understanding of Christianity.

It is not the policy of the schools to either promote or hinder the spread of Christianity among the Indians, but it is the policy of the schools to develop character, promote cultural influences from whatever source is available and give to the children the best influences that are possible for us to put in their path.

The Sudermans have made our task easy in our many school projects this past year, and we are proud to have them work with our school children in their many capacities, since they have so much to give that is worthwhile, and I know will be a blessing to the Hopis.

Sincerely yours, Wayne T. Pratt,
Principal of the Hopi Schools

Oraibi, Arizona

"Therefore, if thine enemy hunger, feed him, if he thirst, give him to drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12:20.

It was on a Wednesday evening when the older Hopi Christians gathered in the main room of the church for prayer meeting, and the children in one of the class rooms for their Bible class. For our meditation I had selected the above verse. As I was explaining the meaning of that verse, K. T. Johnson interpreted the message into the Hopi. He took great pains in conveying the thoughts of the message, so that every one would be sure to understand it. After he was through he asked the audience whether they had understood the meaning and Qooyawayma, an old time friend of Missionary H. R. Voth answered, "Years ago a Navajo Indian used to come to my house and to my orchard to steal. Whenever I could catch him I would hit him on the head. I was not a Christian then. Now I am a Christian, and when that same Navajo comes to my house, I invite him to sit down at the table with me and we eat together."

At another time this same man, Qooyawayma brought to the church two dollars. As he handed them to me, I asked him what he did that for. In his broken English he said, "Last week I worked. I got ten and ten. I give the Lord two." He has caught the meaning of giving a part of his earnings back unto the Lord. —John P. Suderman

OKLAHOMA

Experiences of A Beginner

Dear Mission Friends:

Rev. Ediger asked me to send in an article from the Oklahoma field for the mission number of **The Mennonite.** This affords me pleasure and it is my purpose to give a few of my first impressions of the work here and what seem to be the main phases of the work. Of course in all these the end in view is the spiritual uplifting of the Indians.

One evening in a conference with Rev. Ediger, in which we discussed the native help difficulties, he referred to the Indians as having passed through childhood and now being in high school age are harder to handle. I think that well describes the situation. Will they be willing, ready, and trained to start out for themselves when they come of age?

I believe the work will resolve itself more and more into training of the native helpers. This phase of the work has been one of the greatest trials during our three months work. Mrs. Friesen and I are in charge of four churches and we do need some helpers. Especially on the Sundays in which we cannot be at the various churches. We are continuing the policy of the former workers of meeting with the native helpers during the week, either on Friday or Saturday, to discuss the Sunday School lesson with them and to study together a portion of Scripture with the one who is to lead the service on Sunday. Our aim is to get the helpers to the point where they can take over more of the work, however, I believe the time is far from ripe for them to do so completely. How some try to get every thing they possibly can out of us, and this is especially true of the oldest helper on the field. Just within the last few days the tests were very severe so that the very foundation of the work seemed to shake. However, others of the helpers have shown themselves very commendable. Just two weeks ago we were greatly encouraged at our campmeeting in the way the native helpers took hold and handled the meetings for the two days. The proved themselves willing and capable in leading and substituting for other speakers.

Another phase of the work on which I would like to comment is the language problem. Most Mennonite churches are well familiar with such a problem. There are the older people who cannot understand the English and so we continue to use an interpreter when such are present. As I write this one of the helpers just came for his instruction and remarked about the difference between Montana and Oklahoma with respect to the language. Here, he said, there are very few who do not understand the English as it is presented in church. However, many prefer the Cheyenne. Then, as we also work with the Arapahoes, having one church for them and one in which we have a mixed group of the two tribes, we cannot use only one or the other language. In most of the Arapahoe homes the children are taught the English but among the Cheyennes the Indian is still favored.

Such difficulties, together with outside influences, such as the old peyote-worship, make the work difficult. The Pentecostals, another outside influence causing confusion, have been extremely active during the last few weeks, offering clothing for attendance and using trucks to get them to their meetings. What of the future?

Arthur and Viola Friesen

MONTANA

Glimpses into Camp Visitation Work Among North Cheyenne Indians, Southeastern Mont.

In our Mission work, we find it interesting and worthwhile to visit the Indians in their homes. This gives us an opportunity to talk over matters of mutual interest, and also to do evangelistic work in private or in groups. It gives opportunity for personal testimonials, and a recounting of problems and difficulties that confront the Indians, and how to solve and meet them.

In order to gain the affection of the Indians one must be their friend in many ways. In ministering to their needs when they are not well, and in comforting them in times of sorrow and distress. To visit those who are shut in because of old age, or blindness or infirmities, and to give them something for their hearts and minds from God's Word, that is often a great blessing to them. Again there are encouragements to be given, to such who face odds that seem very great. A dying person may want a will written, another wants us to deliver a message, or do a favor for them.

There is a great contrast in the homes of the Cheyennes. There are homes that are sadly neglected, with doors made of rough lumber, and fitting very poorly. Some need repairs very badly; some should be condemned, as being unfit for human habitation. In these neglected homes there is incredible carelessness, and hence much filth, foul odors, flies, and the inhabitants are scratching scalp and body because of lice. Then again we visit homes that are very neatly kept, nice clean clothes are on the line to dry, and the homes are in order, and attractively arranged; the floors are scrubbed, and the place is inviting in its appearance.

In some homes the Cheyenne language is spoken almost exclusively, while in others, both English and Cheyenne, and in some only the English. Some have no education, cannot write their own names, or read anything, while others have as much as a Common Schol education, a few a little more. At some homes the men are lying about, doing nothing, except smoking cigarrettes. At other places the men are working in the fields, or caring for their cattle and horses.

Now and then we find some groups engaged in playing cards, gambling over something that they have staked, maybe money, or a shawl, any article they might own. A few have radios. Former football players from Non-Reservation Indian Schools, get much pleasure listening to the World's Series, or intercollegiate football games. Indians are always interested in things that have action in them.

As a rule we are well received at their homes. Now and then some of them are not ready for company, but they are friendly and respectful, in their own way. Sometimes we are offered chairs to sit on, more often we must find our own place to sit, if we do not wish to stand while talking to them. This means at times to squat down on the floor, or sit on a mat, or mattress, that may be on the floor.

When we invite them to come to the church services some respond gladly, others give excuses. This excuse may be a planned visit to relatives, or hindrance to work, such as getting in a load of wood, or putting up hay, or threshing grain. But again it may be a quarrel they have had with some neighbor, and so they do not want to meet that neighbor at the

(Concluded on Page 12)

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

ROSEMARY MENNONITE CHURCH

The Rosemary Mennonite Church is located in the Eastern Irrigation District, approximately 120 miles North of the international border line, and about 100 miles east of the Rocky Mountains. The Church was founded in 1929 by the then newly immigrated Mennonites. During the first years meetings were held wherever space was sufficient to accommodate the members of the congregation, mostly, however, in school buildings. But since 1935 our Mennonites here hold their meetings in their own church in the town of Rosemary. In 1929 the church had less than 100 members; today the membership has increased to more than 300. The average attendance in the four Sunday School classes is over 120. On every Sunday the church services are attended by an average of about 100-150 members. Our church building measuring 48x32, has become too small, yet five years ago it was considered to be too large.

During the last few years the number of settlers, Mennonites and other denominations, has increased considerably, especially when drought and other adverse conditions compelled many farmers to find new homes. This increase in the number of settlers also accounts for the increase in church membership.

Apart from our Sunday services and regular S. S. meetings, the young people give their regular monthly programs predominantly of a religious character. A mixed choir does its share to beautify our church services. Mention must also be made of the local Bible school which has been in operation for the last nine years. A large number of our young people have graduated from this school and have thus obtained the necessary rudiments of religious concepts for their own welfare. True to the concepts and ideals of our forefathers, it has been and still is the aim of our leaders to provide primarily for the spiritual needs of the members of our church.

This report would be incomplete if mention were not made of the Rosemary hospital built last March. It is a private hospital, built and maintained by a group of our Mennonite farmers.

God's blessing, coupled with sincerity and diligence on the part of our farmers, has brought about a success undreamed of ten or twelve years ago. **Soli Deo Gloria!** (Glory to God).

Henry Paetkau, Countess, Alberta

GRACE MENNONITE CHURCH, DALLAS, ORE.

October 21, 1940

Greetings to all Mission Friends:

We are grateful to our Heavenly Father for the many blessings we have enjoyed during the past year in this land of peace, undimmed by the noise of cannon, shells and bombs.

We were privileged to celebrate our first church anniversary last night, October 15. A chicken dinner banquet was served at 7:15 to about two hundred members and friends. Then we had a very interesting and blessed program that was enjoyed by all. Rev. S. S. Baumgartner of the Portland Mennonite church spoke on, "Our Christian Heritage," and was followed by a musical and voice number, stump speeches, choruses, and a poem entitled, "Our Church," written by Jake Ediger. Rev. Arnold Regier of Portland Mennonite church concluded the message, "Our Church Heritage." Our pastor, Rev. Homer Leisy, gave the closing remarks and benediction.

Since dedication last October 15, 1939, ninety-five members have been received into our church. We now have a membership of 149. At the time of the dedication our pastor, Rev. Homer Leisy, was ordained and, with his family, received into our church. They have served faithfully and have been a great blessing to us.

Our Sunday School has increased to an average attendance of 135. Some of the classes have doubled, and one class has tripled its attendance. Our worship services have been well attended, with an average of 196 the last quarter. In our services our good shepherd, Rev. Leisy, has brought out the spirit of revival. In these days of apostasy and tribulations we realize the fact that the Gentile Age is drawing fast to a close, therefore, the spirit of a continuous revival should be uppermost on our hearts and minds, and then we can say as the apostle Paul said, "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. 4:7.

April 14, 1940, we organized a young people's C. E. The young people have taken great interest and have had very interesting programs. On October 5 and 6 the Oregon General Conference churches assembled at Pratum, Ore., for a Bible Conference. Saturday afternoon and evening was devoted to a Prophetic Bible Conference. Sunday afternoon a Young People's program was given, and in the evening an old fashioned Song Festival. We came home with our hearts filled to overflowing. Last Sunday night, October 13, we were privileged to have Rev. Stanley Smith of Vancouver, B. C., with us, who is touring the country in the interest of Japan Rescue Mission. Its Mission is the emancipation and salvation of many unfortunate girls of Japan. He also showed us some slides of the work they are doing there. May we ever remember them in prayer. —Helen Thiessen

GRACE MENNONITE CHURCH AT ALBANY, ORE.

Greetings: In June Rev. and Mrs. Franz and family have moved to Albany from Pratum, Oregon, and Rev. Franz took up his work as pastor of this church. We feel wonderfully blessed in having him, as we receive a wonderful message every Sunday; also Wednesday evenings at Prayer Services. Our choir is made up of middle-aged and young people at present, but we hope that soon we can have a young people's choir. Recently, the choir got some new song books.

Our pastor, has been passing out invitations and programs in the vicinity of the church. As a result quite a number of new faces have appeared in the congregation the past month. We hope that many more will take advantage of this wonderful opportunity and come out to hear these timely messages during the months of October and November.

Our Sunday school is growing, and the children take a great deal of interest in their classes. We have three different Christian Endeavors, Junior, Young People, and the married folks. Our Missionary Society has been very active; there are twenty-four members. We meet regularly every month for devotions and sewing. At present we are quilting, and have been meeting for an all day sewing every Wednesday the past month. We are planning on having our annual Missionary food sale the first Friday and Saturday in December. Our Society is supporting three Bible Women, two in China and one in India.

On Sunday, October 20, we will have Communion Services. New members will also be taken into the church. We pray that our church will continue to grow and be a blessing to many.

Sincerely yours, Mrs. J. N. Widmer

THE BLUMENORT MENNONITE CHURCH

Gretna, Manitoba, Canada

The above mentioned church is located in the villages west and northwest of Gretna. The bishop of our church is Rev. J. P. Bueckert. The number of baptized members is around 200, with six places of worship. One bishop and nine preachers are leading and serving our church. About 99 per cent of the congregation are immigrants that left Russia in 1923 and later. All of them are thankful that God has found a safe haven for them in the New World, where they are permitted to worship God according to their convictions.

Our church is earnestly trying to keep up the religious traditions of our fathers which is quite hard in the critical years that mankind is passing through at present.

Our church is endeavoring to give her children and youths a thorough religious education. At our public schools they get religious instruction for half an hour daily. On Sundays the children are being sent to our local Sunday Schools. After school age (14) a number of them attend, or have attended, the M. C. I. at Gretna and the Bible Schols at Gretna and Winkler. Where possible a Christian choir and a Young People's Christian Society, Jugendverein, have been organized. Our church is a member of the General Conference of the Mennonite Church of Canada and of the General Conference of the Mennonite Church of North America.

In war time we try to do our part in supporting the relief work of the Mennonite Church and are upholding the Christian doctrine of non-resistence.

—P. A. Rempel

ACTIVITIES OF THE GNADENTHAL SUNDAY SCHOOL

In the Blumenort Mennonite Church, in Southern Manitoba

At the request of our bishop, Rev. J. P. Bueckert, we submit this report about the work of the Gnadenthal Sunday School. Our Sunday School has its session regularly every Sunday morning from 8:45 until 9:45. It is being opened on the main floor, with all divisions teachers and pupils present, by the superintendent or one of his assistants. After a spiritual song and prayer the school is divided into four groups, each with its own instructor.

The attendance at the school is very satisfactory; usually around sixty-five pupils ranging from five to sixteen years. According to the age of the pupils, the Sunday School is divided into the following four divisions: I Division—5 to 8 years, II Division—9 to 11 years, III Division—12 to 13 years, and IV Division—14 to 16 years.

The subject matter has been arranged so that each child covers all the important Bible stories during the time it attends the Sunday School. In the last division the Bible serves as text. Besides the Biblical subject matter, attention is being paid to spiritual songs and to the missionary work of the Mennonite Churches. Several Sundays are devoted to the study of Mennonite missionary activities in America, Africa and Asia. In connection with this our Sunday School conducts yearly an auction sale of goods donated by the pupils. The proceeds from this are distributed among various branches of the Mennonite missionaries in Africa and Asia. The pupils of our school come from families of three different Mennonite churches. The Sunday School staff feels obligated towards parents for the cordial support and attention they give this important branch of the educational efforts of our church.

In conclusion, we must state that Sunday Schools similar to the one described are maintained by the Blumenort Mennonite Church at four other villages in our neighborhood. Much attention is also given to our young people who do not attend Sunday School. They are organized into Young People's Christian Societies, who have their programs every two weeks from November to June. Besides, the Young People's Societies of the various villages meet three times a year at some centrally situated church.

—P. J. Schaefer, Teacher at the Gnadenthal S. S.

AN ACCOUNT OF THE MENNONITE GIRLS' HOME

412 Bannatyne Avenue, Winnipeg

This our home, established in 1926, is situated on a very convenient spot. It is less than a mile north of the main stores on Portage avenue, and three blocks south of our church on Alexander avenue. It is an old and ordinary boarding house, very simply furnished, yet very attractive to us girls. We gladly give one and one-half percent of our wages to keep it up.

Since 1933 this home is under the supervision of Miss Helen Epp. Having worked out herself prior to that time, she very well understands a servant's life and therefore extends hearty sympathy to all. She has made the home very pleasant and home-like to us by not being too strict in the routine. For instance, if we don't get through with our business down town until shortly before our Bible hour begins, we get hot coffee afterwards. Miss Epp also ardently endeavors to place every girl on reasonable terms and see to it that these are being kept, on both sides, the girls' as well as the mistress'.

There are not as many girls coming to the home as used to several years ago. A good many have married, fifteen this year; some have taken up professional work, as teaching and nursing; others have grown out of financial difficulties and therfore don't come to work. During last summer there were about fifty girls; ten or twelve new ones have come in this fall and a few more are expected.

It might be of interest to some readers to know what we do in the home on our Thursdays off. Some read, some play, we have a few games as "Biblisches Lotto Spiel", "Chinese checkers" and "Tricky Sticks." Many girls bring some work along; their own or missionary. We have knitted over fifty pairs of socks for the soldiers. From 6 to 7 o'clock we have the "Bible Hour", I mentioned before. Rev. John Enns is leading it. He preaches Jesus Christ and aims to impress upon our hearts the fact that to love and serve Him day after day and at whatever task given, brings more contentment and real pleasure than worldly amusements.

The money raised from the missionary work done in the home has so far been placed into the home's own fund. It was used to buy furniture and bedding for the home. In recent years, however, it has been necessary to buy fuel. But we are not as selfish as it may appear from this account of our mission work. Now and then we take a special collection which we turn over to the minister for home or outside mission work, lately for those distressed through the war. Our last collection in September was $31.00.

On October 31st the Evening Bible School (Thursdays 7:30-9:30 p. m.) will open. I hope that many of our young girls will again attend. To attend a Bible school and a weekly Bible hour is a privilege many of us would not have if we did not work in the city. I believe that this spiritual work done in the home will be a great blessing to the future generation. The Word of God sown into the hearts of young girls will grow quietly into a large and widely branched tree, bearing fruits of truth, faith, contentment and love. May the Lord bless all that aid in keeping up our home.

With hearty greetings to all readers,
Emmy Janz, 65 Westgate, Winnipeg, Manitoba

REPORT OF THE MENNONITE BIBLE MISSION

4221 South Rockwell St., Chicago

Our church is located on the southwest side of Chicago, in a community where God's word is greatly needed. We are endeavoring to spread the Gospel in various ways.

Our congregation averages about one hundred regularly and in this number we have about twenty young people. We, as young people, enjoy spreading God's word by praising His name in song. From time to time we gather at homes of sick members and sing. In this way unsaved members of the household hear the message of praise to God. We also have a group of girls, from the ages of twelve and over who meet each Wednesday evening for one hour of choir practice. We are called the "Gospel Girls' Choir". Opportunities are given to us to sing at various Mennonite churches in Chicago.

The Sunday School offers another way of serving Christ. As many of the boys and girls have no Christian training in their homes, we as teachers earnestly strive to bring God's word to them in a way that will win them for God's Kingdom while they are young. Sunday evening holds our interest with variety programs which are made by a program committee elected by the members of the church semi-annually. At least once a month a Missionary program is given, either using Home Missions or Foreign Missions as the theme. In this way many young people turn their thoughts to Missionary work and are led into a wider field of service for God.

Summer is a happy time at our church. At least one month during vacation time we hold vacation Bible School for children. They have a devotional period, a time of recess, hand work and also outings. Because of the daily vacation Bible School the boys and girls develop mentally, spiritually, and physically.

As the name of our Church is "Mennonite Bible Mission", the Bible is our guide at all times. Scripture is memorized, verses are underlined in Bibles given to new members and frequently we are given time in our services for quoting Bible verses and for the giving of testimonies of God's grace to us.

Your prayers for us as we labor in this section of Chicago will be greatly appreciated, that God might add His blessing to all that is done for His name and for His glory.

Clara Anderson,
4034 So. Rockwell St., Chicago

MENNONITE CHURCH, HUTCHINSON, KANSAS

Still Partly a Mission Church

As a lay member in our Mission churches, our pastor, C. H. Dirks, has asked me to contribute something to this mission number. We have 119 members listed, some of these, because of distance from church, are not regular attendants, others miss services for various reasons. Several of our married young men are in charge of gas service stations, where they are needed on Sundays, but they assist their families to attend Sunday School and preaching. Our attendance averages 125-150. On October 20 some new members have been received, and there is promise of more later this fall. Nine denominations are represented in our constituency, three branches of Mennonites, also Baptists, Methodists, Presbyterians, Christian Alliance, Lutherans, and Quakers.

This membership with different backgrounds has so far tended to deepen our spiritual convictions, by learning to respect good points and disregarding many smaller prejudices. In the melting pot of good-will-fellowship, much dross is discarded by loyal, discreet, Christian companionship. Do we not all pray to the same Father in heaven? If we have anybody we would hate meeting in heaven, we had better search our own heart. Love is the only force to overcome hate. Good is the only power stronger than evil. Our Pastor, without neglecting to "keep the home fire burning", has a large non-member calling list, of whom a number are very good prospects for membership. It is important for all Mission churches to cultivate a strong nucleus of loyal, consecrated, broad minded Mennonites around whom to gather new converts. The tendency of our pleasure seeking age is toward shallowness, instead of spiritual depth.

A young people catechism class is receiving instruction by our Pastor in Christian fundamentals. Our Sunday School enrollment of 172, with average attendance of about 130, 12 classes, 33 officers, including teachers and assistants is going well. A young people's C. E. of about 20 members, between ages of 12 to 35, meet every Sunday night at 6:30 p. m. They have held first place in the efficiency program of County C. E. work. They support a native missionary in India.

Continually Mennonites of various shades locate in Hutchinson. We appreciate any assistance their home church pastors and members will give us in contacting and assisting such members in the often so difficult task of assimilation. We desire to help them. But the introduction toward such help should originate in the home church. Too often we have neglected to properly cultivate our Mennonite heritage, especially our doctrine on PEACE. Even yesterday a prominent Methodist approached me, saying: "We are looking to you Mennonites, Brethren, and Quakers for leadership in Christian behavior in WAR. Many of our leaders and youths are not condoning war. They find war inconsistent with Christ's conduct and teaching." Are we the faithful servants that Christ wants us to be? We pray, "Thy Kingdom Come." But are we helping to establish it?

In cooperation with the Irwin Memorial Presbyterian Church, a neighbor church, we maintained a vacation Bible School, with an attendance of 105 children. Thirteen denominations were represented, a number not affiliated with any church. Expenses were $24.00, 19 teachers and helpers.

Hoping that our endeavors in various directions may be in keeping with the Lord's will, and soliciting your prayers,

Cordially, C. C. Epp.

ALBERTA COMMUNITY CHURCH

Portland, Oregon

Dear Home Mission Friends:

In reviewing the past year here at Alberta Community Church, Portland, we must say, "Certainly the Lord has been with us mightily."

In February our first pastor, Rev. Edmund Miller and wife, received a call from the Mennonite Church at Lind, Washington, which they accepted. We were thus without a regular minister until June. During this time we were ably supplied by ministers of our conference and local ministers, through arrangements made by our Rev. S. S. Baumgartner, who also brought us the "Words of Life" at different occasions.

After searching around for a minister for this place and consulting with the Home Mission Board, we felt the hand of the Lord directing us to a couple who had just graduated from Bethel College, and were ready to go into His field of service, namely Rev. and Mrs. Arnold Regier. A call was given them and they accepted, arriving here about the middle of June. They, at once, plunged into the work and through their consistent Christian lives and ministry have endeared themselves to everyone, and the work has been going forward steadily and progressively. Our church membership is at present 41. The worship attendance averages about 55, while our Sunday School attendance averages about 75, with 11 classes, all taught by our own members.

We have been privileged to share several activities with other Oregon Mennonite churches, namely Pratum, Albany and Dallas during the past year. First in May our annual Sunday School and C. E. Convention, and in October a two-day Bible Conference and Song Festival. These activities most certainly tend towards a closer fellowship with one another and a more consecrated Christian service for our Lord and Master Jesus Christ.

Recently our minister organized some of the lay members into teams with a captain for each team, to call on some of the people in this community who either had at one time attended here or who might be interested in attending either church or Sunday School. The teams were sent out by two's even as Jesus had sent out his disciples, and the results were indeed gratifying. We feel the hand of the Lord is definitely in the work at Portland and if "He is for us who can be against us." We would ask our friends to remember the work at this place in their prayers.

In His Service, Edw. A. Leisy.

WINTON, CALIFORNIA, MISSION CHURCH

Dear Home Mission Board:

I am glad to give a short report from this Mission church, which is a union of the General Conference group and the Presbyterian group of this community, under the leadership of Rev. D. B. Hess, he being a minister of the General Conference.

Services are held each Sunday morning in the Presbyterian Church and evening services are held in the Bethel Mennonite Church under his direction. During the last quarter there was an average church attendance of 31 adults and 13 children, and for the Sunday School there was an average of 50 with 5 classes to care for them. I am sure this record will be improved the coming quarter.

During early June a Daily Vacation Bible school was conducted by Rev. D. B. Hess, with other ministers in the community assisting; all urged their children to attend. It closed with a fine program, given in the school auditorium (community hall). The young people have a very interesting service in the evening, consisting of a song service, Bible readings, and short talks on the given subject. Both young and old are welcomed to this service. We are very thankful that Rev. D. B. Hess has been with us during the last two years, for we have been in need of just such a worship service as he gives. We pray that those of this community who are indifferent to their soul's need may be awakened before it is too late. And may we all "watch" for we know not the hour in which our Lord will return. May we have our lamps trimmed and burning, ready to meet Him should it be morning, noon or midnight. For He has said, "I will come again," John 14:3; Acts 1:11.

We are looking forward to an evangelistic meeting some time in November.

Yours truly,
"In the service of the King," Ethel Hogancamp

MEMORIAL MENNONITE CHURCH

Altoona, Pennsylvania

Greetings in the name of our Redeemer:

The attendance at our Worship Services is increasing. The average is about 30 for morning and evening services. In the Sabbath School the attendance is approximately 75 per Sunday.

We held a series of special evangelistic meetings. Our regular Sunday evening services are evangelistic and our Pastor, Rev. E. F. Slotterback, gives regular invitations for decisions for Christ.

We have no rich members. Quite a number work in the railroad shops. A few are farmers, living about three miles from the church. We have many children that attend from the nearby community.

The spirit of God is working in our Sabbath School. We ask an interest in your prayers.

Sincerely, H. A. Sharpless, Deacon.

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SUNDAY SCHOOL LESSON

A. S. BECHTEL

November 24, 1940

ATTITUDES TOWARD THE GOSPEL MESSAGE

Luke 8:4-15

Introduction

Our lesson portrays four attitudes taken by four different classes of people toward the Gospel message. These were about the same in Christ's day as they are now. Much good seed sown then did not bear fruit, even as it does not now, because not all hearers responded heartily, nor did the seed take root in the soil of their hearts. The message of Jesus' parable is quite instructive for us today. He was confronted with some of the same problems that we are today, because of people's attitudes toward His message. Many came to hear Jesus (v4), some doubtless out of curiosity, but surely many with open minds and hearts. Jesus' heart warmed toward them. He saw His opportunity to give to them the message of salvation.

The Indifferent Hearers, vs. 5, 12

Jesus tells a very familiar story of a farmer sewing his seed by hand, broadcast over his field. This sower represents Christ Himself and all preachers and teachers of the Word. Some seed fell on the hard footpath that went across the field. There are four classes of hearers or kinds of soil. The first is like the hard trodden path in which the seed can not take root at all. Such hearers will hear the Word but it is snatched away by the devil (v 12), and they fail to believe. The seed finds no responsive soil in their hearts. Many of these indifferent people of today never hear the Word preached nor do they read it. Some go to the house of God, but with an indifferent spirit and the Word proclaimed and read, makes no impression on them. Their mind is closed and their conscience is deadened.

Shallow Hearted Hearers, vs 6, 13.

These are like the thin soil covering the underlying rock—so common in Palestine. They hear the Word, receive it joyfully (v 13), but without serious thought about its real meaning and the cost of acceptance. The truth takes hold of the emotions, but not of the depths of the will. These souls are shallow. The roots of the Gospel plants can not reach down and they wilt in times of temptation. Some people are impulsive and changeable, lacking depth of character and deep-rooted convictions. Serious forethought will prevent much of the wilting after the sun is up.

Half-Hearted Hearers, vs. 7, 14

These are like the rich and promising but preoccupied soil. Thorn seeds are in the soil and the good seeds fall among them. The thorn plants grow rapidly and abundantly, choking the grain. These hearers give some real attention to the Word. It takes some root and hold upon the will, but there is not an entire consecration of the heart. The cares of the world, its riches and pleasures occupy so large a place that the religious life receives scant or no attention. The minds are so much occupied with the things of the world that the soul nurture is neglected. No true servant of God puts the things of the world first.

Whole-Hearted Hearers, vs 8, 15

These are like the good soil, bringing forth fruit. They hear the Word, appreciate its values, accept it with an honest and good heart and hold fast to it. It takes good root and becomes abundantly fruitful Fruit-bearing is the one and only real evidence of our hearing the Word. The whole-hearted hearers treasure the Word in their hearts and conform their lives to it.

How do parables help to fasten the Word in our minds? What is the remedy for rather shallow emotion taking the place of serious thinking in our religion? Why is there special danger in our days that the Word may be choked by thorns?

MONTANA MISSION

(Concluded from Page 7)

place of meeting. Sometimes grudges, or strife between relatives and neighbors, keep them away from services for several months. It is our privilege to help bring peace and harmony into such situations, but sometimes we fail, if they are unwillnig to forgive and begin a new life of good-will.

In some homes the children are bashful, a few may even be afraid of us, but in most homes the children are friendly and like to talk to us and come close to us. Those living in the neglected homes have dirty faces and greasy clothes, often in rags. Again, at other homes the children are clean and well cared for.

Nearly every home has a car, some more than one, mostly antiquated models, that need repairing. There are a few more recent models, one or two 1940 models, owned by those who have quite a few cattle. Wagons and farm machinery are mostly old and neglected.

From the above it is evident that, although rather few in number, there is a great difference in the way the Indians live. This difference is due in part to family habits, and training, as well as to education, and Christian teaching and faith. We would entreat you all to remember the Cheyennes and the Missionaries before the throne of Grace in your prayers, that they all might respond to the message of salvation, whether ignorant or educated, old or young, poor or otherwise. Christ and His Word, must become precious to them, then it will transform them, and bring salvation to their lives and homes.

Alfred Habegger, Busby, Montana

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Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Youth A-Building

Encouraging progress toward a united Mennonite youth is being made.

The Northern District is beginning a youth's organization and the young people are planning to engage in common mission projects. The executive committee consists of Carl Friesen, Henderson, Nebr., chairman; Stella Waltner, Freeman, S. D., and Jake Friesen, Mt. Lake, Minn. Miss Waltner writes hopefully: "I am confident that with a Higher help we can overcome difficulties and really become a United Mennonite Youth even if we are hundreds of miles apart."

A constitution is being prepared for a youth organization in Saskatchewan by J. C. Schmidt, Chm.; Henry Friesen, Rosthern, Sask.; and Paul Schroeder, sec., Guernsy, Sask. J. C. Schmidt is the representative of Canada on the young people's union of the General Conference. He is teaching in the Bible school at Rosthern.

The executive committee of the Western District consisting of Rev. Reynold Weinbrenner, Beatrice, Nebr., pres.; Florene Krehbiel, Hutchinson, Kans., sec.-treas.; and Hans Regier, Whitewater, Kans., vice-pres., met on Oct. 21 to discuss plans and projects. Edwin Stucky, Moundridge, Kans., was reappointed as peace secretary. He will be in charge of the oratory contest. As secretary of the peace committee Harley Stucky, North Newton, Kans., will continue peace rallies. It is planned to hold some in Nebraska and Oklahoma.

Louise Richert, Pacific District representative on the young people's committee of the General Conference, has three assistants in other states who foster Union activities locally. They are: Oregon, Ernest Roth, Salem; Washington, Harry Albrecht, Monroe; Idaho, Alice Lehman, Aberdeen.

Projects

Eastern District

Adopted for May 1940-May 1941: $75.00 Support of Ernst Harder, Freeman, S. D.; $125.00 Support of a Spanish War Orphan in France under the Mennonite Central Committee; $100.00 Support of Rev. and Mrs. Boehr, Missionaries returning to China this Fall; $100.00 for Retreat Ground Fund—Camp Mennolan.

Western District

Adopted for July 1940-July 1941: $50.00 Support of Ernst Harder, Freeman, S. D.; Five cents per person for installation of follow-up system; Support of Bethel Mennonite Work Camp, and Wichita Project; Return of Missionaries to Foreign Fields; Peace Rallies and Oratory Contest; Kansas Institute of International Relations; Improve C. E. standards of worship, instruction, organization, service, and fellowship.

Pacific District

Adopted for June 1940-June 1941: Support of working organization of Gen. Conf. Y. P. Committee as well as of their own; Personal and Financial interest in Ernst Harder; Return of missionaries to foreign fields; Study of peace principles by distribution of **Pacifist Handbook**; Migratory Mission work begun in Shafter, California, through Mr. and Mrs. Chris Ummel.

Middle District

Support of Swift Current Project.

—William E. Juhnke

C. E. Rally

The annual Fall C. E. Rally of the Eastern District was held at the Springfield Mennonite Church at 2:30 P. M. on Sunday, October 13.

Although Mr. Orrie Miller had been announced as the speaker, he sent in his place Dr. Harold S. Bender, dean of Goshen College, Goshen, Indiana, and member of the Mennonite Central Committee. Mr. Bender had just returned from Europe in September, where he visited the various relief stations.

In a simple, straight-forward manner he presented a graphic picture of the need among civilians in Spain, France, and Germany. The theme of his talk was "Coals of Fire," and he used as his text Romans 12:20.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

As a part of the year's mission project, each Society brought to the Rally a Bible or money to purchase a Bible to be given to some missionary. We recognize man's need for spiritual food; we pray that by the spreading of His Word, some soul may find Christ. Rev. Boehr had charge of this service. The response was indeed heartening, and we know the Holy Spirit will richly bless the Word as it goes forth.

The following is a list of the gifts presented—Allentown - 20 New Testaments to Rev. George Held to be used in that vicinity in Jewish Mission work. Bowmansville - A Bible to Rev. S. T. Moyer; Deep Run - $5.00 Chinese mission field; East Swamp - $5.00 for Chinese Bibles through Rev. Boehr; Flatland - 10 New Testaments for rewards for Hopi Indians to be sent to Mary Schirmer; First Philadelphia - $5.00 Wilhelmina Kuyf and $2.00 Rev. Boehr to China; Lansdale - New Testament in Cheyenne Language to Rev. Habegger, Busby, Mont. Volume of Four Gospels in Hopi language to Daniel Schirmer; Hereford - $2.50 for Bibles in China, $2.50 for Bibles in India; Quakertown - $5.00 for Chinese Bibles through Rev. Boehr; Schwenksville - $5.00 for Chinese Bibles through Rev. Boehr, $5.00 for Bibles in India through Rev. S. T. Moyer; Springfield - $1.00 for Chinese Bibles through Rev. Boehr; West Swamp - Bible for Kenneth Bauman, son of Dr. Bauman, India; Zionsville - $2.50 for Bibles in India through Rev. S. T. Moyer; Souderton - $5.00 for Chinese Bibles.

BETHEL BITS

F. O. R.—Preliminary plans are being made for the Fellowship of Reconciliation conference to be held on the Bethel College campus during the week-end of November 28-30.

This conference is sponsored by F. O. R. members in this community and is held for the purpose of bringing together members of this organization from all over the state.

Mr. Don Smucker, Mid-west secretary of the F. O. R., and other peace leaders in the organization are being secured as speakers and chairmen of round table discussions.

This conference is being held primarily for members of the F. O. R., but anyone interested in peace work is especially invited to attend.

Work Camp—The second session of the Bethel College work camp started Monday morning, November 4, with six members attending. The new personnel of the work camp includes Harry Funk, Hillsboro; Winferd Reimer, Newton; Sam Ediger, Inman; Alfred Voth, Newton; Harvey Flickner, Pretty Prairie; and Sam Guhr, Newton.

One new course has been added to the academic schedule for this session. Miss Ella M. Wiebe is to teach a class in hygiene. Other classes will continue as in the former session. At the present time, the new campers will continue with the project started at the first session, that of remodeling the box cars for living quarters for the work campers.

SENIOR DEPARTMENT

Program for Dec. 8, 1940

Main Topic: Using The Bible When It Counts

Heb. 4, 12; 2 Tim. 3, 16

I. Worship Service

1. Songs: "More like the Master," "Lead on, O King Eternal," "Open my eyes, that I may see."
2. Reading of main topic, and prayer
3. Special music, or pageant
4. Offering for missions

II. Leader's Introduction

The Bible may be used as a devotional book in early morning worship at the family altar—to give to all a fresh sense of the nearness and the power of God, to strengthen for the daily task, to give a new vision of the great task God has given us in the upbuilding of His kingdom far and near. It is fitting to read in it at the evening hour to guage the day's work by its principles, and to find for self and loved ones the loving care of the heavenly Father expressed so often and so beautifully in the Book of Books.

It may be used in time of personal need to give courage and strength and re-assurance of God's care in time of trial and sickness, in time of temptation, to find comfort in the stress and strain when problems loom big, or daily life is especially difficult.

It may be used as a source of information about God and Jesus Christ, and the Way of Life. It sheds light on the bringing in of the Kingdom of God, on the way the Christian Church is to function. It speaks of the ultimate victory of Christ and of things to come. It serves as a source of inspiration, of the true value of things spiritual, and of the abundant life which may be ours through Christ Jesus.

III. Suggested Topics for Short Talks

1. Profitable Usage. Deut. 6:1-9
2. Source of Understanding. Ps. 119:97-104
3. Infallibly efficacious. Isa. 55:10, 11
4. Study for God's approval. 2 Tim. 2, 15
5. Enduring quality. 1 Pet. 1:24, 25

IV. For Discussion

1. Is memorizing choice Bible passages a practice which all C. E. members should share?
2. What practical use can we make of the Psalms? Of the Prophets in the O. T? Of Paul's letters?
3. Which part of the Bible, if any, should be read most often ?

V. Facts for Study

If the Sermon on the Mount were adopted as a standard of living by the Christian nations there would be quite a few changes necessary in the way each country would take care of its own needy citizens, of the ways of industry and trade, and in the way the problems regards relations with other countries would be solved. If it is to furnish the principles for conduct, war must go, and peace and good will and true helpfulness and neighborliness which does not shirk sacrifice must take its place.

If Paul's ideal of the Christian church is to be realized our church must increase in love, and purity and the faithful use of the various talents of the members.

If we want to use the Bible in ways that count we will have to know it well and make it our own in content and in principle.

VI. Illustration

In Time of Testing

"The coward," said Harry. "After being with Jesus for three years, and then to desert him cruelly at the time when he most needed his friends! I know I should have been faithful at any cost."

Several weeks passed; and one Sunday Mr. West noticed that Harry seemed depressed, and he did not appear as interested in the lesson as usual. After Sunday-school was dismissed, Mr. West asked Harry to walk home with him.

"Well, Harry, what is it?" he asked.

Harry looked very serious as he said, "Do you remember, Mr. West, what I said about Judas and Peter a few weeks ago?"

Mr. West nodded his head.

"I am worse than Peter ever was. Yesterday some fellows from our school went boating. You know Mr. Warren; the boys called him a hypocrite, and said his profession of Christianity was only a cloak to hide his meanness. The boys said that Christians were no better than other people, and they quoted irreverently, saying things to which no Christian should have listened and remained silent! And I never said a word!"

VII. Food for Thought

"We are the only Bible
The careless world will read."

INTERMEDIATE DEPARTMENT

IT'S SMART TO STAY SOBER

Dec. 1, 1940

Worship Service

Instrumental Prelude: "America the Beautiful"
Hymn "Fling Out the Banner"
Prayer: "O God Father, that I might rightly represent thee and draw other to thee,
Be thou this day
In my head and in my understanding,
In my eyes and in my looking,
In my mouth and in my speaking. Amen."
(Old English Prayer)
Close with the Lord's Prayer in unison.
Scripture Reading: Isa. 28:1-7
Hymn "All Hail the Power of Jesus' Name"
Vocal Solo "Be Strong"

Reading and discussion of Daily References:

1. The course of wisdom. Prov. 23:19-21.
2. Drink perverts judgment. Prov. 31:4, 5.
3. Association with drinkers. Matt. 24:45-51.
4. Those doomed to woe. Isa. 5:18-23.
5. Consider the brother. Rom. 14:13-23.
6. Be filled with the spirit. Eph. 5:18, 19.

Discussion of topic:

1. What is it that gives value to the human body? It is the life that quickens it.
2. What gives value to that life? Is it not the mind?
3. What gives value to the mind? Is it not the spirit that governs its action?
4. What gives value to the spirit? Is it not the spirit's nearness with which it comes to God?
5. Should the fact that God created man in his own image lead us to a self-respect which will convince us that it is smart to stay sober?
6. Should the fact that "now are we the sons of God" help us to develop self-control when we are tempted?
7. What is temperance?
8. On what organ of the body does alcohol have the greatest effect as a poison?
9. Is there such a thing as "harmless drinking?"
10. How does drinking affect people other than those who indulge?

Silent Meditation: (Let us quietly resolve to seek God's guidance so that we may refrain from that which is harmful and definitely not smart.)

Hymn: "O Master, Let Me Walk With Thee"

Closing thought: "The real test of Christian Character and the evidence of Christian growth are seen in the use which we make of that which God has given us."

Mizpah Benediction.

JUNIOR DEPARTMENT

"THE GREATEST . . . IS LOVE"

Program for December 8, 1940

EXAMPLES OF CHILDREN WHO LOVED

I. Worship Period

1. Prelude of soft music
2. Call to Worship—"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory". Isaiah 6:3b.
3. Worship in Song—"Holy, Holy, Holy", M. H. B. 3.
4. Worship in Prayer—Leader's opening prayer
5. Leader's Introduction to the topic of the evening. Let this take the form of a story illustrating the topic. In this connection have a verse upon which the story is based as your
6. Scripture Reading
7. Sentence Prayers by several Juniors

II. Study Period

Aim: Through the study of other children who have been helpful and loving, and not through preaching to them, to instill in our Juniors the desire to become more lovable and loving themselves.

1. Song: "Somebody Did A Golden Deed"—(Service Hymnal No. 370).
2. Story: "The Boy Who Loved God and His People More than He Feared a Giant". I Samuel 17:17-50—by a Junior boy.
3. Story: "The Little Slave-girl Who Loved Her Master"—II Kings 5:1-16—by a Junior girl.
4. Poem: "The House by the Side of the Road", by Sam Walter Foss—by an older Junior who can read well and impressively.
5. Story: "The Boy Who Was Willing to Give Up His Lunch"—John 6:1-15.
6. Story: "The Boy Who Loved His Uncle Enough to Risk His Life for Him"—Acts 23:12-24—by a Junior boy.
7. Special Music: "Dare to Do Right, Dare to Be True"—by some Junior girls. (If you do not have the melody for this song, use the tune found in the Service Hymnal No. 334, using the first two lines of the first verse for the refrain.)
8. Poem: "Which Loved the Best"? (Beginning "I love you, mother" said little John, etc.)—by a Junior girl.

9. Story: "The Stone in the Road"—by a Junior who can tell stories well or by the leader. (This Eastern fable is familiar to most I believe. If it isn't, use another story which brings out the point of loving helpfulness.)

9. Prayer

III. Mission Minutes

1. Continue the trip from our mission field in Montana to Seattle, Washington, where we decided to take a ship to our fields in the Far East. Use this period to review the things learned about the mission work among the Indians, making a game or contest out of it.
2. Pray for the missionaries about whom we have studied, as well as for the Indians.
3. Bring the missionary offering.

IV. Closing Moments

1. Repeat the verse of the month
2. Pray the Prayer of the month
3. Sing the song of the month

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Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.
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Newton, Kansas
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, Nov. 26, 1940 NUMBER 44 47.

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

THANK GOD FOR HOME

I cannot thank Thee, God enough
For this small plot of ground, this roof
These lifted walls that close me in
And hold me tenderly; this proof
Of Thy kind care for my great need
Of shelter and of daily bread;
But Oh, there are no written words,
There are no words that have been said
That express my gratitude
For the companionship of Love
That shares my simple fare—dear God,
A gift I would be worthy of!
And I would thank Thee for the tasks;
A fire to tend, a loaf to bake,
A floor to sweep, a seam to sew,
A clean, white-sheeted bed to make,
A lamp to light at evening time—
I thank Thee, God, for all of these:
For home, my home—for every home—
I thank Thee God upon my knees.

—*Grace Noll Crowell*

A Helpful Experience

Our government is certainly most kind and considerate in granting believers in the Mennonite faith, as well as other conscientious objectors, exemption from service under the military regime and extending to them the opportunity of serving the country in peaceful pursuits under civilian boards. And, this being the case, there was no real reason for any objector in the draft age, to decline registration as a number of theological students are reported to have done. In one instance, in Colorado, four such students refused to register on the ground of the sixth commandment, "Thou shalt not kill." With good reason the paper reporting this, commends: "What sort of theology do these young men learn that causes them openly to disobey the laws of their country, when the same law provided recourse to them to protect their full rights as citizens." We owe everlasting gratitude to our government for providing an orderly and reasonable way for obtaining the exemption granted in the Selective Training and Service Act of 1940. The experience of filling out Special Form 47 for Conscientious Objectors is proving interesting and educational to many of our young men, as they are getting next to information which they must have and in the possession of which they should have been before this. May it be that we older men have neglected our duty and that, instead of passing resolution after resolution to express our stand on peace and opposition to war, we should have spent more time in instructing our youth in the things that they now want to know. And isn't it to be regretted that some of our choice young men in their overzeal to avoid being drafted into service that might not be congenial to them, or for other reasons, enrolled in aviation and other training courses that connected them with the military organization, whereas now, benefitted by a law of the land, they could remain true to the faith of their fathers and their church and the great teachings of Christ, the Savior of us all. —T

THANKSGIVING

For all things beautiful, and good and true;
For things that seemed no good yet turned to good;
For all the sweet compulsions of Thy will
For things unnumbered that we take of right,
And value first when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen and the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;—
WE THANK THEE LORD.

—*John Oxenham*

"WHO WENT ABOUT DOING GOOD."— The Lord Jesus will ever stand before us as the supreme example of good will to men. He went about doing good. His life was laid down as a willing sacrifice for those among whom He lived and moved. He never sought His own, but another's welfare. May the spirit who guided our Savior, guide us. May we serve others, not merely for their earthly welfare, but for their soul's eternal good. We may well feed and clothe the body, but we may better clothe the soul. To help a life down here is good; to lead a soul into that eternal life of Christ, is better.

PUBLICATION

THE MENNONITE HYMNARY

Many who read this have been anxiously waiting for news about the forthcoming new hymn book. But, since we are now largely dependent on the manufacturers for the progress that the book makes, we have been slow to make any definite predictions. We believe, however, that the book will be available by Christmas.

Make-up of the Book—It will have 600 pages, 500 of which are taken up by 623 hymns and songs, and 100 pages by worship material, such as responsive readings, also tables of content and indexes. The new book thus contains one-and-one half as many hymns as the old book (with only 412) which makes for greater variety and a larger choice. It has 185 more pages and yet won't appear much larger. It is printed on strong, opaque, white paper; the printed matter, notes and words, are very clear, making reading and singing easy. The books intended to be used in churches are to be bound in best quality dark-blue cloth, those intended for home use may had bound in cloth of dark red or maroon color.

The Price—This problem has puzzled the Board of publication for some time. On the one hand we are facing the actual cost of $1.50 a copy of a first edition of 5,000; on the other hand we realized that we could not afford to ignore the low-priced hymnals intended for popular use and sold by the carloads. So, with the desire to do everything possible to get our Mennonite people to use the book, we have finally agreed on the flat rate of $1.15 for twelve or more copies, not postpaid, and on $1.40 for copies up to a dozen, postpaid.

This price arrangement does not discriminate against small churches with small orders. This, however, will mean a loss of 35 cents per copy at the $1.15 price. But it was felt that if this price would help sell out the first edition and lead to a second edition, where the cost would be only that for printing and binding, the plates already paid for, the loss on the first edition might in due time be recovered.

It is sincerely hoped that the churches will duly appreciate this sacrifice made by the Board and order the book in large numbers. We are also considering a plan whereby churches that may be unable to pay cash, can do so in installments, with a reasonable down payment.

Why Should Mennonite People Use This Book, in preference to any other that may be sold?

1. The book has been planned and prepared with much prayer, meditation and devotion, for people of our faith, hence cannot be matched in this purpose by other books, even the best, on the market.

2. The large variety of singable tunes set to meaningful words express, to a remarkable degree, the spiritual and devotional life, and the thinking of our people.

3. With emphasis on the aim of unifying congregational singing, a large array of different kinds of hymns has been assembled in the book, which thus lends itself admirably to use in all kinds of services carried on by the church, congregational worship, Sunday School, Christian Endeavor, as well as family worship, and festive occasions. For this reason the book has a right to claim, alone, the place of two-three other books now used in some of our churches. *This Hymnary is an all-purpose book.* Its division into different sections indicates that, as may be seen from the following:

Book I comprises 402 standard hymns, selected from ancient and modern sources, many of them not found in any other Mennonite hymnal.

Book II provides 36 hymns and songs for children giving the young singers the recognition and encouragement they have long deserved, but unfortunately rarely granted in ours ong worship. In addition there is found, in the hymn section, quite a number of songs adapted to young people.

Book III features 68 gospel hymns and songs, the best of the loved old ones, with newer ones added. These hymns are necessary as they lend themselves particularly to evangelistic gatherings, revivals, and times of spiritual refreshing.

Book IV embraces 70 chorales, selections that have come down to us from reformation times and were greatly cherished by our forefathers in their worship. They are, indeed, one of our heritages. Many of them are found in the still popular "Gesangbuch mit Noten." About twenty of these chorales are supplied with a few stanzas in German, added below the English, with the idea of bringing them a little nearer to the heart of our dear old folks.

Book V has 26 metrical psalms, resembling chorales except for their brevity. They originated in Europe during reformation days, and are melodious, stately, tender.

Book VI embodies a variety of responses, chants, doxologies and amens to the number of 23.

Book VII contains worship material, some prayers, the Apostle's Creed, etc., and a revised section of responsive readings from the Bible, carefully indexed.

4. The Christian Church Year is recognized in the arrangement of the chorales section, an idea which the protestant churches have come to emphasize more and more. Beginning with the Advent, on through Christmas, Lent and so forth, these great events are fittingly memorialized by the singing church, as an important and invaluably educative part of worship.

Besides the above there should be mentioned:

The first lines of hymns are printed in bold type at the top. Their absence was one of the objections to the old hymn book.

Practically all the stanzas appear between the staffs, which makes singing easier and more pleasant.

More information, also direstions how and where to order the books, will be given in the church papers and letters addressed to the churches.

For the Board of Publication
J. R. Thierstein, Chairman

FOREIGN MISSIONS

P. H. RICHERT, Secretary

"Alas and Did My Savior Bleed."

About two weeks ago, after the street meeting in the old village of Oraibi, we took Tawamonsi, one of the older Christians down with us in our car. We had closed the street meeting with the song "Alas and Did My Savior Bleed." Tawamonsi then began to tell us that this song always reminded her of her oldest daughter who died many years ago. She had been to school at Keams Canyon, which is the place of the Hopi Agency. At that time many of the government teachers were Christians and thus were interested in Christian work. In fact it was but natural for them to conduct Sunday Schools and hold religious meetings, where they taught Bible verses and the Christian hymns to the Indian children and students. So, when Tawamonsi's daughter came home from school, she would always sing: "At the Cross, at the Cross, Where I first saw the light." Tawamonsi was not a Christian then. Today she can also sing that song with a true meaning, for she has been faithful in her attendance in the church and in her Christian life for many years. She serves the Lord Jesus, because she accepted Him as her Savior and in her feeble way tries to encourage other Hopis to come and hear the gospel that they, too, may accept Him. Let us continue to sing the old Gospel Hymns which speak of Christ and His shed blood, that some seeking sinner may find the seeking Savior. —John P. Suderman

CHANG YUAN AND TUNG MING

Members of the Mission Board,
Newton, Kansas

Dear Brethren:

Mission schools are again filling the great need since there are very few other schools running at this time of up-heaval. Inspite of restless conditions the schools at Ch'ang Yuan and Tung Ming have carried on almost undisturbed and have greatly progressed.

At Tung Ming we have 150 pupils with four teachers on the teaching staff. The school being outside the city in the north suburb the children are not hindered much by the constant political changes that take place in the city.

At Ch'ang Yuan the school has made great progress. The number of students has increased from less than 30 the first term to over 100 this second term. The reason being that there is only one other school which is run by the Japanese and also that the people are slowly over-coming their fear of the Japanese and dare to come back into the city. With the great increase of students another teacher was added. They really need another teacher but with conditions as they are we thought it best to go slow and see whether the number of students will continue to be large. They have three teachers at present.

Respectfully submitted, August Ewert

First Quarter Report, 1940

YU JEN SCHOOL OF NURSING, CHINA

Dear Members of the Mission Board:

We report the following happenings and progress for the first term of 1940.

1. Full-time teacher arrives. For over one year we have tried to invite a Chinese graduate nurse with teaching qualifications to help take care of the theoretical and practical work of the students. Mr. Kuan Yu En, a graduate of the London Mission School of nursing of Tsangchow, near Tientsin, came to us on January 12. The next day we had a reception for him and we all said, "It is good that you have come!" Mr. Kuan teaches ten hours a week and also supervises the practical work of the students in all departments.

2. Capping Ceremony. We have a new class of eleven students (7 boys and 4 girls) who finished their probation of six months on January 15. They were given caps and uniforms during a very impressive service which was held in our local Chinese church, on Monday night, January 15. The text of the talk by the Superintendent of Nurses was "Whatso ever He saith unto you, do it." Three things are always stressed in the work of our school and they are (1) Be on time, (2) Take orders, and (3) Do your duty.

3. Term Examinations. Our first term for 1939-40 closed the middle of January. We had our examination at that time and the students all showed that they had done consistent work, in class and in the wards.

4. Chinese New Year Vacation. This comes in mid-winter. Our students all get three weeks of vacation a year. For 26 students we need to arrange for 78 weeks of vacation. One third of this we get in at Chinese New Year's time and two-thirds during the summer months. We are seven nurses on the staff and some of us took part of our vacation too.

5. Work Heavy in Spring. Always during this time of the year, we have our greatest number of patients. In the wards our beds are filled to capacity (68). And in the O. P. D. (afternoon clinic) we have reached the 170 mark in one day. Besides we did 600 vaccinations for small-pox on last Wednesday morning. They were the students of our Mission High School. Other children and babies are coming in at the rate of 30 in one day.

Very sincerely,
James C. Lin

—*Grandfather Abram Penner of Mountain Lake, Minn.* has passed away, was a message that reached us from different sources at a time, when we preparing the "Mission Number" of *The Mennonite*, and were crowded for space. This aged brother was the father of Missionary Dr. P. A. Penner at Champa, C. P. India, and of Mrs. Ferdinand Isaac of Maudahi, India, also of A. A. Penner, Mt. Lake. He died after a very brief illness of two days, a weak heart and pleurisy hastening his passing. Funeral services were held at the Bethel Church Nov. 9, with Rev. P. R. Schroeder in charge. Bro. Penner's life will be reviewed in his obituary which is forthcoming.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

HOME MISSION WORKER VISITS MIDDLE DISTRICT CHURCHES

During the summer months plans were made that Rev. J. H. Janzen, Waterloo, Ontario, was to visit the Churches of the Middle District Conference, in order to inform the members of the Churches of the many kinds of Home Mission work that is being carried on.

Sickness, however, made it impossible for Brother Janzen to make the trip, and therefore the Home Mission Board asked Rev. Sylvan S. Lehman, Quarryville, Pa., Pastor of Calvary Mennonite Church at Mechanics Grove, whether he would be willing to fill the schedule. He hesitated but under the circumstances agreed to go if this were agreeable to the Conference Officers.

Rev. A. S. Rosenberger, Dalton, Ohio, President of the Middle District, expressed a readiness to help work out the details. For such cooperation, the Board is truly grateful.

Rev. Lehman started on his work, in Nappanee, Indiana, November 5, and has since been speaking in the different Churches of the Middle District. He will also attend the Ministers' Retreat at Bluffton College, in connection with the Annual Bible Lectures.

With the personal touch of a worker and with more intimate information about the many places where work is being carried on and also of the encouraging reports that can be made we hope to awaken a deeper and more intelligent interest in Home Mission Work.

GREETINGS FROM CALVARY MENNONITE CHURCH AT MECHANICS GROVE

Although our church is located on the edge of the little town of Mechanics Grove, this town does not give the majority of our worshippers. They come from the surrounding country and from Lancaster, Pa., which is about 20 miles distant.

Our Sunday School enrollment is 66 and I believe the attendance would average about 50 or 55. The church service averages about 40 for morning services and somewhat less than that for evening services.

We have a Women's Missionary Society of a dozen members which holds monthly meetings in the various homes, and one meeting annually in the church. This year it is to be held on Thanksgiving evening and we plan to have missionaries from French Indo-China to speak and show pictures. Sunday, September 22, was a day of real blessing when Missionary Voth of China was with us for two services.

We have a Young People's Society which meets twice a month, having a half hour program preceding the church service one evening, and a service which takes the place of preaching service on the last Sunday evening of each month. Once in a while a special speaker is presented for this service.

The appearance of our church building was greatly improved this past summer by having the outside painted. The cost of this was taken care of by free will gifts. We look forward to a series of special services in late fall, but plans are not yet definite.

We have many blessings for which to praise the Lord and especially do we thank Him, because we are permitted the freedom of worship and Bible study. We pray that impending war may be averted, but, how precious to know under every circumstance that THE LORD REIGNETH and, is ABLE to do abundantly above all we can ask or think.

—A. Member

Bible Institute at Freeman Junior College

LONG SESSION, Nov 25, 1940 to Feb. 28, 1941

Faculty

John D. Unruh, Ph. D., President, Church History and Mennonite History.

John B. Toews, B. D., Director of Bible Dept., Bible and Doctrines.

Rev. Louis Linscheid, A. B., Pastor Bethany Church, Practical Work and S. S. Training.

Gerhard Toews, A. B., Music.—John S. Congdon, Jr. M. S., Chapter Summary.—Miss Louise Schroeder, A. B., English.

Courses

Old Testament History and Archeology, 2 hours.—Bible Doctrine, 2 hours.—Synthetic Study of the Old Testament 2 hours.—Synthetic Study of the New Testament.—Church History and Mennonite Histtory, 2 hours.—Practical Christian Work: Evangelism, Personal Work, 2 hours.—Chapter Summary, 3 hours.—Christian Evidences, 2 hours.—S. S. Teacher Training: Administration, Methods, Material, 3 hours.—Summer Vacation Bible School, 2 hours.—Music: Sight Singing, Ear Training, Conducting, Choir Singing, Instrumental, Private Vocal and Piano.—English, 3 hours.

All courses will be fully accredited.

SHORT SESSION, Nov 18 to Dec. 14

Faculty

Rev. John B. Toews, B. D., Director of Bible Dept., Freeman Jr. College

Rev. J. M. Regier, A. M., B. D., Pastor of Johannestal Church, Hillsboro, Kansas.

Rev. Erland Waltner, M. Th., Pastor of Second Menn. Church, Philadelphia, Pa.

Courses

Exegesis (Bible Exposition), 3 hours per week.—Modern Religious Thought, 3 hours per week.—Building of a Christian Home, 3 hours per week.—S. S. Teacher Training Course: Administration of the S. S., Methods of Teaching, Material of S. S. Lessons, 3 hours per week.—Systematic Theology, 3 hours per week.—Christian Evidences, 3 hours per week.

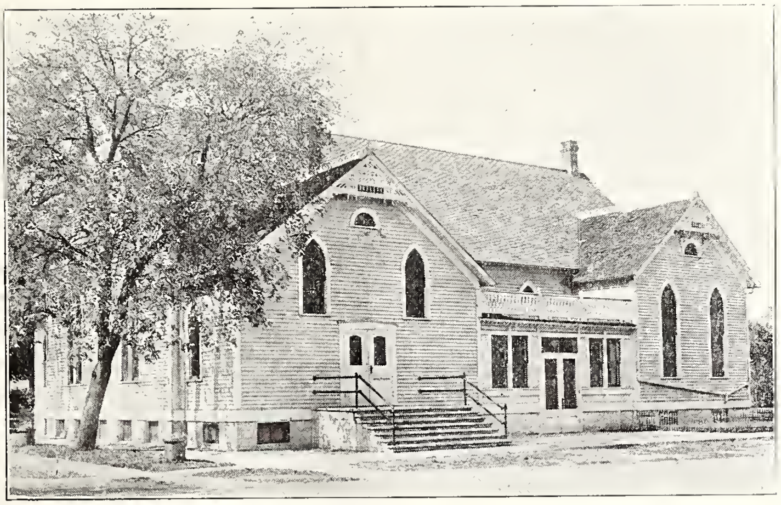
All courses are arranged for systematic continuation next year. Credit will be given, when desired.

A Brief Address on the History and Development of Bethel Church

Mountain Lake, Minn., during 50 years, 1889-1940

by J. J. Balzer

"Days should speak, and multitude of years should teach wisdom," said Elihu the younger friend of Job, (Chap. 32:7) pointing thereby at the elderly friends, who could not satisfy Job in their debates with him.



Bethel Mennonite Church, Mountain Lake, Minn.

As a member of our beloved church I ,too, belong to the elderly group, who since its founding was, as a co-worker, so intimately united with it, and for that reason was asked to deliver a short historical address at this Jubilee-festival. Using more or less biographical and personal expressions in my sketch, I am confident that this will not seem odd to my audience and readers. You have heard the prehistoric address and know the cause and purpose of the organization of the church; so I shall briefly speak of its development as touching especially the spiritual side of it, because I must not refer to statistical and financial facts, as other brethren will speak of the same.

The spiritual- and church-conditions during the pioneer years were lacking considerably in this community, as many of the early immigrants came from different localities in Russia with differing views of church affairs. The mission spirit lived in a small group only and there was very little desire for higher education, but a few young men attended the normal school at Mankato and the Methodist College at Mount Pleasant, Iowa. The sermons on Sunday were copies from Luthern preachers like Hoffaker, Zieth, and others and were read like a lecture. Only in the church of Elder Aaron Wall a Sunday school of 5 classes was being held in the Summer of 1888.

In the Village of Mountain Lake a Union Sunday School was organized on October 4, 1886. It began with 12 girls and 2 boys but on the fifth Sunday over 100 were entered, and a mission spirit prevailed that set a record. On Sunday, June 29th, the first Children's day was celebrated and the offering ammounted to $96.63. Its first year superintendent was Brother I. I. Bargen.

In the church of Elder A. Wall disputes arose, which caused divisions and the final organizations of three congregations, of which our dear Bethel was the smallest in number. At its organization meeting on the 23rd of March, 1889, it consisted of 22 male and 24 female members. A deeply felt desire for spiritual life, singing, devotional study of Scriptures, prayer meetings characterized this small group, and a hearty mission spirit prevailed among them, which assured continuous growth, so that after ten years the membership numbered 260.

On the 15th of April my humble self was chosen as Evangelist for one year; but after six months the members unanimously wished my ordination to the full ministery. which took place on the 8th of November, and Elder Christian Kaufman, Marion South Dakota, performed the act. After this Brother H. H. Regier was elected Elder which office he held until his resignation 37 years later, and our co-operation in the work was greatly blessed by our gracious Lord.

During the first years after the organization, our beloved church received much spiritual help, inspiration, encouragement and advise through Rev. J. B. Baer, traveling minister of the General Conference, and also from Elder Christian Kaufman, These brethren were generally invited for our mission and other festivals, after which they served with evangelistic sermons, making deep impressions on young and old, and leading many to Christ.

During the summer of 1889, this chapel of 32 x 52 was built at the expense of $1695.00, including about $200.00 worth of work done gratis. After four years this building proved to be too small, and Brother N. F. Toews and Carpenter A. C. Dick were asked to make a blue print of the present addition and gave an estimate of the cost of building. In 1895 it was built and on July 7th dedicated to the Lord for service. It was filled to the last corner, Professor C. H. Wedel of Bethel College delivered the dedication sermon, after the introductory welcome address of Elder Regier. During the following week we had blessed evening meetings. The cost of the building was $2465.00.

In 1890 Bethel Church joined the General Conference at its sessions in the Salem Church, in South Dakota. Elder Regier, the brethren Henry Schroeder, T. H. Goossen and myself being the delegates. At that time I was elected a member of the Board of Home Missions and served as such for 24 years, 18 of which I was acting Secretary and traveled thousands of miles in its interests. Later I served 9 years as President of the Business Committee. Brother N. F. Toews, who had been chosen Evangelist, being Sunday School Missionary in our county, received a call by the Board of Home Missions to promote the General Conference work in Manitoba, and served there several years.

Some Immigration from Manitoba and the States into Sask. began and it became necessary to represent the General Conference there, too, and organize Sunday Schools and Churches in that territory. He was very successful and gathered groups at and near Langham, Waldheim, Aberdeen, Drake, and built churches which were all paid for when dedicated.

At the dedication of the Church at Langham I was present and felt sorry that the inside woodwork was not polished for lack of means. So at night I made the remark, "I wish I had my overalls and here and I would polish it." Two brethren said, "You shall have them," and the next morning they came over to Brother Toews, one bringing a pair of overalls and the other two brushes. So we bought the materials, and during the week days I finished the polishing and preached every night to a filled house. It was December 22, when I came home and preached the Christmas sermon on the 25th.

In 1914 Sister Toews died, so the brother was urged to leave Saskatchewan and come home to Bethel. After a year or two, he found another helpmate in Sister Jacob J. Friesen. Soon he received a call from the church at Alsen, North Dakota, to serve them as pastor, where he worked very successfully and also built a beautiful church fully paid for when dedicated. In 1918 he was prompted to resign on account of a light stroke, and they came home, but he kept on serving as much as possible. Now he rests in peace and his works do follow him. We are glad at this festival that we are permitted to recall the untiring services of these two resting brethren and workers in God's vinyard, Brother Regier and Brother Toews.

But we must not forget our Brother P. J. Friessen who, after graduating from Bethel College, was elected to the ministery and served in the position 35 years as our faithful co-worker. Much of his services were to help in our filial-church at Butterfield where he devoted much time. An other co-worker we had for five years in Brother John C. Peters who was teaching in the Bible School. After that he received a call by a Presbyterian Church at Wallnut Grove north of here, and now he is serving as pastor of a People's Church at St. Paul.

Fourteen years ago Brother H. H. Regier was prompted to resign because of failing health, and the congregation elected me to act as elder, in which position I was active for six years, when the congregation was about to elect me for three more years. But I felt that I needed rest and chose to offer my services for just one more year, during which the Church Board was to look for a younger man. They elected Brother John Bartel of Madrid, Nebraska, who then served us as pastor for six and one half years, and since June has been pastor of the Bergfelder Church in Delft.

Recently our dear Bethel extended a call to one of its own sons, Brother P. R. Schroeder. We sincerely hope and pray that the Lord will prosper his health and by His grace and power enable him to enliven our church and lead us into deeper knowledge of our Lord and His purpose in the Church.

My last work, which I was permitted to do, was to visit the conference churches in the interest of the publication work. I traveled over 17,500 miles and preached 122 sermons, helping to defray the debts resting upon that part of our work.

Before closing, I refer to one more kind of work in which our beloved church has been so active—*singing and instrumental music.* O, how it sings and sounds! What a difference compared with fifty years ago. A mass-choir of 100 to 150 voices sings the best Gospel songs to the praise and glory of God and His Church into the hearts of thousands. Besides these there are male and female choirs, and a choir of younger boys and girls that furnish much inspiration at our devotional services. For thirty-five years I was permitted to lead the choir singing when Brother H. P. Goertz and D. G. Hiebert, the latter still at his post, and others, P. J. Voth and John J. Friesen, Jr. proceded with the work.

At this Jubilee-festival we all are heartily thankful that the Lord has permitted us to be progressive during all these fifty years and that in many respects we stood as models in promoting the work of salvation of our blesses Lord in Sunday school, Y. P. C., music, mission work, Ladies' Aid, and the preaching of the full Gospel of Christ. Looking into the bright and intelligent foces of these young people before me, my hope and trust in God rises sky-high, because I believe that after another fifty years—the Lord not returning before that time—our church will not number some 540 or 550, but many hundreds more, filled with the inspiration of the Holy Spirit and bring helpers of the Grace of God for the promotion of His kingdom. May God grant it!

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy. —*George Horace Lorimer*

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 1, 1940

AN EXACTING DICIPLESHIP

Luke 9:49-63 L*Read Chap. 9*

Introduction

A fitting theme for Luke 9 is "What Jesus Expects of Men." What constitutes fitness for His Kingdom? Christian decipleship does demand much, yet the demands which God makes of men are but in keeping with the exacting demands He made of Christ. He declared that His Father commanded Him to lay down His life for others (J. 10:11, 18). Now in our lesson He sets His face to go to Jerusalem where the consummation of His work would take place. It is very fitting that He who willingly made the supreme sacrifice for us, should expect much from us. His demands of his disciples are dictated by love.

Disciples' Intolerant View vs. 49-56

The disciples saw a man doing a very good work and in Jesus' name. The man honored Christ, though he was not one of His followers. The disciples, in their mistaken zeal to uphold Jesus' honor, forbade this man to continue his work. This spirit is only too common today. Many are unwilling to look with favor upon the good work of those who do not belong to their party, sect or denomination; or of those who do not do the good work just like they would do it. All that the true disciple of Jesus asks is that the work be done in the name of Jesus and for His glory.

Jesus' attitude (v 50) was quite different. He was convinced about the sincerity of the man and wished him to continue. Jesus' answer was a definite rebuke of John's narrowness and intolerance and indeed to the too frequent intolerance and unsympathetic and narrow view of some disciples of Jesus today.

The time when Jesus "should be received up" (v 51) was rapidly drawing near. The cross, however, must come before the ascention. Jesus is determined to go to Jerusalem and fulfill His mission. He sent some of His disciples into a Samaritan village to make arrangements for the night's lodging (v. 52) The Samaritan dislike for the Jews asserted itself when they refused to receive Jesus. This greatly angered James and John "sons of thunder," and they were quite ready to destroy the entire village (v 54). Jesus had been teaching them to show love, good will, even toward enemies. James and John had not learned to practice this. His attitude was emphatic. He took no offense at the Samaritans' action. He came to offer salvation, not to bring destruction. Our standard as Christians is what Jesus did, not what Elijah or some other great and good one did.

Discipleship Involves Cost. vs. 57, 58.

A certain man (Matt. 8:19) offered to follow Jesus without reservation (v 57), a commendable, indeed remarkable, offer. Jesus saw that the man hardly realized the cost involved. Possibly he had scarcely considered the matter. Jesus let him know the possible sacrifice involved (v 58). Jesus' words came as a challenge to us. Are we willing to make any needed sacrifice to follow Jesus? Jesus wants us to be sure.

Discipleship Involves our Supreme Allegiance vs 59-62

Jesus asked another man to follow Him. He wanted to follow, but not right away. He wished to wait until his father's death and burial. Jesus demanded prompt service from him. The second man wished to be a disciple but he also had an excuse for delay. Jesus' answer is very suggestive. There must be no looking back at the world. He teaches the urgency of his work. Nothing must stand in the way of obedience to Him.

What does it mean in pracitcal living to be a disciple of Christ? What lesson is there for us in Christ's reply to John v. 50?

SERMON SKETCH

By J. R. Barkman, Meno, Okla.

Theme:—MISSIONS

Matthew 28:18-20

I. WHAT:
  1. It is not:
     (a) Education, (b) Medical Aid, (3) Cizilization.
  2 It is to proclaim to a lost world the Gospel of Jesus Christ as Sovior. (I Cor. 15:1-3)

II. WHY:
  1. It is God's Command
     (a) "Come Ye" Matt. 11:28—First Word
     (b)"Go Ye" Matt. 28:19—Second Word
     (c) None mission church is a missing church.
  2. Inner Motive
     (a) We are compelled (b) With Joy and Satisfaction, (c) We have become Stewards.
  3. The Great Need
     (a) 800 million never heard it.
     (b) Rome, Mohammad, etc., bid high for human souls on the market.
     (c) Salvation in no other name. (Acts 4:12)
        (1) Power of the blood can save.
        (2) Can satisfy.

III. WHEN:
  1. Now—The darker the day the greater the challenge.
     (a) Israel at Red Sea.
     (b) David facing Goliath.
     (c) Daniel in slavery.

(d) Menno Simon in persecution.
(e) 1940 has the greatest challenge.

IV. HOW:

1. First see the need.
2. Get the infit (The Word) then the outfit.
3. Wholly trust Him and go forward as:
    (a) Foot Missionary, (b) Pocket Missionary, (c) Knee Missionary:
        (1) Pray for Workers, (2) Pray for Support, (3) Pray for the Work

Few are the Workers—Many are the Shirkers

Bethel Hospital Honors Worthy Sister

On Saturday evening, November 9, the Sisters of the Bethel Deaconess Home and Hospital observed the 25th anniversary of service of Sister Amalia Lehman. Guests who joined the Deaconess family at the supper table were Rev. and Mrs. J. E. Entz, Newton, Mrs. H. J. Dyck, Elbing, Dr. and Mrs. R. S. Haury, Mrs. J. J. Schmidt and daughter, Miss Minnie, Mr. and Mrs. P. H. Penner and daughter, Miss Helen, Mrs. Paul Kliewer, Mrs. Lydia Claassen, and Mr. and Mrs. H. J. Andres.

Baby rambler roses and tiny white ponpom chrysanthemums intermingled with silvered sprays were used for decorations in the dining room. The sitting room and chapel in the Deaconess Home were beautiful with garden flowers and large baskets of silvered autumn grasses, and sprays of snowberries.

At 8 p. m. the guests and the family of Sisters, students in training, and the household helpers assembled in the chapel for the observance of a service of praise and thanksgiving for the grace of God which has blest and kept Sister Amelia through the twenty-five years of her association with the Sisterhood. Songs by the assembly, the Sisters group, and a quartette of students, instrumental music by the Sisters, addresses by the Revs. Entz and Dyck, and a few remarks by Sister Frieda, the Deaconess Mother, who presented the gift and greetings of the Sisterhood, made the occasion a most happy and enjoyable one.

Sister Amelia Lehman grew to womanhood in her home community of Berne, India. She entered the Deaconess Home in Newton on September 9, 1915, and soon became a valued member of the Deaconess family. In 1919 she was sent to American Falls, Idaho, to substitute in hospital service for the young women who came to Newton from that community to complete their training course in the Bethel Deaconess Hospital. She returned to Newton in 1921. From 1923-1929 she served in the Bethel Deaconess Hospital in Mountain Lake, Minnesota, and then returned to the home institution in Newton where she has served faithfully since.

A woman of high Christian ideals and great devotion to her calling, she has been blest with good health and has not grown weary in well-doing as this commemoration of 25 years of service testifies.

RESOLUTIONS OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA ON PEACE AND NON-RESISTANCE

More copies of the following may be had from Rev. C. E. Krehbiel, or Menn. Publ. Office, Newton, Kan.

CONSTITUTION OF THE GENERAL CONFERENCE (1929)

Article 10. Our Common Confession

The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallable rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11)

In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of the Scriptural church discipline.

More recently the following reaffirmations were adopted:

STATEMENTS OF THE GENERAL CONFERENCE

In 1929:—113. RESOLVED: The General Conference of the Mennonite Church of North America in session at Hutchinson, Kansas, August 20-28, 1929 reaffirms the position taken by the founders of our denomination that war is unchristian and contrary to the life and teachings of Jesus Christ and that no Christian should participate therein.

In 1935:—85. (5) RESOLVED, That we reassert our Biblical stand on non-resistance and opposition to war, which position we have held for more than 400 years, and that in our private lives we live such peaceable lives that our testimony will be untainted, and have power to convince many others of the virtue of our position. Having striven to practice the peace principle, let us cultivate the spirit of active goodwill towards others at all times, and utilize opportunities whenever and wherever these offer themselves to present and interpret our peace principles to others. Be it further Resolved, That we encourage our members to maintain this position in colleges and universities where military training is required, or where a similar situation presents itself, and that when occasion requires, this position of non-resistance be made known to our Government.

On February 12, 1937 a committee composed of Mennonites, Friends and Brethren was received by the President of the United States and submitted a document setting forth our position on Peace and Non-resistance.

And again on January 10, 1940 the President of the United States kindly received a committee composed of members of the three historic peace churches—Friends, Brethren, and Mennonites, and this committee also submitted a document expressing the historic and unbroken conviction of these groups against war and their devotion to peace and goodwill, growing out of deep Christian convictions, based on the spirit and teachings and life of Jesus.

"The General Conference of the Mennonite Church" Head Office: Newton, Kansas. President: C. E. Krehbiel, Newton, Kansas. Secretary: Phil. A. Wedel, Aberdeen, Idaho.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Union Projects After Two Years

by William E. Juhnke

After nearly two and one-half years some projects of the Young People's Union have been completed, others are well on the way to completion, and yet others have barely gotten under way or are just beginning. The following review is given to inspire further support of the projects and to give account of the stewardship of the Y. P. Committee of those activities which are endorsed in the Saskatoon Y. P. resolutions of 1938.

In an effort to raise the standards of worship, instruction, organization, service, and fellowship of Mennonite C. E. societies, a program of standards was placed on a sheet and distributed in each district. A representative in the district was assigned the task of urging the adoption of the standard and of rating the societies. This was financed by the committee and has been paid for.

Young people's retreats were made a matter of special study with headquarters for this at 121 Towamencin Ave., Lansdale, Penna., where Rev. Olin Krehbiel, president of the Union, was chairman of a committee in whose charge this was done. Rev. Walter H. Dyck, a member of this committee, participated in implementing retreats in Oklahoma and also in South Dakota.

Fellowship prayer calendars have been distributed in each district. Each calendar consists of a handy one-page form giving days of the month and a list of mission workers or activities to pray for. Sam Richert of Newton, Kansas, collected the data and prepared the form under the auspices of the Y. P. Committee. Additional copies may be secured by writing to William Juhnke, Secretary of the Y. P. Committee, McPherson, Kansas.

The origional draft of the constitution has been revised and will be submitted for adoption at the next meeting.

In addition to the foregoing, projects have been sponsored and the results have been increasingly gratifying.

The debt of $50.00 for field secretary inherited from the former committee has been erased.

The support of the Swift Current Bible School met the enthusiastic reception of the young people when the need presented itself. The Pacific, Western, and Eastern districts each pledged $100.00. The Pacific district exceeded its quota; the Eastern came within five dollars of meeting it, while the Western district sent in $67.62 of its share.

The return of missionaries to foreign fields received attention when the need was announced. $231.90 was sent in earmarked for this purpose. In addition $151.29 was sent for the general treasury of the foreign mission board. This money has helped to send nine missionaries back to the foreign mission field during the last year according to the secretary of the foreign mission board. He informs us that there are two on the waiting list and that the general treasury is low. Thus it is clear that the need continues to exist. The above figures are taken as of Oct. 28, 1940.

A newer project is the support of Ernest Harder from Fernheim Colony, Paraguay, who now is going to school in Freeman, S. D. At the present young Harder is working for part of his school expense and is staying with John C. Mueller of Freeman, a member of the emergency relief board. Mr. Mueller writes that "He proved himself to be a real fine young man, a credit to the school and to the community, and takes well with the people."

The standards of a Y. P. society adopted at Saskatoon provide that each C. E. society hold one collection every six months to help defray the expenses of the Young People's Committee. Not all societies have been following that rule and as a result not enough money has come in for this purpose. So far the mailing expenses have been carried by the members of the committee altogether. The committee pays four dollars per month to the editors of the "Our Youth Says." In this it is $24.00 in arrears. The bill of $20.00 for the prayer calendars is overdue.

The work needs the prayerful support of a widening number of young people, who keep centrally in mind the common aim of a UNITED MENNONITE YOUTH IN CHRIST.

The possibilities of a separate young people's paper have been studied with the view of publishing such a paper in place of the "Our Youth Says." A questionnaire was worked out to find out what form the proposed paper should take. This is being used as a basis to work out a proposal to be made to the publication board of the conference.

One of the most far-reaching services to the conference is being made possible through the follow-up system that is being put into operation in the Western and Pacific districts for young people between the ages of 15-30. At a cost of five cents per name each C. E. receives double post cards with the names and addresses of all young people on file in the Mennonite Youth Follow-Up Office, North Newton, Kansas. When a member withdraws or moves to a new area, the C. E. president goes through his file of cards, selects the card with the name of the person in question, and sends one-half of it to the new pastor calling his attention to the person now moved into his community and urging that the newcomer be invited to church, C. E. meetings, rallies, etc. The lower half of the card is sent back to the Mennonite Youth Follow-Up Office where new double cards are prepared and sent to the new pastor for his file of young people.

The First Mennonite C. E. society at Christian in Moundridge, Kansas, was the first to receive its follow-up cards. Thirteen societies of the Eastern District have received their cards. The Western District will soon have 2,000 cards on file.

A leaflet entitled, "Mennonite Youth Follow-Up Service," giving the purpose of the service has been prepared by the Young People's Committee. A form explaining the use of the cards accompanies each set to the C. E.

Eventually the name list of all people of the church will be on file, since all plates are retained. New names are to be added periodically.

The peace aims of Mennonite youth have been translated into action as far as possible through rallies in the various districts and through close collaboration with the various conference peace committees. Permission to use the addresses on file in our follow-up office was granted to the peace committee in an effort to distribute peace literature.

SENIOR DEPARTMENT

THE LORD'S PRAYER: A BIBLE GEM Mt. 6:9-15

I. Worship Service

1. Songs: "Sing them over again to me," "Come Thou Almighty King," "Holy, holy, holy, Lord God Almighty."
2. Reading of main topic, and prayer
3. Roll call answered by favorite Bible verses
4. Offering for mission work while a quartet sings: "Send the light."

II. Leader's Introduction

This is the prayer that Jesus taught his disciples. It is especially valuable for that reason. It contains only a few petitions, but these cover universal needs—he taught us to say "OUR Father." The first petitions teach us to pray for the coming of God's kingdom in us, and in the world about us. There is the request for our daily bread and for protection from temptation and deliverance from evil. We need all these things, both material and spiritual. Then there is the difficult part "as we forgive those who trespass against us" added to the one we all need to pray again and again "Forgive us our trespasses." And for the close the most beautiful confidence expressed, "For Thine is the kingdom, the power, and the glory, forever." It not only covers universal needs, but also our personal needs. It has been used through the centuries by the Christian church everywhere. It is a most precious heritage, and has lost none of its value to this day.

III. Suggested Topics for Short Talks

"Our Father" Rom. 8:14-17
"Thy kingdom come" Matt. 13:36-43
"Give us this day" Phil. 4:19
"Forgive us" 1 John 2:1, 2
"Thine is the kingdom" 1 Cor. 15:24-26
A parallel of the Lord's Prayer" Luke 11:1-10

IV. For Discussion

1. What does the Lord's Prayer teach about God?
2. What petitions emphasize our relations to our fellowmen?
3. How often, and where should we use this prayer?

V. Facts for Study

The disciples had come to Jesus and asked Him to teach them to pray. Prayer has always been essential for Christians. It brings them close to the heart of God. It puts them into the right relation with their fellow-men. It helps them to see things in their right perspective, to put the emphasis on the spiritual and on the abiding. It helps them to trust God also for their material needs. We need to pray at all times. We need to come in the attitude of children. We will then go to our work feeling that God is with us, and that blessing and power will be on what we are doing for Him and His kingdom.

VI. THE PRAYER TRYST

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day:
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus,—tell Him all.

Come and join us in the morning,
Who would not our privilege share?
Bringing to the feet of Jesus
This poor needy world in prayer.
Soon our privilege will be ended,
Soon we'll hear his advent blast!
He is coming, oh, be earnest—
While our praying time shall last.

VII. Food for Thought

Daily use of the Lord's prayer will have an influence on our daily life.

—*East Swamp Church, Quakertown, Pa.*—The Pastor, Rev. Harold Burkholder gave a Thanksgiving address before the Kiwanis club last Thursday. On Thanksgiving Sunday he will preach on "True Thankfulness."—Mrs. Widemore, former Missionary to Africa gave a very interesting address before the Ladies' Missionary Society.

INTERMEDIATE DEPARTMENT

WHAT IS THE CHRISTMAS SPIRIT ?

December 15, 1940
(Sharing With Others)

Song: "O Come, All Ye Faithful"

Poem: **"A Christmas Wish"**
God bless all givers and their gifts,
And all the giftless, too;
And help them by whatever shifts
Their kindly will to do.
When seasons which our hearts expand
Our purses fail to fill,
A word, a smile, a clasp of hand,
Shall carry our good-will.

Let him who hath his plenty share,
And him who lacks his lack.
Give each one, what he may, nor care
What recompense comes back.
If only love his heart shall swell
And kindness guide his hand,
His Christmas he shall keep as well
As any in the land.
Edwin L. Martin

Scripture Reading: Luke 6:35-38

Vocal Solo: "Give of Your Best to the Master"

Study of 1 Cor. 8:1-9:

Read verses 1-5. Paul tells the people that the reason they gave so much in spite of their poverty was because they had first of all given themselves to the Lord.

Read verses 6-8. Paul calls giving a grace, and urges that since they abound in faith, utterance, knowledge, they continue to abound in the grace of sharing.

Read verse 9. Paul cites the greatest gift of all. Jesus shared His life that we might become rich like Himself.

Discussion: If we have the true Christmas spirit we will share and let us now discuss with whom we can share.

1. Old people and Children. Make a survey of your community and see whether there are any that might be forgotten or neglected if you do not care for them.
2. People in foreign lands. A recent survey shows that our brethren in foreign lands which we ordinarily think of as "heathen" pay fifty-two cents of every missionary dollar, while we give only forty-eight cents. We ought to be ashamed. Our homes are mansions compared to theirs; our luxuries make us kings and queens in comparison to their meager living, and yet they give more than we. Is it because they have more truly "given themselves" than we? In reality, then, they are helping us with our church work. We are all sharing with each other.
3. Sharing with our families.
4. Sharing with our friends.

Prayer Song (duet) : "Others"

Poem: **"The Heavenly Stranger"**
No warm, downy pillow His sweet head pressed;
No soft silken garments His fair form dressed;
He lay in a manger,
This heavenly stranger,
The precious Lord Jesus, the wonderful child.
No jubilant clang of rejoicing bell
The glorious news to the world did tell;
But angels from glory
Sang sweetly the story
Of Bethlehem's Stranger, the Savior of men.

Thou heavenly stranger, so gentle and mild,
Though born in a manger, the Father's own child,
We'll worship before Thee
And praise and adore Thee,
And sing the glad story again and again.
Ada Blenkhorn, F. H. Revell Co.

Silent Meditation
Sentence Prayers
Benediction
(Helps from "Intermediate Expression Service")

JUNIOR DEPARTMENT

"THE GREATEST . . . IS LOVE"

Program for December 15, 1940

EXAMPLES OF LOVE TOWARD ENEMIES

Setting: Let your worship center be suggestive of the Advent season. Make use of candles and evergreen twigs to bring about a spirit of the approaching holidays.

I. Worship Period

1. Prelude - "Love Divine, All Love Excelling," M. H. B., 236.
2. Call to Worship - "Great is the Lord, and greatly to be praised," Psalm 48:1a.
3. Worship in Song - "Love Divine, All Love Excelling."
4. Worship in Prayer - Leader's Opening Prayer
5. Worship in Scripture - 1 Cor. 13. (Through the use of this chapter the children should be brought to a deeper realization of what love is and what it is not.)
6. Prayer Poem, **"Others"** by a Junior boy

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer may be for Others.

"Help me in everything I do,
To ever be sincere and true,
And know that what I'd do for you,
Must needs be done for Others.

"Let 'self' be crucified and slain,
And buried deep nor rise again;
And may all efforts be in vain
Unless they be for Others.

"And when my work on earth is done,
And my new work in Heav'n begun,
May I forget the crown I've won,
While thinking still of Others.

"Yes, Others, Lord, yes, Others,
May this my motto be;
Help me to live for Others
That I may live like Thee."

II. Study Period

Aim — To impress upon the minds of our Juniors, in a small and simple way, the great truth that Love, to be worthy of that name, can never have a low motive, such as the desire to be loved in return or to be praised of men, behind it. To love those who love us is only human, to love those who hate us is Christlike.

1. Introduction - During the introduction ask the Juniors to quote or give the essence of verses they remember in which Jesus says how we should treat our enemies. Have a list of references ready, and as a verse is mentioned give the reference to be looked up in their Bibles.

2. Short Talks by several Juniors on the following topics:

a. Why Isaac is called "the Well-Digger," Gen. 26:12-22.

b. How Joseph Returned Good for Evil, Gen. 45.

c. What David did when his Enemy was Sleeping, 1 Sam. 24:1-11 and 26:1-22.

d. What Stephen did when his Enemies Stoned Him, Acts 7:54-60.

e. The Greatest Example of Love toward Enemies, Jesus, Luke 23:24-34.

3. Song: "Something For Jesus," M. H. B. 242, 1 & 3.

4. Leader's Heart Talk.

III. Mission Minutes

1. Embark on the steamer at Seattle, Washington, for our Mission Field in China. Through the biographical sketches which have appeared in the "Missionary News and Notes," get acquainted with our workers in China. Leave the map study of the stations in China and Chinese customs, conditions, etc. for the next meeting.

2. Decide to write to the missionaries out in the field.

3. Pray for the missionaries and the natives.

4. Bring the missionary offering.

IV. Closing Moments

1. Repeat the verse of the month

2. Sing the song of the month

3. Pray the prayer of the month, following it with

4. "Into My Heart" sung in unison

Mennonite Central Committee Relief Notes

Newton, Kansas; October 26, 1940, Mennonite Central and Mennonite Central Peace Executive Committee Meeting. The group considered the developments and plans on the Alternate Service problem—looking forward to handling the Mennonite draftees in our own camps and under our own management. An organization was set up to carry forward this program to handle our boys.

"It was decided to ask Paul French to prepare a brief statement of the C. O. viewpoint in connection with the present Conscription Act, which could be used as a press release in any communities desired. This statement should be approved by the National Council Executive Committee and should cover C. O. appeal case policies and outline policies of an alternate service program. Such release or releases should be made available to our ministry through our M. C. P. C. channels."

It was approved to appropriate $100.00 to furnish literature for Canadian internees. Bro. Alvin Burkholder, Upland, California, of the Brethren in Christ Church was appointed for service in France—his services to be available by January 1st.

Cablegram received from John Coffman who sailed for England, "Arrived."

Ernest Bennett, Toulouse, France, October 4th letter: "I am writing you after having just finished my regular month end visits to our work both at Cerbere, Banyuls, and Marseille. I am glad to report that our projects are operating in good order at present and especially I feel our canteen at Cerbere is proving itself to be a wonderful help at present—it being located, as you know, on the French frontier has proven a great help there to the French authorities in taking care of passing refugees who have no means of obtaining food. I think I would feel pleased even if we had no other work in France than this alone. I have lately arranged to extend our work there a little more by giving milk to small babies of the town who were able before to get fresh milk but the supply now being practically cut off are not able to obtain it. The need for help like this is increasing in many places.—My visit to Marseille has also proved rather successful. I have arranged to continue the colony there with full support for the next three months under the same arrangement that the Quakers have made for their three colonies there. As arranged now we will carry full support regardless of the number of children."

Ted Claassen, London, England, Oct. 4th letter: Oct. 1st. cable, "Office bombed. Staff all safe. Bruderhof well continuing support. Polish boys in College building again distributing clothing among East end children." "The office is still torn up badly but we are able to be back here again and doing the best we can under the circumstances. Have just cleaned up after throwing myself in the dirt along side brick wall, when one of those whistling bombs came whizzing over my head."

M. C. Lehman, Berlin, Germany, Oct. 7th letter: "I bought condensed milk, lard, and cocoa and placed sufficient to the disposal of A. P. Fast to send 100 test relief packets to Poland. Some Mennonite women from Berlin have helped in the packing and expenses have been kept at a rock bottom minimum. The M. C. C. only furnishes the goods and other associations furnish all other incidental expenses. Fast reduced his prices materially over quotations when Bender was here. I now have $2,508 worth of condensed milk on the way to Warsaw and in a few days will go there to distribute. I received news through the Swedish legation here in Berlin that 100 Dutch prisoners and internees at Weissenberg were in desperate need of shoes. Among them was one Dutch Mennonite. We are having air raids nearly every night but with very little damage in

Berlin. I do not feel myself to be in any particular danger."

October 12th letter: "A. P. Fast phones me this morning that receipts are beginning to return from Poland for the one hundred test packets we have sent. I now have an arrangement whereby Fast is to pack and send for us free of all expense to us to addresses Horsch, Unruh and I furnish him. The indigenous German organizations furnish all expenses and some more."

My convictions are very strong with reference to the plan of God that the Mennonite Church should give herself to careful and prayerful consideration for entry of a great door and effectual that the relief work of the past has opened for her here. The moment seems to be here in a series of developments when we need to ask guidance and act.

(Compiled by Chester K. Lehman and A. Warkentin)
October 30, 1940

CORRESPONDENCE

MENNONITE CHURCH, DEER CREEK, OKLA.

November 11, 1940

Dear Readers: That it may not interfere with Christmas activities, our annual Sunday school business meeting was held on November 3. Elmer J. Lichti, who was our superintendent last year, was again elected. Some class promotions and the usual changes were made. Our reports showed some increase in attendance and offerings. It was decided that we wire our church for electricity, an improvement we will all appreciate.

This year we have seven young men attending college. In times such as these, when young people need all the preparation available this is very encouraging. We also have several young women teaching. —We are again beginning a six weeks Bible study class, meeting every Wednesday evening. We are studying the relationship between God and man as taken from the early life of Israel. While the adults meet at the church, the children meet in the Otto Reusser home for work suitable to them. We are grateful for all efforts made to instill God's word into the hearts of children, also that we as adults can meet and learn more fully our relationship with God. Work on the cantata, "The World's Redeemer," will also begin soon, with our pastor, Rev. Herbert E. Miller as leader.

On the evening of November 3, we were privileged to hear a program of songs, a reading and comments by a group from the Grace Mennonite Church at Enid. All numbers were well rendered and Rev. and Mrs. Harder and their group are to be commended for preparing such a program.

—Mrs. M. C. Lichti, Corr.

SALEM ZION CHURCH, MARION, S. D., 11-11-40

This community is experiencing its first snow storm of the season this Armistice Day. The temperatures have dropped to almost zero and snow is drifting. A good rain preceded the snow. Up until now we have enjoyed very fair weather.

We celebrated a Harvest Thanksgiving Festival late this summer. Crops and gardens yielded good returns, which prompted a service of thanksgiving with an offering.—The Ladies' Aid Society rendered a very fine program in our church lately. Recent visitors to our congregation were, Rev. John Toews and Prof. John Congdon of our college, each being a guest speaker in regular Sunday morning worship—Communion services were held in the month of October. Bible study and prayer meetings have been conducted on Thursday evenings.—Two pretty weddings took place this fall. Both brides were active in choir and Sunday school work.

A heating system has been installed in the church building this fall and is a welcome improvement now, with cold weather here. Members of the Ladies' Aid took it upon themselves to raise funds for the construction of an annex to the hall of the church, which is to be used for a Mothers' room. Labor on this project has been donated by the menfolk. The new arrangement will give us needed convenience. The holiday season is soon here, and again we are reminded of the privileges and opportunities which are still ours. Peace and tranquility still surround us and we are permitted to make plans for the joyous occasion of Christmas time. Every new day we are brought to realize that our kind heavenly Father deals mercifully with us. May we prove worthy of His love. *Mrs. J. J. Senner, Corr.*

FIRST MENNONITE CHURCH, MADRID, NEB.

November 14, 1940

Dear Editor and Readers:

Just now we are in the grip of the first cold spell of this winter. The change was very sudden from a warm summer day on Saturday to a real snow storm with near zero temperature on Sunday morning. Today it turned warmer. The thermometer rose as high as 31 degrees above.

On November 3 we had our Harvest Thanks and Mission Festival. Rev. and Mrs. G. A. Linscheid were with us for the day. We had services in the forenoon, afternoon, and evening. Linscheids stayed two more days and served us Wednesday and Tuesday nights. We had blessed times, and have received a better picture of our Indian Missions than we had before. We are thankful to the General Conference Mission Board and to Rev. and Mrs. Linscheid for cooperating with us and serving us so kindly and faithfully. Judging from the offerings the mission spirit is growing in our group.

The grain harvest was very good this year. The corn crop is fair in places. Some fields yielding as high as 30 bushels. In other places where the hail hit or the corn was burnt in t dry spell, the yield hit or the corn was burned in the dry spell, the yield vested. With the exceptions of some colds health conditions are good. The work in the church is going on in all branches. Sunday school services and Endeavor programs are held regularly. Special efforts to be made in the future will be decided upon at the yearly meeting which is to be held in the near future.

With kind greetings to all, —*J. T. Sawatsky*

WEST SIDE MISSION, WICHITA, KANSAS,

11-14-40

Perhaps you readers of *The Mennonite* would like to hear something about our Mission in the Southwest part of Wichita, Kansas. We have organized a sewing circle there. It meets every Wednesday afternoon and we make comforts for them. The materials for the tops are donated. It is old clothing which cannot be mended, that we use. The cotton and outing we buy. Each person is charged 30 cents for a comfort and donates 30 hours of time, if possible, to help make the comfort. We also make and give comforts to those that cannot pay their 30 cents. And we help those that have their material for a comfort knot them at our Mission.

Wednesday, Nov. 7, Mrs. E. D. Schmidt and myself who are in charge of the work there, gave out eleven comforts, and what a happy occasion it was! Wednesday the 13th two more were made and given to needy families. We also had some visitors from Garden Church. They brought some comforts and some rags for our rug class. Some very nice rag rugs are woven here by the members of the class. I enjoy very much to work with them, as they try so hard to learn and be of use to others. One lady of our sewing circle made a child's coat from a large coat we gave her; it looked very nice.

—*Mrs. J. B. Muller*

SARON MENN. CHURCH, ORIENTA, OKLA.

November 9, 1940

Since my last writing sadness came to our midst. H. C. Schroeder, age 72, died very suddenly on July 23, suffering a heart attack while doing a bit of work in the field after supper. Rev. P. E. Frantz, Geary, Okla., nephew of the deceased, was guest speaker at the funeral services.

On August 18, three young people were received and baptized and added to the fellowship. Rev. G. A. Lincheid was the elder called for these services who also conducted communion services on the same day. Later another sister joined here by the right hand of fellowship.

We are happy to meet our new missionaries, Rev. and Mrs. Arthur Friesen, Canton, Okla. We had asked them to come and fellowship with us on a Sunday night. It was interesting to us to learn that Rev. Friesen is a cousin to our local pastor, Rev. August Schmidt. —For two weeks during October we had most blessed meetings with Rev. John Barkman of the O. B. A. Meno, Okla., who ministered to us. He gave a thirty minute teaching in I Cor. 13, which was followed by another evangelistic message.

Bro. Adam Ratzlaff seems to be improving slowly. He can again join us in church services. Another of the older brethren, Carl Mittelstett, has undergone a serious operation and is in a hospital in Enid, Okla.

—*Church Correspondent*

CONFERENCE OF KANSAS GROUPS OF F. O. R.

(Fellowship of Reconciliation)

Bethel College Campus, November 29-31

Theme: *"We set the dream that hardens into deed."*

Friday Afternoon-Evening

3:00 to 5:00 Registration and Get-Acquainted Tea
7:30 Open Meeting—Address, Mr. John Nevin Sayre

Saturday

8:30 Devotional Period, Topeka Branch
9:00 Keynote Address, Mr. John Nevon Sayre
10:00 Discussion: "Food for Europe" Mrs. Barbara Smucker
12:00 Lunch at College Dining Hall
1:30 Worship Service
2:00 Reports—Delta Work Camp, Miss Louise Langerwalter, Mr. Esko Loewen N. H. Camp
2:30 Conscription and Alternate Service, Dr. E. L. Harshbarger. Discussion.
6:15 Fellowship Dinner, First Mennonite Church, Newton.
8:00 F. O. R. Organization, Mr. Don Smucker

Sunday Forenoon

8:30 Worship Service
9:00 Discussion, led by Don Smucker
9:45 Church Services
10:45 Discussion: "Rural Pacifists," Mrs. Menno Stucky

« « JOTTINGS » »

—*Rev. P. P. Wedel, ex-president of the General Conference* and chairman of the Foreign Mission Board for several years, has been quite ill for some weeks. He writes, "My recovery is slow, but I am gaining strength. As yet I can do no work, but hope to be active again in a few weeks." Many will have read "A Word of Thanks" in the "Mission Number," where he expresses his appreciation for being remembered in prayer and with greetings and wishes for his recovery.

—*Mr. Edwin C. Graber of Freeman, S. D.,* a poet of considerable note whose fine poem "Christ and War" appeared in *The Mennonite* of Nov. 12, wrote "I still come under the draft, and plan to file as a conscientious objector. The very thought of war and war preparation is *loathsome* to me. I wonder where the twentieth century has left its *civilization,* about which it boasted so blatantly but yesterday! To me these times look more like a chapter brought up from medieval times than anything else. The present crisis has impelled me to explain my inward revolt in several new poems. I send out these heart-prison breaking verses all over the country, and I am surprised at the warm reception they receive among sensitive souls. I truly believe that we have more comrades in our hatred of war than the politicians of Washington would dare to admit."

—*Bro. J. J. Balzer, Veteran Minister at Mt. Lake, Minn.* writes among other things: "Was permitted to celebrate my 80th birthday, on Oct. 14, with 72 guests, and a dozen could not come. Am in fairly good health but am nursing a lame back which I contracted in lifting a heavy commode. This makes walking rather difficult. But I thank God for my condition as it is. My memory remains unimpaired.—October was ideal with temperatures of 60-85 degrees in the shade. But the other day we had a snow-storm that beggars all description. There has been nothing like it in 63 years. The velocity of the gale was 56-70 miles per hour."

—*Bluffton College.*—Mr. Wm. H. Mohr of Bethlehem, Pa., member of the Board of Trustees and enthusiastic supporter of the school, has given $1000, to be used for chapel seating or some other college improvement.—During Thanksgiving vacation the quartet of the Men's Gospel Team will make a trip to Indiana, Illinois, Minnesota, appearing before churches as follows: Goodland, Ind., Nov. 20, Meadows, Ind., Nov. 21; Wayland, Iowa, Nov. 22; Butterfield and Mt. Lake, Minn., Nov. 23 and 24; Sterling, Ill., Nov. 25; Chicago, Nov. 25.—The Bible Lectures given by Dr. R. A. Montgomery, Nov. 10 to 15, were well attended. Dr. Montgomery is thoroughly Biblical in his presentation and speaks with conviction on the problems facing the Christian today. A goodly number of the pastors of the Eastern, Middle and Central conferences attended the Ministers' Conference, Nov. 13 and 14.

—*Dr. J. H. Langenwalter, Reedley, California,* in their Church Bulletin: "Someone has said that 'growing pains are blessings.' Perhaps no one aught to realize that more fully than a Christian Church. The growing pains of a Christian Church are found in the realm of the Spiritual more than the physical. No church can grow spiritually as it should if it emphasizes the calendar and the statistical tables more than it does the development of Christian character."

—*Bethel College.*—Members of the S.C.M. (Student Christian Movement) recently gave the one-act temperance play, "Why Should I?" This play won fifth plcae in a temperance play contest.—The Annual Corporation Meeting will be held as usual the Friday after old fashioned Thanksgiving Day, Nov. 29, beginning at 9:30 A. M.—For the Winter Quarter which begins Nov. 20 the following new courses are being offered: Introduction to Bible, Philosophy of Education, Mennonite History Seminar, Psalms and Wisdom Literature, Interpretative Reading, Household Physics, Architectural Drawing, Elementary Analysis, and Theory and Practice of Basketball.

—*From the Bulletin of the First Church, Bluffton, O., Rev. H. T. Unruh, pastor,* we glean the following: "Allegiance to the King of kings is the best patriotism.—The narrow way is wide enough to the person who is not given to wobbling.—The trouble with this fast age is that it is more concerned about speed than about direction.—The church stands for the best things—line up. Going to church may be a habit, but it's a good habit. Staying away from church may be a habit, too, but it's a bad habit.—Keep your Sunday for the great things of the soul."

—*First Church, Philadelphia, Pa.*—"Today, Nov. 5, is YOUTH DAY in our Jubilee Celebration. We wish to assure our young people that we are with them in all their problems, and that we as a church, are with them in the furtherance of the Kingdom of God. Next Sunday will be CONFERENCE DAY, and Rev. Olin Krehbiel, president of our District Conference, will preach the sermon.—252 attended the anniversary dinner, Oct. 26. About 400 people attended our Home Coming service last Sunday."

—*J. J. Plenert*

—*Dr. and Mrs. Edwin M. Harms, M. D.,* members of the Bethel College Church, have moved with their family to Blackwell, Okla. While in Newton, Kans. Dr. Harms was associated with Dr. J. H. Enns. He now announces his association with "Osler Clinic" at Blackwell—Practice limited to Eye, Ear, Nose and Throat. We shall miss this family.

—*The States to the North of Kansas* experienced perhaps the worst blizzard ever, on Monday, Nov. 11. It was especially fierce and destructive in Minnesota as some of our brethren report. There was much destruction in buildings, but the loss most keenly felt was in live stock. From Mt. Lake one brother reports: "H. J. Pankratz lost 2000 sheep, his father 32 head of cattle, G. Rohn 1000 turkeys, a Mr. Voss 100 cattle." Rev. A. A. Penner reports: "Some lost as many as 300 head of cattle, others smaller numbers. My son-in-law lost 2500 turkeys."—Yes, nature yields her increase, but it often destroys it. Bro. Penner is right in saying: "But what is more important is, that we do not lose our soul which has a bigger value." Those who have lost so heavily have our sympathy.

TO THE WOMEN'S MISSION SOCIETIES OF THE MIDDLE DISTRICT CONFERENCE

Societies having contributions to send to the work of the organization, such as the 5-cent per-member assessment for missionary literature and other needs that may arise, are asked to send them to Mrs. Howard Gilliom, Berne, Ind., Secretary, Woman's Work.

—*Mrs. Gilliom*

—*Mennonite Church, Summerfield, Ill.*—On Oct. 23 Carl J. Landes who is with the Fellowship of Reconciliation brought us a very timely message on some of the questions a pacifist is facing today. He emphasized the fact that we dare not deny our Lord, no matter what the consequences may be.

The next morning he spoke at McKendree College, at Lebanon on, "College Student's Must Choose," and in the evening before a Union Service at Trenton, on the great need of relief in the war-stricken countries of Europe.—Rev. Sylvan Lehman from Pennsylvania who is visiting the Middle District churches in the interest of Home Missions has also been with us and pointed out the needs and the results of our work in those fields. On Armistice Day, our group joined in a Union Service at Trenton. Bishop Broomfield of the M. E. Church of Missouri brought the message on peace.

—*Mennonite Church, Wayland, Iowa.*—Oct. 13, Rev. Henry Ramseyer of Duluth, Minn., brought the evening message, while Rev. Penner assisted with the Harvest Festival at Donnellson. On Nov. 6 the Eicher mission society entertained the Dorcas group, including a playlet on stewardship. Recently we had the privilege of the use of a lantern at the Dorcas meeting, children's S. S. session and the C. E. program. Mrs. Penner very ably described the missionaries and their work as she showed mission pictures.—Nov. 10th Rev. Sylvan Lehman brought the message concerning our Home Missions.

—*Mrs. C. K. S., Corr.*

—*What Attention Ministers May give Registrants:* As pastors of other churches, *Rev. Lester Hostetter of Upland, California*, is giving his attention to the men who have registered. He calls for their address, call number, classification, indication of choice of service, and says, "Any who desire counsel as to the Selective Training and Service Act as it applies to Conscientious Objectors should feel free to call on the pastor for such assistance. The law in no way abridges the right of our churches or ministers to testify to our non-resistant faith or to help our young men to understand and fill out the questionnaire."

NEVER GIVE UP

Jeremiah wanted to quit; Elijah ran away; Asaph said, "my feet had well nigh slipped." Perhaps you, too, have been almost ready to give up your God-commanded task. The Galatians ran well for a season; who did hinder them? Paul urged them not to give up, "for," said he, "in due season we shall reap if we faint not."—Our Lord never gave up. Oppressed and afflicted He opened not His mouth. He ever pressed on.

TREASURER'S REPORT OF THE HOME MISSION BOARD FOR OCTOBER

Receipts

Salem, Dalton, Ohio, $20.00; Bethany, Quakertown, Pa., $12.50; Grace, Lansdale, Pa., $52.76; Pacific Dist. Conf., on Note and Int., $20.00; West Zion S. S., Moundridge, Ks., $99.26; Swiss, Alsen, N. Dak., $16.10; Savings Fund Account, $500.00; First, Lehigh, Ks., $10.46; Zion S. S., Donnelson, Ia., $8.79; Zionsville, Upper Milford, Pa., $50.00; Bethel, Inman, Ks., $118.66; Mennonite S. S., Ringwood, Okla., $4.31; Mennonite, Buhler, Ks., $8.20; S. S. and C. E. Convention Hutter Churches, S. Dak., $20.90; First,Halstead, Ks., $31.58; Immanuel S. S., Los Angeles, Calif., $22.69; Johannesthal S. S., Hillsboro, Ks., $12.67; Bethel, Mt. Lake, Minn., $40.00; First, Pretty Prairie, Ks., $200.00; Bethel, Volt, Mont., $76.55; Adult C. E., First, Aberdeen, Idaho., $5.00; First of Christian, Moundridge, Ks., $50.00; First, Chicago, Ill., $25.67; Mennonite, Richey, Mont., $101.10; A Friend, $15.00; First, Berne, Ind., $134.13; Alta Loma Sanitorium Trust Fund, $848.08; Home Mission Trust Fund, $68.83; Salem Zion, Freeman, S. Dak., $75.00; First, Reedly, Calif., $21.52; West Swamp, Quakertown, Pa., $45.00; First, Upland. Calif., $19.54; Calvary, Quarryville, Pa., $23.56; First, Paso Robles, Calif., $16.48; Bethany, Freeman, S. Dak., $97.32; Nickels Contract, No. 2309, $22.31; A Friend $25.00; Harold Y. P. Soc., Morden, Man., Canada, $3.15; A Friend, $4.50; Gnadenberg, Whitewater, Ks., $13.75.

Total, $2,940.37

Disbursements

Vouchers drawn for salaries, taxes, postage, etc., **Total, 1,599.46**

All receipts gratefully acknowledged.
J. J. Plenert, Treas.
429 Knorr St., Philadelphia, Pa.

The blessings we are used to, become so much the habit of our lives that we are apt to take them for granted and to fail to be stirred by them to any positive emotion of thankfulness.

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Newton, Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, DEC. 5, 1940 NUMBER 47 48

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized January 22, 1919

A Real Bible School for Our Conference?

Apropos a jotting in THE MENNONITE a few weeks ago, expressing regret that many of our young people go to Bible Institutes instead of taking the splendid Bible courses and kindred subjects offered in our own colleges by thoroughly consecrated teachers, the editor has had some interesting reactions. One of our ministers writes: "May it not be time that we Mennonites look into the Why of this condition? Our young people would rather go to our own schools, but why do they not? I know of a large Bible Institute with over 500 students where Mennonites rank second in enrollment. Why? Let us find out the reason." Another brother, a young minister, says: "Might it be fair sometime to run an article, stating why the young people attend there (Bible Institute) instead of attending our own college. I am quite confident that they would attend if they were offered a similar course of study and an evangelist environment." Thus we are honestly told that the young people go elsewhere for Bible training because we do not give them what they want. But here is a brother who complained to us that young people from Bible schools have brought a troublesome influence to his church by spreading strange ideas and causing disruption. From another source we learn that students with a Bible school background, in discussing the Christian's attitude toward war, decided that we must obey the government until there is conflict with God's Word (which is very true), but that they could not find scriptural support for Peace, for Christ said that there would always be war. By staying with our own schools our young people would be spared such erroneous conceptions which are positively opposed to our Mennonite dostrine and Christ's teaching.

This brings us squarely to the issue: If the Bible institutes have some things that are desirable which our schools do not feature, and some things that do not agree with our views, would it then not be well to establish our own full-fledged Bible school? Another brother who has had a great deal of contact with our churches and has made many valuable observations writes in a letter: "Unless we as a Mennonite denomination wake up and put up a real good and big and well-financed Bible school, very soon we can be sure that our churches will continue to disintegrate at an increasing pace. It is true that denominationalism does not make for salvation, but we human beings need denominational loyalty as well as family loyalty." In resolution 58 of the last conference session the Board of Education together with the Executive Committee are "authorized to work toward the organization and the opening of a Bible school and Seminary. . . . in the light of continued careful study of Evangelical Bible school and Seminary needs of our people, and that in the meantime our colleges be encouraged to do what they can to meet our needs along that line." Notice that the Bible School is mentioned first. Might it not be that it would be easier to get a united Mennonite church to establish a Bible school, as a starter, than a Seminary. And once we had the School the Seminary would follow in natural order. A united Mennonite youth would bring a good-sized Bible school. Besides it would seem best to establish it in a larger city, wrere certain necessary conditions are found.

What are some of these conditions and the advantages offered by a Bible school? Only persons who are converted are accepted. This being true, a deep desire to bring others, yes, the whole world to a saving knowledge of Jesus Christ is injected into the students. "Go . . . and make disciples of all nations," is the absorbing thought and driving motive. Through street meetings, visits to houses of detention and many other opportunities, contacts with lost souls are made, and great good for Christ's cause results. To win sinners for Christ, a rather thorough knowledge of the Bible is necessary. Young minds acquire that readily and are greatly benefitted. Then there is something of the adventurous, of the heroic, something vitally challenging about this life and work, which is fascinating to young people. But in their zeal for the salvation of souls—a large number of them—the idea of the organized church is slighted and there lies a danger. Saved souls must be brought into a fold where the inner life is nurtured and built up. Thus the need of the church, which is overlooked. Paul went about preaching salvation everywhere, but he also made provisions that the saved souls were gathered into churches. Thus, if there is this and that weakness in Bible school training, let's have our own Bible school, and save our young people for the church. —T

PUBLICATION

PLEASE TAKE NOTICE

We have word now that THE MENNONITE HYMNARY will begin to come out December 12th if nothing unforseen happens. The books will be distributed mostly from our main office, MENNONITE BOOK CONCERN, BERNE, INDIANA. Arrangements are also being made that churches near enough to Newton, Kansas, can get their quota at the MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS. Reply cards will soon be sent to churches upon which they can make a request for a free sample copy of the book. Watch the church papers for further information.

—The Chairman of Publ. Board

Volunteers Wanted for Relief Workers in Europe

The Emergency Relief Board of the General Conference of the Mennonite Church of North America is in need of volunteers to do Relief Work in Europe, and also to give Spiritual help and comfort to those in distress.

Necessary qualifications for the applicant: good health, a consecrated Christian, true to the scriptural Mennonite principles, and true to the teaching of our Lord and Savior Jesus Christ. Give also name of church and pastor. Any one who is willing should present this in writing to one of the members of the executive Committee of the Board:

Rev. John Lichti, Chm., Deer Creek, Okla.
Mr. John C. Mueller, Sec., Freeman, South Dakota
Rev. P. H. Unruh, Treas., Goessel, Kansas.

A Plea For Help

Rosthern, Sask.
Nov. 18, 1940

Again the cold Saskatchewan winter has set in and again we are forced to plead for help on behalf of our poverty-stricken people. It is not only the crop failures in parts of Saskatchewan, Manitoba and Alberta, but also to a great extent the war and everything that results from the war. Our people in Canada have become poor through the prevailing conditions, and suffering through the winter will in many cases be very intense.

The war regulations of the Government increase the difficulties of the people. People even if they have a fair crop are not permitted to sell more than 8 bushes per acre and this money is needed to pay the expenses of harvesting and threshing. In very many cases there is nothing left to buy clothing.

I would not wonder at all if many brethren in the United States would have grown weary again and again. I must say that I have grown weary asking for help, but it is very hard to turn away people whom everybody can see that they are in need. And so I hope you will pardon me for again asking our brethren to come to our aid.

Thanking all our kind brethren for everything that the good Lord will put into your hearts to do, I am,

Yours sincerely,
David Toews

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

57 Kate St., Winnipeg, Oct. 18, 1940

Dear Mission Workers in the Home Mission Fields of our Conference: Greetings to you all from the "Schoenwiese Mennonite Church" in and around Winnipeg, Manitoba.

A few remarks from us may be of interest to you. Our Church has a membership of about 630 and with children a congregation of about 1200. We are scattered over a wide area covering a large part of the province of Manitoba. About one-half of our members live in and around Winnipeg. The rest are farmers, living in groups of various sizes in different parts of the province, some as far as 200 miles away from Winnipeg. Most of the larger groups have their own church or school as a place of worship, and their own elected preachers. Others meet on Sundays in a private home for a sermon read by one of the lay members. There are, however, several Sundays in a month when they are regularly visited by a preacher of one of the larger groups. This is a red Sunday in their calendar. These visits are arranged according to a definite schedule and all preachers of our church are participating in this service. The heaviest burden naturally rests upon the shoulders of our beloved elder, J. H. Enns, whom everybody would like to hear much more often.

Thus, by virtue of its city and country membership, our church has its twofold problems. While the problem of country service is being solved by means of the "Visiting Preacher," the problems of a city mission requires more work than can be accomplished by the people now actively engaged in the field. Much has to be done. In order to be sure to reach every member of the congregation, a monthly circular is being sent out. With the help of the General Conference Home Mission Board a "Girls Home" has been established, a home for those girls, who, in order to help to support their families on the farm, are forced to look for employment in the city. There are also subsidies for two of our preachers.

We have a "Bible School" which was started several years ago and which is now offering a 4-year course. Its attendance is still small, because most of our members cannot afford to pay board and room for their children away from home and often cannot even spare the help of their children at home. A "Young Man's Home" and a small fund available for subsidies for poor Bible students would be of great value and help to produce spiritual leaders for our community. More intensive work among our young people in the city is also urgently needed. This is a full time job which cannot be done properly after working hours. This problem still awaits a solution. May God be with you all !

Yours, E. Hausknecht-Lange

FOREIGN MISSIONS

P. H. RICHERT, Secretary

AN INTERESTING ANNOUNCEMENT FROM CHINA: The booklet on "GENERAL CONFERENCE CHINA MENNONITE MISSION" has come off the press, and can be had for the asking, as long as the supply lasts. Address the author.

Rev. H. Brown, Tamingfu, China.

HOMEWARD BOUND

After completing the second portion of our voyage from San Francisco to Honolulu, 2,352, our ship, *President Taft,* was moored at pier No. 8 in Honolulu on the evening of Oct. 24th. Honolulu lies in the Torrid Zone. It has just about the same latitude as our mission stations Janjgir and Champa in India. However, the climate is very different, in Honolulu the extreme records in temperature show 56 to 88, whereas in our India mission field it is 51 to 120 Fahrenheit.

Hawaii, also called the Sandwich Islands, because Captain James Cook, the Earl of Sandwich then the first Lord of the British Admiralty, discovered these islands in 1778. After the Captain's visit, King Kamehamelia I conquered one of the islands Oahu, in 1795, when some 10,000 people were hurled down the Nuuanu Pali, only six miles away from the present Honolulu, over the nearly 2,00 foot high precipice. This very spot has been hemmed in by the present government with a wall to avoid the numerous suicides. Just very recently a U. S. army officer hurled himself to death. The king Kamehamelia I through his shrewd activities and astute statesmanship rose to be the "Napoleon of the Pacific." It was he who ultimately united the islands to a great kingdom.

The rebellion of 1893 overthrew the last monarch, Queen Liliuokloni and set up an independent republic. In 1898, the people on their own accord asked the U. S. to annex this group of islands which two years later became a territory. Since then Hawaii has its integral part in the U. S. government. The governor is appointed by the president of the U. S. from among the citizens of the islands. On Nov. 5th the public has an issue to vote on, viz., to become a state. Citizens of the U. S. visiting the islands do not have to hold a pasport to permit them to step on land there.

The Hawaiin group has scores of small islands, however, eight of them stand out, covering 6,435 sq. miles. Hawaii Island is the largest, 4,030 sq. miles. It has the greatest single mass mountains in the world, as well as being the highest. Mauna Kea commands a height of 32,000 feet, 14, 000 feet up from the tropical surf line, 18,000 feet to the darkness of the ocean's bottom. Mt. Everest in Asia has the highest peak of 29,002 feet above sea level. This group of islands forms a diagonal across the Pacific, from tiny Kure island on the northwest to Hawaii in the southeast, some 1,500 miles in length. There are some 400,000 people residing on them, more than one-third live in the city of Honolulu. They speak many different tongues, many races mingle in the course of time.

Two National Parks are open: one on the largest island Hawaii with the Kilanea and Mohuawoweo craters. The islands are of volcanic formation. The other park is found on the island Maui, 728 sq. miles, called Haleakala. This is actually a volcano crater 10,000 feet high, with a circumfrence of 21 miles. From the western approach the visitor can go on horse-back down to the floor of the pit and explore volcanic formations at the bottomless pit, bubble caves, cinder cone hills, see specimens of the rare silversword plant.

Honolulu, situated on the southern shore of the island Oahu, 604 sq. miles, has more than 100,000 inhabitants. It is the transportation and commercial center of the entire Hawaiin group. It offers the visitor numerous sight-seeing trips in and around its environs. There still exists an old custom (superstition) when the ship slips into the harbor, to throw a lei upon the water. If it floats back to shore, it constitutes a symbol that the one who threw it will return to the romantic islands once more. Are we smiling at such an omen? What about it, if a black cat crosses a person's path, does this rumor forcast undesirable experiences?

At Honolulu is the Hawaiin Pineapple company plant, the largest fruit establishment and cannery of the world known at present. The company was incorporated in 1901 with a capital of $20,000. Now they employ, in the peak-season, 14,000 persons. The farmed pineapple area stretches over 25,000 acres. In a day during the season 4,850 tons of this fruit were delivered to the cannery. The cannery itself covers 42 acres ground, the floor itself represents 33 acres. The warehouse furnishes room for 6,000,000 cases with 24 cans each. The maximum output in a single day amounted to 4,335,726 cans. It has been mentioned that in two and one half minutes a freight car of ten tons can be filled. Everything of the pineapple is turned into some useful channel. The guide intimated that "absolutely nothing goes to waste" here. That which cannot be utilized for human beings, has something to serve among beasts. Such economy in every phase would certainly help to feed the nearby 50,000,000 of India's population retiring each night hungry.

The first missionaries arrived from Boston after a 224-day voyage around Cape Horn at Honolulu in 1820. Those coming subsequently likewise spent almost 200 days coming. These missionaries brought permanence to the civilization. They, as is the case in *all* mission lands, introduced printing, schools, churches, improved homes and diversified crops. The Hawaiin soon led all Polynesia in culture advances. These people were quick to embrace Christianity and became ardent church-goers. These Christians melted the different factions together, brought the wonderful unity about which is still perceptibly felt. The original missionary homes still stand intact with so-to-say all furniture, etc., pointing out how the daily routine of life slipped along. The missionaries had to put up with indescribible difficulties and privations of which the present generation has no conception. How primitive everything appears, but the inscriptions testify for their happiness and ardor for the Master. An ordinary writing stand bears evidence that more than a thousand letters found completion thereon, likewise this great number of sermons passing from the pens of the writers. This typewriter and multigraph age almost wants to upset the corroboration of such tasks with pen and ink. In one of the rooms stands a rocker wherein one of the pioneer missionaries sat to her end in 1937 at the age of 105 years. Missionary life nowadays very rarely has to combat with similar adventures. If so, would we show the zeal of those bearers of the cross to a lost manhood? Questionable?

Before noon Oct. 25th the Honolulu band, consisting of natives, played numerous inspiring airs, two ladies stepped out, letting their voices ring out the farewell and the plea to return again. It was marvelous what they rendered. One feels like spending the closing days of life here in this "Paradise of the Pacific." At 12 noon the mooring was loosened. Off into the sea in a northwesterly direction toward Yokohama, Japan, we steered over the briny deep for another goal 3,818 miles away. There we are due on Nov. 4th, the day before our nation shall decide who shall be our next president. Each 24 hours the time pieces are retarded 30 minutes, suddenly we noticed when crossing the 180th meridian that Tuesday, Oct. 29th, dropped out.

The missionaries on board have organized under a committee. Each morning both sexes separately hold their specific prayer meetings in cabins, devoting the time specially to intercession. During the week meetings are held to discuss situations in the various mission lands, like China, Persia, Syria, India. On Sunday at 11 o'clock an interdenominational service is observed. The Catholic portion of passengers seemingly have little to share in these events. The crew and other passengers partake of these services. The Russian ambassador from San Francisco travels to Moscow with his wife and child. This is a congenial family, honoring with their presence the meetings, and is interested in mingling with the passengers readily. May they carry the Gospel in their hearts to atheistic Russia, bearing seed to show How the One in the Gospels stands ready to serve all who call on Him. May this influence from others help them see the light.

Your happy travellers in Him and for His cause,
P. W. & Mathilde Penner

NOTICE

Next week, December 10, we will bring the PROGRAM FOR THE "WEEK OF PRAYER." We would prefer to bring it now, but we are obliged to run some left-over material first.

A WORD FROM NEW MISSIONARIES IN CHINA

Oct. 16, 1940, Peking, China

Dear Brother Richert:

We thought that the Mission Board would like to hear from us in regard to our trip, and so forth. We had a very fine trip. It was nice sailing most of the way and we were seasick only part of one day. We just praise the Lord for His protection across the deep sea, and we were ever conscious that underneath were His Everlasting Arms. We arrived here at Peiping on October 2, as you have probably heard.

The Language College is located in beautiful surroundings. They tell us that it isn't really like the rest of China. We hope that we won't be spoiled here. The teachers here are very good in helping anyone acquire the language. In the class room they speak nothing but Chinese to us. I believe it is the best way to learn a language.

We praise the Lord that He and you and the many mission friends have made it possible for us to come. It is our heart's deepest desire to glorify our blessed Lord and Savior.

Yours in His service, Lester & Agnes Wuethrich

—From Bulletin, Second Church, Beatrice, Nebr., Rev. R. Weinbrenner, pastor: THE MENNONITE brings many interesting and important facts of our District and General Conference work. This week's issue is devoted to missions and gives much material that is new and hard to get otherwise. Read *The Mennonite* and be enriched spiritually.

Jesus Declares His Mission

By the Rev. E. E. Eells

Jesus was a young man who had decided on His life work and started His career with great success before He made a visit to the town where He was brought up. Nazareth knew Him as the son of the carpenter Joseph, and now Jesus was ready to announce that He was the Messiah, the Son of God, the Savior of the world.

On the Sabbath day journey from His humble home to the synagogue He passed the familiar houses on the old familiar streets. He looked over the old landscape and saw in the distance the peak of Hermon on the horizon. Toward the east was beautiful Lake Galilee with its fishermen, their nets, and their boats. These places familiar to His boyhood would have bounded the life of the carpenter's son. To Jesus they became pictures for His parables. His life He knew had no limiting horizons.

In the synagogue He was invited to read the second lesson. Someone had already read the first lesson from the Law. Now the synagogue elders honored this young man from Nazareth who had been preaching with success in other places by asking Him to read from the Prophets. He chose a passage from Isaiah which Jews scattered all over the world regarded as the promise of a National Deliverer, the Messiah. They loved that prophecy, and when Jesus sat down to preach upon it, they expected Him to enlarge on their racial and national future.

His first sentence was a declaration of the Christian Gospel, the greatest announcement the world has ever heard. "The 'Good Tidings' of the Prophets," said Jesus, "are fulflled today in me. The Spirit of the Lord is upon me. I am the Anointed and my mission is to preach good tidings to the poor, release to the captives, sight to the blind, liberty to the bruised, and to proclaim the acceptable year of the Lord."

By the way they fixed their eyes on Him He knew they were astounded at His declaration. He knew they were thinking, "Is not this the carpenter's son?" His answer to their thoughts shows how absolutely sure Jesus was that His claim was true, and that He was indeed the Messiah, the Anointed, the Son of God. In reply to their expectation that He would give them a miraculous sign He asserted that God had chosen Him as directly as He chose the widow of Zarephath or Naaman the leper, both of them Gentiles. In this way Jesus rebuked their feeling of racial superiority.

Maddened by Christ's claim and blinded by race hatred a mob carried Him by force out of the city to a precipice intending to hurl Him to death. It is an evidence of His bravery and courage, the power of His masterful spirit, and the superior manhood of His physical presence, that Jesus could face that mob and walk unmolested through them and escape.

He never returned to Nazareth. What He declared in Nazareth is now the gospel of the Christian Church. What they would not believe today is the hope of all races. Our Savior is the One they rejected. —*East Hampton, N. Y., The Presbyterian*

THE GRUBB LIBRARY

In 1938 Bluffton College received as a gift, the library of the late Silas M. Grubb, for many years pastor of the First Mennonite Church in Philadelphia. Rev. Grubb will also be remembered as editor of *The Mennonite* for many years. While editor, he gave a good deal of space in the paper to Mennonite History in which he was deeply interested.

The collection of books given to the College also includes those of Rev. Grubb's father, Rev. N. B. Grubb. Many years were spent in the collection of this material, which is especially voluminous on the history of the Eastern Conference. There are quite a number of geneologies of Pennsylvanian families included.

Among the interesting items in the collection are: several unpublished manuscripts of the Rev. J. H. Oberholzer, one of the founders of the General Conference; a 1743 edition of the Sauer Bible; and Ephrata edition, 1748, of the Martyr's Mirror; one of the Dutch source books for the Martyr's Mirror, namely, "Het Offer Des Herrn" by Hans de Rees, printed in Holland in 1617.

Attractive book plates have been placed in all the material, which at present is being catalogued. A special room has been given to this collection in the Musselman Library. The Bluffton College Library is anxious to add other historical materials as such become available from time to time. A fire proof vault is used for storing valuable books and manuscripts.

OUR HISTORICAL LIBRARY

Recently our Historical Library added some valuable material to its collection. One of the rarest publications of the Mennonites in this country is the *Martyr's Mirror*. Eleven different editions of this marvelous book are in existence. The library now has ten of them. Come and see them. The only one missing is the first English edition of 1837. Who can help us get one?

A number of friends have contributed old issues of periodicals, almanacs, pictures, and books. The Historical Committee appreciates such gifts greatly, but there is yet much valuable material hidden in book cases and attics which has become a burden in the household and is in danger of being destroyed some day. We urge all friends to send such material to the Historical Library, North Newton, Kansas, or write us about it.

For the Historical Committee, *A. Warwentin, Sec.*

SERMON SKETCH

"THE CHRISTIAN'S CALL TO A PRAYER LIFE"

Col. 4:2-6

by M. M. Lehmann, Monroe, Washington

The words of the text, aside from several personal greetings, are the final words of the most remarkable epistle. One readily perceives that Christ, the head of the church, is to have the preeminent place in all things in the believer. For in Him dwelleth all the fulness of the Godhead bodily and the believer is complete in him. There are, however, some very explicit admonitions given to the one in Christ, if the words of the text are to be fully realized.

In the third chapter of this letter, Paul suggests to the Colossians two definite steps to attain unto a fruitful, powerful prayer life. The first step is, to put to death the members which are upon the earth, such as fornication, uncleanness, lustfulness, covetousness, etc. Or, in other words, the whole catalog of sins pertaining to the flesh must be put to death. When that is accomplished, something needs to be put in their place, or else the believer remains unclothed. Therefore, as elect of God, put on Christ, for He is the complete fulfillment of no less than nine different graces mentioned in this third chapter. Having then been clothed over, the believer is now equipped to fulfill these specific exhortations as given in the text. Continue in prayer. Paul realized such a need in his day. Surely the need is no less today, yes even greater.

In a conversation with an acquaintance recently he made the statement, that there are too many who profess to be what they are not, as a reason for not being a Christian. That he could not see the difference between himself and those who make a profession. We are forced to the implication that such assertions are only too true. Since the unbeliever gives such and other excuses, it behooves the Christian in all sincerity to continue steadfastly in prayer that he may give no offence.

Unfortunately many so-called Christians are lifeless, because they are unwilling to live this kind of a prayer life, which requires absolute separation from the desires of the flesh and the world. One utterly fails to see how dance-hall frequenting, card playing, cinema loving, tobacco using, beer drinking, powder and paint wearing Christians can attend to prayer and fellowship with God.

Again, there is a great need to be constantly in an attitude of prayer, because there are all kinds of opportunities for giving counsel to such who need Christ. A few days ago a seventy-four year old man came to the writer, saying, "I am beyond redemption, there is no hope for me, I'm the black sheep of the family." True, the poor fellow appeared hopeless, for he was very drunk. It was suggested to him that his case was not hopeless, for Christ had indeed died for such as he. Called upon a few days later, he was sober and seemed desirous of becoming a Christian, but he was afraid of backsliding. We will continue to pray for and labor with him, to lead him to the One who came to save to the uppermost.

This prayer life is to be continued with wakeful thanksgiving. That implies the joyfulness in praying, and the one who thus prays needs to be thoroughly awake. Every believer is therefoe urged to pray for himself, first, and, secondly, for those who have the responsibility of preaching the Gospel that God would open a door of utterance to speak the mystery of Christ that it may be made known how they ought to speak.

This kind of prayer life enables the believer to walk in wisdom toward them that are without, making use of every opportunity to lead them to the Lamb of God which taketh away the sins of the world.

The final exhortation deals with our daily conversations. In these hectic days the Christian needs to doubly guard his speech that it may always be with grace and seasoned with salt, that it may be palatable.

May we, therefore, as laymen and ministers wait much upon God in prayer for fresh annointings that we may prove to be the kind of Christians our preeminent Lord desires us to be.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 8, 1940

A GOOD NEIGHBOR

Luke 10:25-37. Read Chap. 10

Introduction

Jesus teaches us that our life is not to be chiefly an unrestrained effort to get all possible for self, but the rather a constant effort to do all the good possible to, for, and with others. We are to watch for opportunities to show good neighborliness. Jesus' words of the parable of our lesson are among the most influential ever spoken. The story appeals strongly to the hearts of people wherever it is made known. It teaches compassion for the needy in the name of humanity. We are to help our fellowmen because they are our fellowmen, God's creatures. Charity was but little known in Jesus' day and there was much cruelty and indifference to human suffering.

The Lawyer's Questions vs 25-29

Lawyers were the interpreters and teachers of the Mosaic law. The lawyer (v25) was probably more eager to test Jesus' skill in answering questions than he was to gain information. He possibly hoped that Jesus would say something unorthodox. He believed that eternal life was to be obtained by DOING. He evidently did not have any real sense of his need of eternal life. Jesus referred him to the law which he knew thoroughly and quoted correctly (Deut. 6:5, Lev. 19:18). He had read it rightly, but failed to apply it in his life. God has given us his Word which reveals his will to us.

Jesus answers the lawyer's question by showing that love for God includes love for fellowman—the practicing of the Golden Rule. The lawyer knew that he had failed in this and sought to dodge the issue by asking the question (v29), "Who is my neighbor?"

Unneighborly Indifference vs 30-32

Jesus' story carried conviction. The lawyer would rather have argued the matter. A man was lying by the roadside, in desperate need (v30). "By chance" a priest came along, saw him and passed by. A Levite too, came along, looked at him and passed by. The religious leaders, just coming from their sacred temple duties, failed to show compassion to a fellow Jew. Their religion was not vital enough to constrain them to help the needy man in his helplessness. They were not concerned about his welfare. They did not have any neighbor love in their hearts. What do we DO under similar circumstances? We can readily find excuse for showing indifference.

Neighborliness in Action vs 33-37

The Samaritan (v33) held no high office and probably was quite busy. He too saw the man and had real compassion, and helped him all he could, giving him "first aid," and took him to an inn and arranged for his further care. He took pity on a human being in distress because he was a human being. He showed real Christian neighborliness in action. He answered the lawyer's question (v29) and he was convinced (v37). He sees now what it means to love his neighbor and to BE a good neighbor. True neighborliness is not merely doing certain good deeds. It has its source in a quality of the heart, in a spirit of love and mercy. It will shape our thoughts and words, and will rule our attitudes and judgments. Ways of expressing this heart quality in being and acting neighborly, are manifold. Jesus' climax to his parable is noteworthy, "Go and do thou likewise."

What am I doing that makes me a good neighbor? How may we best show the good neighbor spirit to the non-Christians? How can our Churches effectively show the good neighbor spirit to the Churches of other denominations?

Let the Sunday School for children teach Christ first, Christ last, Christ in the middle, Christ all the time. *—Tyng*

IN MEMORIAM

FATHER ABRAHAM PENNER has transferred his citizenship and has become a citizen of heaven. Father was born February 26, 1849, in Schoenfeld, Bergtal, Russia. There he attended the village school. In his twelfth year his father, Peter Penner, took him to Gnadenfeld to the Central school, where he studied several years under the tutelage of Henry Franz and Johannes and Friedrich Lange. Since the 4th of June, 1868, our mother (Marie Buhler) was to him a faithful helpmate. In the year 1847 they left their beloved home to find a new home in America. The first winter our parents lived in Ontario, Canada, and in the year 1875 they came with their parents and with father's sister, Marie, (Mrs. John Reimer) and his sister and brother-in-law, Jacob Friesen, to Mountain Lake where he soon established a business in which he was active for about twenty-eight years. To our parents nine children were born, three sons and six daughters of which one son and two daughters died in infancy. Of the six surviving children, the oldest, Peter A. and the youngest, Anna, Mrs. F. J. Isaac, are missionaries in India. Justina, Mrs. H. H. Klein, with her family, lives in St. Paul. Abram, Marie (Mrs. J. J. Thiessen) and Helen in Mountain Lake. Also there are twenty-four grandchildren, of whom five have died, and eighteen great grandchildren, of whom one has died. On the 4th of April, 1911, our mother passed away, the cause of her death being pneumonia. He was privileged until his death to live in his own house where he was faithfully cared for by his daughter, Helen. Nevertheless, since mother's death his life has been very lonely. Now since our father in his latter years had no definite work he has done much writing which records are extremely interesting and valuable to his children. He has kept an accurate record of all his decendants, even of those who came into our family through marriage, of births, marriages, illnesses and deaths, and other interesting events, to which he added his own comment. Father died the 7th of November at 2:15 A. M. after an illness of forty-eight hours which his physician pronounced heart failure, at the age of 91 years, 8 months and 9 days.

The funeral service was held at Bethel Church, Mountain Lake, Minn. November 9, 1940. Bro. P. J. Friesen spoke at the house, and Bros. J. J. Balzer and P. R. Schroeder at the church. The funeral text chosen by the departed, was Genesis 19:22.

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

FRENI S. SCHWARTZ NEE STUCKY, daughter of Peter C. and Maria Kaufman Stucky, was born August 6, 1867. She, together with her parents, brothers, and sisters, came to the United States from Russia in 1874 and settled in Kansas, where she attended school. At the age of 15, upon confession of faith, she was baptized by Rev. Jacob Stucky and taken into the membership of the Hoffnungsfeld Congregation. In the year 1893 she was married to Jacob S. Schwartz. In this union she lived 47 years. They resided for a time in Kansas. Later they lived a few years in Oklahoma. Finally, in 1920, they moved to Monroe, Washington, on a little farm where they resided until 7 months ago, when she became helplessly ill. Since they had no children and her own husband was not well, her brother, A. A. Stucky, took her into their home where sher remained until her departure for her heavenly home. In her youth she had memorized many Bible verses and hymns, which became a great blessing to her since her eyesight was very poor. Never an hour went by when she did not recite hymns or Bible verses or prayed. She had a great desire to be absent from the body but present with the Lord until He called her hence, November 2. Funeral services were conducted by her pastor, M. M. Lehmann, Monday, November 4. Texts used were Psalm 23:4 and Phil. 1:23.

She left behind to mourn her departure her husband, two brothers, A. P. Stucky, Pretty Prairie, Kansas; A. A. Stucky of Monroe, and three sisters-in-law, Mrs. A. P. Stucky, Mrs. C. P. Stucky, Reedley, California, and Mrs. A. A. Stucky of Monroe, besides many relatives and friends.

Submitted by M. M. Lehmann

* * * *

PETER P. NICKEL, son of Peter H. Nickel and Anna Harms, was born east of Newton, Kansas, Sept. 18, 1876. May 25, 1896 he was received into the Gnadenberg Church by baptism. Here he remained a faithful member till his death. On the 13th of Nov., 1902, he was joined in marriage with Susanna Schmidt. To them four children were born, of whom the second, Amalia, died in infancy.—In his teens Peter was in poor health for some time. But after several years he improved, enjoyed good health and became a quite successful farmer.

About three weeks ago he suddenly suffered a severe heart attack. He was taken to the Bethel Hospital. Here he seemed to improve and was to be dismissed Sunday afternoon. But shortly before noon he had another attack and died fater several minutes, Nov. 10, 1940. His age was 64 years, 1 month and 23 days. Surviving him are his wife with whom he lived 38 years, one son, Louis O., two daughters, Leona, Mrs. Ted Unruh, and Lea Rose, three grandchildren, one brother and three sisters.

FRANK G. SHELLY, son of Aaron B. and Sarah (Nee Groff) Shelly, was born in Milford Twp. Bucks Co. Pa., on Feb. 21, 1881. On Oct. 27, 1900, upon his confession of faith in the Lord Jesus Christ, he was baptized and received into the East Swamp Mennonite Church. During the past 40 years he has evinced a constant interest in the work of the church, serving in several capacities, including the church council. On Dec. 21, 1901 he was united in marriage to Anna M. Hallman, who preceeded him in death, March 31, 1934. To this union were born 10 children, five sons and five daughters, three sons having preceeded father and mother in death.

The community was greatly shocked at the sudden death of Mr. Shelly. He died on Friday night, Nov. 15th at 11:30 P. M., death being due to a heart attack. This brought his age to 59 years, 8 months and 24 days. He leaves to mourn, seven children, fifteen grandchildren, three sisters, two brothers and a host of friends.

Funeral services were conducted at the East Swamp church. Interment was made at the East Swamp Cemetery. The pastor, Rev. Harold Burkholder officiating, with the Rev. Howard G. Nyce, a former pastor, assisting.

* * * *

PETER TSCHANTZ died Monday morning, November 18, 1940, at the age of 75 years and 16 days. He was the son of Peter and Margaret Tschantz who lived in Grove Township near Stiles. As a young man, at the age of about 21, he confessed Christ as his Lord and Savior and was baptized by the Reverend Eicher of Noble, Iowa, who at the time was conducting meetings in the church. On December 17, 1895 he was united in marriage to Marie Ramseyer. They were blessed together in a happy home for nearly 45 years. Two children were born to them, Esther, now Mrs. George R. Kircher of Woodbury, N. J., and Eloise of Kansas University, Lawrence, Kansas. They have a grandson, William Kircher.

His health has been failing rapidly the last year, so that for a number of months he has been bedfast. He was always a great lover of his home and family. He was a very patient sufferer, and appreciative of everything done for him by his family and friends. To the end he kept an unwavering faith and trust in the Lord Jesus Christ Whom he loved, and fell asleep resting in Him. Peter Tschantz leaves one brother, Joe S. Tschantz. Two sisters and one brother have preceeded him in death, namely, Mrs. David Lantz, Mr. Chris Tschantz of Tiskilwa, Ill., and Mrs. Julius Jeahde of Ransom, Kansas. The funeral service was held in the Pulaski Mennonite Church on November 20th, with the Reverends W. W. Miller and W. F. Unruh officiating. The body was buried in the Pulaski cemetery west of town.

LENA BRANDT STREUN was born May 21, 1897 in Marion County, Kansas and reached the age of 43 years, 4 months and 21 days at the time of her death.

She was the youngest daughter of Mr. and Mrs. Jacob Brandt. She moved with her parents to Gotebo, Oklahoma, in 1902. There she was baptised and joined the Ebenezer Church where she was an active member until her death.

Lena Brandt was married to Fred W. Streun, November 23, 1919. She had been in bad health for the past two years. Having become seriously ill she was taken to the Bethel Hospital at Newton, Kansas, on September 14, and on the 28th was operated on and was doing fairly well until Friday, October 11, when she grew worse and died Saturday morning.

The funeral was held at the Ebenezer church east of Gotebo, Tuesday, October 15, with Rev. Henry Hege of Corn officiating, assisted by Reverends Gerhard Friesen and A. W. Froese. Burial was in the Ebenezer cemetery.

She leaves her husband Fred Streun, four brothers and three sisters, J. J. Brandt of Mountain View, A. J. Brandt of Reedley, California, H. J. Brandt, Newton, Kansas, Mrs. P. H. Reimer, Newton, Kansas, Mrs. J. J. Flemming, Hillsboro, Kansas, Mrs. A. H. Goertz, John Brandt of Mountain View, and other relatives and a host of friends.

* * * *

MARIA STOESZ, DAUGHTER OF PETER AND MARIA FALK, was born May 9, 1878, near Butterfield, Minnesota. Already in tender youth she dedicated her heart and life to the Lord; so on May 30, 1898, she was baptized by Elder Gerhard Neufeld and was received into the First Mennonite Church. On June 4, 1899, she was joined in holy wedlock to Peter Stoesz, who was so suddenly called December 26, 1939. In 1920 the family joined the Bethel Church and remained faithful members of this church till the time of death. In the fall of 1939 rheumatic pains set in. In spite of medical aid her condition became steadily more critical. In July a major operation was resorted to. Three weeks later she was permitted to leave the hospital. Her weak heart and severe pains delayed recovery. Strength began to fail her when a new complication, bronchial pneumonia, set in. Suffering was intense until she was relieved of her pain on Sunday, September 22, at 1:00 P. M. Quietly and peacefully she went to the eternal rest. Death came at the age of 62 years, 4 months, and 13 days.

Besides many relatives and friends there remain to mourn her departure three daughters with their families, Marie—Mrs. N. J. Toews; Anna—Mrs. C. B. Friesen; Kaete—Mrs. D. G. Schroeder; daughter Helen; son Peter, with his family; her foster-daughter, Mrs. Abram Wiens and family; seven grandchildren; and three sisters, Mrs. Jacob Heppner, Mrs. J. P. Eitzen, and Mrs. Peter Pankratz.

Mother's faith in God never faltered. When yet in comparatively good health, she completed all preparations for her departure. She called the children to her bedside and kissed everyone goodbye. Her last admonitions were, "Children, be peaceable and make sure that we shall meet over there." Just before going to the rest out of which she never awoke, mother uttered these lastwords, "Then we shall have finished the fight. Then I will be at home." We mourn, yet we have the blessed hope that our mourning shall be turned into joy, for "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

The bereaved Family

* * * *

MRS. BARBARA GRATZ AUGSBURGER, 73, widow of Dr. John Augsburger, former well known Bluffton veterinarian, died at the home of her daughter, Mrs. Edgar Chamberlain, on Cherry street, at 9:40 a. m. last Friday. Mrs. Augsburger was the daughter of Christian and Catherine (Steiner) Gratz. Her death was caused by a cerebral hemorrhage.

Survivors include three daughters, Mrs. Chamberlain, Mrs. Harvey Moser and Mrs. Sylvanus Welty; a son, William, a brother Peter Gratz, all of Bluffton; a sister, Mrs. D. B. Basinger, of Pandora; 12 grandchildren and four great-grandchildren.

Mrs. Augsburger was a member of the First Mennonite Church and the Missionary society of the church.—Funeral services were held Monday afternoon at the church, with Rev. H. T. Unruh, pastor, officiating. Burial was in the Ebenezer cemetery, west of town. — *Correspondent*

—*"Worker's Exchange" of the Pacific District* now appears in a smaller format and beautifully executed by the artistic hand of Mrs. Edmund Miller of Lind, Wash. Of the many interesting items in the November number we select this item pertaining to the Migrant Camp near Shafter, Calif. Chris and Rheba Ummel, the workers there say, "We have now been in the migrant field a month. God has given us much cause for rejoicing. When the migrants recognize in us a friend, they share their joys and heart aches. Then we can tell them of the best friend of all. . . . For the most part they are willing to work, longing to have a home, and good neighbors, with a willingness to help each other. . . . One's first impulse is to clean them up, give them sufficient clothing and nourishing food. But the results would be fruitless, for true reformation can come only by way of regeneration. Christ is the only answer, the Gospel the only solution. . . . God has given us 25 co-workers. We have fifteen regular meetings each week.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

THE QUIET HOUR

Pauline A. Lindley

Early in the morning
  Unhurried and alone,
Keep a daily quiet time
  Before Jehovah's throne.
What thou dost need today
  To further thy progress
Is found in that brief hour
  And leaves thee strong, refreshed.
Accept the living Word,
  Let it in thee abide;
When heavy mists confound thee
  'Twill be thy certain guide.
A threefold needed vision
  Is given in that hour:
To see thyself—thy brother's need—
  And glimpse thy Father's power.

Victorious Living

by Amelia Mueller

(Miss Mueller conducted the Quiet Hour at the Western Dist. Retreat this year)

Commit thy way unto the Lord, trust also in Him, and He will bring it to pass. Psalm 37:5

Trouble, loss, and disappointment might well be called common denominators of manhood. They come to all of us in greater or lesser degree. For those of us who feel we are getting more than our share, this thought, though crudely expressed, may be of help: "There's one nice thing about having a lot of disappointments. After a while you get so used to them that you aren't really disappointed any more."

There is a certain amount of truth to that statement. It is only as we meet trouble and disappointments that they lose their power over us. It is only as we meet trouble that we learn to rise above it. It is only when we come to the place where our own resources fail, that we learn to trust completely in God and to discover the unlimited strength from which we may draw.

Think back to the time when you were faced with a loss or disappointment which seemed too great for you. Life seemed utterly useless, the way completely dark. You prayed for help; nothing miraculous happened. But one day you came to the realization that the disappointment, though not forgotten, was not so keen. You could go on. There were other things to live for; life was still good. You were happy again. With God's help you had overcome.

Think back to that time. Does it not give you a feeling of confidence and strength? Do you not feel that no matter how dark the present, how uncertain the future, there is no reason to be afraid.

It is a wonderful feeling to have. And you many have it if you are willing to pay the price of complete faith and trust in God.

THOUGHT NUGGETS

Some time ago I attended a Sunday School convention representing a number of different denominations. From my notes I chose the following thoughts which I would like to pass on to you:

"A bit of he splendor of God rests on each one of us so it is not a question of "Is it right for me to do this thing or is it wrong but will it tend to tarnish the splendor of God in me?"

"Faith is not the anchor but the hoisting of a sail."

"Working side-by-side is not necessarily working together. We need more "togetherness in our churches. We can *achieve* together. To make a fire—sticks burn together. This is a cold, cold world and need a fire. Jesus said a most wonderful thing about John the Baptist when He said, "He was a *burning* and a *shining* light," (burning; then shining).

H. A. P.

—*Dalton, Ohio, Mennonite Young People* also participate in a Retreat: "A large number of our C. E. Society attended the Wayne County Retreat at Camp Crag, Sept. 15 and 16. The theme of the program was, 'Christian Friendship.' The report also says that Carl Landis, now traveling secretary for the F. O. R. recently held very interesting discussion groups in that community, sponsored by the Salem C. E. Society. —*"Vine Press"*

How beautiful is Youth, how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, each man a friend!

—*Longfellow*

SENIOR DEPARTMENT

Senior C. E. Program for Dec. 22, 1940

Main Topic: CHRISTMAS THEN AND NOW
Luke 2:1-19

I. Worship Service

1. "Hark, the heald angels sing," "O little town of Bethlehem," "Joy to the world, the Lord has come."
2. Reading of main topic, and prayer
3. Singing of Christmas carols
4. Offering for peace

II. Leader's Introduction

No Bible story is more familiar to us than the story of the birth of the Christ Child in Bethlehem. We love to think of the quiet night, the silent, lustrous stars overhead, the sleeping town, the watching shepherds, the singing angels, and Mary and Joseph for whom "there was no room in the inn."

That was Christmas THEN—is there room for the Christ in our homes and hearts, and our busy lives, NOW? There were a few who found time to welcome him, the shepherds, the wise men, his mother and Joseph, Simeon and Hannah. If we today want to bid him welcome we must have **time** for him, time to think on His coming and its meaning, time and **room** for Him in our hearts, give Him of our love and devotion, **gifts** for Him in serving the "least of these."

III. Suggested Topics for Short Talks

1. Early prophecies Gen. 49:10; Num. 24:17
2. Other prophecies Isa. 9:1-7; 11:1-5
3. The Coming of the King Matt. 2:1-6
4. The fulness of time Gal. 4:3-5

IV. For Discussion

1. How did the coming of Christ affect the world in the days when Jesus lived here on earth?
2. What differences has his coming made in the world through the centuries since his birth?
3. What difference does his coming into our hearts make in our lives?

V. Facts for Study

Christ came indeed "in the fulness of time." The world at that time was socially, politically, morally and religiously in a peculiar way ready for His coming.

The Roman Empire ruled all the world with an iron hand. There was comparative peace after many years of war, order prevailed, and good roads were built, the Greek language was used everywhere—and so the way was open for the travel of the gospel of love and peace.

The hearts and minds of men were hungry and filled with longing for a Savior. There were millions of slaves and down-trodden people who needed the message of love and redemption Christ came to bring. Many were searching for salvation; they had tried the various heathen gods and cults and had found no peace for their hearts.

There was luxury, and vice, and sin. Many newborn children were killed, especially the girls. The condition of the slaves was often most pitiful. The rich used their wealth for amusements and other ways of self-gratification. The world was morally in need of the coming of a Savior.

The Jewish nation too, now under Roman rule was in need of the coming of the promised Messiah, who was the Light of the World, and who came when their existence as a nation was all but gone. They too needed His coming to put new light and new life into their hearts which looked for a coming Messiah.

VI. Illustration

The Changed Picture

A picture of a wintry twilight was once made by an artist. The trees were heavily laden with snow, and a dreary, dark house stood lonely and desolate in the midst of the beating storm. It was a sad picture. Then, with a quick stroke of yellow crayon, the artist put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer.

The world was dark until the coming of Christ, who is the Light of the world. His presence changed everything. The Wise Men recognized this, and lovingly they paid homage to the infant Christ. They gave costly gifts to the young child; but they did vastly more than that—they "fell down, and worshipped him."

The difference between a bit of black carbon and a luminous lamp, it has been pointed out, is the electricity which passes through the carbon. "This is religion—a divine current making luminous a common life." The current has been furnished by the birth of Jesus into the world.

VII. Food for Thought

The glory of Christmas is love—God's love to men. It is to kindle love in the hearts of men—love to God and love to men.

INTERMEDIATE DEPARTMENT

HOW TO CELEBRATE CHRIST'S BIRTHDAY

Program for December 22, 1940

Poem **"Ring, Christmas Bells"**

Ring, Christmas bells, this is the morn
The mighty Prince of Peace was born,
And angels, coming to the earth,
In joyous tones announced His birth.

Shine, brightly shine, O star of light,
As thou didst shine that holy night,
When o'er the world the sweet refrain
Was echoed, "Peace, good will to men."

Sing, Christian children, sing with glee;
Sing of the glad nativity,
Until your songs of praise and love
Shall reach the heavenly courts above.

—Alice Montgomery Barr

Song "I Heard the Bells on Christmas Day"
Scripture Reading Luke 2:7-18
Prayer Song "Holy Night, Peaceful Night"
Sentence Prayers
Talks
"Bells of Giving"
"Bells of Serving"
"Bells of Loving"
Song "O Come, All Ye Faithful"
Reading "Why the Chimes Rang" (R. M. Alden)
Prayer
Benediction

"Bells of Giving"

Jesus said, "Freely ye have received, freely give." At this season of the year we can ring the Christmas bells by freely giving of our substance to help those whose lives are dreary. We have many needy in our community who need food and clothing, and many little hearts will be anxiously beating, wondering if Santa Claus will remember them.

(Sing prayerfully, unaccompanied:)

"Take my lips and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold."

"Bells of Serving"

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As long as there are people who are not Christians none of us can ever say "There is no work for me to do." Each of us can do some one thing better than any one else. So let us ring the Christmas bells of service and say, "Here am I, O Lord, send me."

"Take our lives and let them be
Consecrated, Lord, to Thee;
Take our hands and let them move
At the impulse of the love."

"Bells of Loving"

God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

The greatest Christmas gift which we can give our Master at this season of the year is the gift of self. In giving that, we can give our love. Love is the greatest, most lasting thing in the world.

Let us ring the most beautiful bells of all by giving our hearts and lives to Him.

Sing "I Would Be True"

JUNIOR DEPARTMENT

"THE GREATEST . . . IS LOVE"

Program for December 22, 1940

Dear Leaders: May the following poem by Grace Noll Crowell serve to suggest our preparation for the Christmas season and our work with the Juniors.

Leisure

I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past
Shall not possess me. I shall be calm in my soul
And ready at last
For Christmas: "The Mass of Christ." I shall kneel
And call out His name;
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps—If I stand there very still,
And very long—
I shall hear what the clamor of living has kept
from me.

The Angel's Song

Since this is the Sunday just preceding the Christmas holidays, it is felt that, instead of following the usual routine, the Juniors should have a "different" program. It should be different from their ordinary weekly program, it should be different from the manifold Christmas programs which they hear at this time. This "Corner" will try to give merely a few suggestions, but not a worked out program. Too often, in the rush and hurry of shopping, preparing and attending Christmas cantatas and programs, we fail to take time to meditate quietly upon the real, deep meaning of the coming of the King. Could we make this a quiet, worshipful period?

Many churches have their church calendar too full of other Christmas activities to have a regular meeting of the Junior C. E. Do not just cancel this meeting from the calendar. A suggestion: Arrange to have a vesper service at about 3:30. Have a short and impressively beautiful worship service with candle light, placing the emphasis upon the theme "God so Loved the World." Be sure that the atmosphere is reverent and worshipful or your purpose is defeated. At the end of this period sing favorite Christmas carols, choose several of these and go out caroling for a short time, if local circumstances permit.

If the meeting of your Junior C. E. is not crowded out by other Christmas activities, plan a candle light service for the regular time. Have the room beautifully decorated in keeping with the Christmas season, using transparencies, a Christmas tree, holly, etc.

A suggestive program:

1. Song "Silent Night, Holy Night"
2. Scripture "The Christmas Story" Luke 2:1-20
3. Prayer
4. Leader's Heart Talk on "God so Loved the World," bringing in the fact that Christ brought light into the world, thus leading up to a short consecration service. (The children may not understand all we mean by consecration, but often we credit them with less understanding than they actually possess.)

A suggested consecration service: (Throughout the service Christmas carols should be played softly.) Have a large lit candle in front and enough small candles for all the children.

Leader's Suggested Approach: It is impossible for the small candles to light themselves, they must come in contact with the source of light before they can shine. So we cannot shine for Christ unless we let Him come into our lives, let Him give us light. As long as the candles do not shine, they do not fulfill the purpose for which they were made. As long as we do not give our hearts to Jesus and live for Him, we fail to do that for which God made us. To show that we want to shine for Him, let us come forward quietly, take a candle, and light it from the big light, while we sing "Jesus Bids Us Shine." (If this song is unfamiliar use a consecration hymn that is familiar.) As long as these candles are not burning the room is dark, but let us see what will happen when we form a circle around the room with our lit candles. (Be sure that all of this is well planned and proceeds in an orderly fashion.)

Just like these small candles have brightened the room which was first dark, so we can brighten the world around us by doing kind deeds, loving others, being happy and cheerful, telling others about Jesus, and acting the way Jesus would have acted. Let us try to learn a lesson from our candles.

5. Short Consecration Prayer
6. "Come Into My Heart" while heads are bowed

Mennonite Central Committee Relief Notes

November 21, 1940

Ted E. Claassen, London, England, October 22nd letter: "Another project we have been thinking about is the caring for one or two of the homes in which some of the East End children have been put into. These are now run by the Save the Children's Fund at about 250 pounds per year. These are children under five and many will be taken under their adoption scheme of which I mentioned to Brother Bender. Am wondering how such a plan would be accepted by our people?

"Then too, we are planning to get several 'Milk-Bar Cars' or canteens to be used wherever there may be a temporary need, at least until a more permanent work can be set up and in this way render immediate help when and where needed. I want to ask the American Red Cross for one of their cars to be given over to us for that purpose.

"I am still waiting for a report or information about the Basque Spanish children. Miss Edith Pye is preparing one for me and then I will see what help we might render to them. I take it the committee is interested in supporting them at least in part.

"I met with one of the members of the Hutterites two days ago and he told me of their going to Paraguay, S. America. 140 of them are leaving a week from today and that many more next month sometime. They have requested me to come to a farewell service over the week-end. The government is allowing them to take along 10,000 pounds besides the regular 10 pounds per head. Whatever they will have left over after the liquidation of their goods might be handed over to our work here and applied to their debt, should the committee approve of this and providing it is possible to work that way."

* * * *

Cablegram received from Ted Claassen and John Coffman in London: "Orie O. Miller, Akron, Penna. Recommend appropriations $500 additional monthly beginning November assistance Basque children and own Nursery School Bender cable received proceeding accordingly." Claassen Coffman

Dr. C. B. French, Mentone, Indiana, November 12th card: "I have recently returned from France, and spent several days at the Mennonite canteen at Cerbere. I was very happy to see this work being carried on by your organization, and have nothing but praise and good words for it. I wish this work could be made known to our entire United States, for it is worthy of staunch support. I talked with the workers, and the director, Mr. Barrutia, and saw the children at school and at play. It is a wonderful work. Some of the children expect to be taken to Mexico. I am very much interested in one of the Spanish children, and have offered to give him a home and education. Can you tell me if you have had news from Cerbere and the work lately?"

(To be concluded in next number)

MARRIED

BARTEL—JANTZ.—

On Sunday afternoon, Sept. 22, at the Saron Mennonite Church, *Miss Alice Bartel,* daughter of Mrs. Zach. Bartel and *Lloyd Jantz,* son of Mr. and Mrs. Will Jantz, Meno, Okla. The young couple is at home on a farm near Okeene, Okla.

NIGHTINGALE—RATZLAFF.—

On Sunday morning Aug. 4, *Florence Nightengale,* daughter of Mr. and Mrs. John Nightengale and *Waldo Ratzlaff,* son of Mr. and Mrs. Adam Ratzlaff. The couple lives on North 10th Street, Fairview, Okla.

—SCHNEIDER--GOERING. — In the Mennonite Brethren Church at Buhler, Kans., on Nov. 16, the twenty-first wedding anniversary of the bride's parents, *Miss Lovella June Schneider,* daughter of Mr. and Mrs. Sam Schneider, was married to *Mr. Joe Goering,* of Moundridge, son of Mr. and Mrs. J. M. Goering of Galva, Kans. Rev. Peter Wiens, grandfather of the bride performed the ceremony. The couple will live in Moundridge, Kansas, where the groom is engaged in the motor business.

« « JOTTINGS » »

A PASTORAL MESSAGE from the Second Church, Philadelphia, Pa.—So we haven't anything to be thankful for this year ! If that is the way we feel, one of two things must be wrong. It may be that God's packages of blessing to us have been intercepted on the way. This can happen when there is sin in our lives. Or on the other hand, it may be that the packages have arrived but we haven't taken time to open and enjoy the spiritual gifts they contain. God continues in His faithfulness to send us abundant blessings but we need to RECEIVE them in faith and to APPRECIATE them in thanksgiving.

—Erland Waltner, Pastor

—*Bluffton College.*—The College Board met on Friday, Nov. 15, in the Musselman Library. President Ramseyer was able to give an encouraging report of progress towards solving the problems of the College.—The Peace Action Group recently presented the peace play, "Let My People Go," in the First Congregational Church at Gomer, Ohio. It depicts the struggle of Mennonites in Russia to live true to their tenets of peace, and when that seemed no longer possible their efforts to leave the country.—Two Bluffton ministerial students, Robert Sommer and John Elwood are assisting I. W. Bauman in the services at the Federated Church in New Stork, Ohio.

—*Freeman College.*—Friday, December 13, has been designated as Founder's Day this year. The morning program begins at 10:30 in the College Auditorium, Rev. Erland Waltner will give an addreess. During the noon hour the Home Economics Dept. will serve the customary free lunch to all guests. Following this, the museum, the print shop and exhibits may be viewed. The afternoon program will feature a sound film, "The Living Story of the Bible." The picture shows, Building of the Ark, The Flood, Sodom and Gomorrah, and many other Old Testament events as well as the salient events in the life of Christ. In the evening the Music department under the direction of Prof. G. Toews will present an impressive pageant.

—*Mennonite Church, Pulaski, Iowa, Nov. 22.*—A number of things keep us busy at this time. During the week we have a Religious Emphasis Week in the high school. Different ministers addressed the students, and their work was followed by personal interviews, to check up on church affiliations and church preferences of all the students. This gives us a line-up whom to invite to accept Christ and come into His Church. Next Sunday there is to be a Community Harvest Festival in our Church. The State Farm Bureau asks the country churches to invite the town and city churches for a harvest festival on the 24th. We have invited as our guests the Methodist folk of Bloomfield and Pulaski.

—*Rev. P. J. Boehr,* formerly of Richlandtown, Pa., who with his family had taken temporary quarters at Berne, Indiana, while they were awaiting the time when they might be permitted to return to our China mission field, has temporarily accepted the pastorate of the St. John Church near Pandora, Ohio. Rev. D. J. Unruh who has served this church several years, has accepted a call to the Grace Mennonite Church at Pratum, Oregon, where the family is now moving.

—*Mrs. A. J. Richert,* wife of a member of the Board of Publication, of Los Angeles, Calif. recently came to Kansas to attend the funeral of her sister-in-law, Mrs. Dr. W. E. Regier of Whitewater, Kansas, who died rather suddenly at the Bethel Hospital, after a brief but serious illness. Funeral services for Mrs. Regier were held at the Emmaus Church near Whitewater, in the presence of a large gathering. Her sorely bereaved husband, Dr. Regier, two adopted daughters, other relatives and many friends mourn her seemingly untimely passing.

—*Rev. A. S. Bechtel, pastor of the Menn. Church* at Hanston, Kans. out in the Dust Bowl region, writes, Nov. 26: We have had much cloudy, damp and rainy weather in the past week. Yesterday it rained almost the entire day, mostly slowly, almost 1½ inches. During the night we had two inches of snow. That is fine for this country.

—*First Mennonite Church, Mt. Lake, Minn.*—Some interesting items presented at the annual business meeting, November 19, were: Income in the church treasury, $1889; expenses of the church household, $1752; income for missions and relief, $1216; disbursements for home and foreign missions, evangelism and immigrants, $1208. The trustees presented three recommendations: To keep the church dues at $5.50; to begin using individual communion cups, and to plan for a week of special services coming spring. Brother John M. Harder was elected to the Church Board. —M. B.

—*The Peace Committee of the General Conference,* E. L. Harshbarger, North Newton, Kans., Chm.; E. J. Bohn, Souderton, Pa., Sec; L. J. Horsch, Upland, Calif., Treas; H. T. Unruh, Bluffton, Ohio; J. J. Gering, Freeman, So. Dak; and J. G. Rempel, Rosthern, Sask. were scheduled to hold a meeting on the Bethel College Campus, Nov. 29-30. H. A. Fast is Executive Secretary of the Committee.

—*Prof. Arnold Schultz,* Instructor in Bible at Bluffton College, recently held a series of evangelistic meetings at the Bethel Menn. Church, Fortuna, Mo. *Prof. A. E. Kreider of Bethel College,* served the First Menn. Church of Newton, Kansas, in a like manner during the Thanksgiving week (Nov. 28), and *Rev. J. N. Smucker* of the Bethel College Church, the Mennonite Church of Hillsboro, Kansas.—Rev. *H. Albert Claassen,* Pastor of the Salem-Zion Church, near Freeman, South Dak., is serving in a series of meetings at the Zion Menn. Church, Elbing, Kansas, this week.

—*Grace Menn. Church, Enid, Oklahoma.*—Rev. C. H. Dirks of Hutchinson, Kansas, like last year, was the guest speaker in an evangelistic campaign in this church, the week of Nov. 25 to Dec. 1st. At the same time the Grace Church, through its pastor, Rev. H. N. Harder, who was assisted by Bro. Dirks, had charge of the morning devotions over radio station K C R C. This church will also join other Enid churches in Thanksgiving services.—We are sorry that the above items, intended as announcements, did not reach us in time for that purpose.

—*First Menn. Church, Madrid, Nebr.*—Last week we brought a correspondence from this church. Then came one from a different source. Here are some items: At the Harvest festival, Missionary Linscheid, the main speaker, emphasized three things: Look back into the past; dedicate thyself to the present; face the future with determination. He very vividly pictured conditions in home and foreign lands, with all their needs, sorrows, and suffering. He and Mrs. Linscheid told us many things of interest in their experience among three tribes of Indians. In the evening of Harvest Sunday, Rev. Linscheid and Rev. N. P. Janzen ministered in an evangelistic service. The total collection of the day, both for home and foreign missions, amounted to $149.82.

—*Bethel College.*—Induced by fair weather and interest in the welfare of the school, a large number of the constituency attended the Annual Corporation meeting of Bethel College last Friday. The churches and individuals control a total of about 6800 votes, and of these 4,900 were represented, the remainder mostly those located at a distance. The reports presented to the assembly in printed form, showed the condition and the progress of the school up so well that the day became practically a Day of Thanksgiving for the blessings that God has bestowed on the College and, through it, on the constituency. But, as remarked by President Kaufman, quiet comes before the storm, this is no time to sit still, much hard work and real sacrifice are still ahead to make the school safe. For lack of space we must defer further information to another issue. Last year Bethel reached its largest enrollment, 527 students.

Report of Offerings

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR OCTOBER, 1940

For India

Miss. Soc., Aberdeen, Idaho, Orhpan $20.00; Napier Miss. Soc, Bedford, Pa., Biblewoman, $20.00; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $30.00; Happy Home Circle, Hoffnungsau Ch., Buhler, Kans., Biblewomen for Christmas, $10.00; Sew. Soc., First Menn. Ch., Hillsboro, Kans., Evangelist for Christmas, $3.00; Bergtal Miss. Worker's Soc., Pawnee Rock, Kan., Evangelist and Wife for Christmas, $2.00; Bergtal Miss. Worker's Soc., Pawnee Rock, Kan., Widow for Christmas' $1.00; Bergtal Miss. Worker's Soc., Pawnee Rock, Kan., Leper Work, Champa, St., $10.00; S. School Class, Grace Ch., Lansdale, Pa., Leper Work, Champa St., $6.00 North Alexanderwohl Sew. Soc, Canton, Kans., Champa Hospital, $10.55; Miss. Sew. Soc, Berne, Ind., Moving Boys School to Basna St. $25.00; Miss. Soc., Upland, Calif., Same $15.00; Menn. Sew. Soc., Buhler, Kans, Same $10.00; Sew. Soc., Bethesda Ch., Langham, Sask., Work on Stations, $75.00; Miss. Sew. Soc., Berne, Ind., Mrs. S. T. Moyer, Christmas, $10.00 Miss. Sew. Soc., Berne, Ind., Mrs. H. E. Dester, $10.00; Miss. Sew. Soc., Berne, Ind., Miss Martha Burkhalter, Christmas, $10.00; Miss. Sew. Soc., Berne, Ind., Miss Helen Nickel, Christmas, $10.00; Fellowship Class, Berne, Ind., Rev. and Mrs. S. T. Moyer, Christmas, $10.00; Fellowship Class, Berne, Ind., Rev. and Mrs. O. Waltner, Christmas, $10.00; Fellowship Class, Berne, Ind., Miss Martha Burkhalter, Christmas, $5.00; San Marcos Miss. Soc., Paso Robles, Calif., Rev. and Mrs. A. Jantzen, Christmas, $5.75.

Total, $308.30

For China

Ladies Aid, Alsen, N. D. Evangelist $40.00; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, $25.00; Zion Miss. Soc., Donnellson, Iowa, Biblewoman $5.00; Ladies Aid, Alsen, N. D., Chinese Students $25.00; San Marcos Miss. Soc., Paso Robles, Calif., Hospital work, $10.00; "Out and Out for Christ" Circle, Ebenezer Ch., Gotebo, Okla., Hospital work, $7.00; Int. S. School Class, Hebron Ch, Buhler, Kans., Pictures for Chinese Homes, $17.53; Miss. Soc., Sardis, B. C. Medicines, $8.50; Miss.| Soc. Wolf Point, Mont., Medicines, $8.08; Miss. Soc., Upland, Calif., Literature, $15.00; Menn. Sew. Soc., Buhler, Kans., Aug. Ewerts, where needed, $10.00; San Marcos Miss. Soc., Paso Robles, Calif., A. Jantzens, Christmas, $5.75; Miss. Soc., Ransom, Kans. Same, $6.50; Miss. Soc., Ransom, Kans., Miriam Dirk's, Christmas, $4.50.

Total $187.86

Retired Miss. Pension Fund

Miss. Soc., Trenton, Ohio $10.00; Sew. Soc., Waterloo, Ont., $11.60; Sew. Soc., First Menn. Ch., Hillsboro, Kans., $6.00; Hebron Sew. Soc., Buhler, Kans., $12.03.

Total $39.63

Stores, Okla. Stations

Miss. Sew. Soc., Berne, Ind., $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., $5.00; Miss. Soc., Wolf Point, Mont., $10.00; Alexanderwohl Ch. Sew. Soc., Goessel, Kans., $3.00; Sew. Soc., Goessel, Kans., $3.00; Sr. Miss. Soc., Ebenezer Ch., Gotebo, Okla., $5.00; Friendly Circle, Buhler, Kans., $4.00; Miss. Soc., Burrton, Kans., $3.00; Miss Sew. Soc., First Menn. Ch., Newton, Kans., $5.00; Hoffnungsfeld Miss Soc., Moundridge, Kans., $5.00. **Total $53.00**

Bibles, Oklahoma Stations

Miss. Soc., Upland, Calif., $10.00; Bergtal Miss. Workers' Soc., Pawnee, Rock, Kans., $10.00; Sew. Soc., First Menn. Ch., Hillsboro, Kans., $10.00; Sew. Soc., Arlington, Kans., $2.00; Tabea Sew. Soc., Tampa, Kans., $5.00; Hebron Sew. Soc., Buhler, Kans., $10.00; Sew. Soc., Goessel, Kans., $2.00; Friendly Circle, Buhler, Kans., $4.00; Miss. Sew. Soc., First Menn. Ch., Newton, Kans., $5.00; "Out and Out for Christ" Circle, Ebenezer Ch., Gotebo, Okla., $4.00. **Total $62.00**

Christmas Fund

Miss. Sew. Soc., Berne, Ind., $45.00; Miss. Soc., Upland, Calif., $39.00; Miss. Soc., Trenton, Ohio, $15.00; Menn. Sew. Soc., Buhler, Kans., $10.00; Miss. Soc., Aberdeen, Idaho, $10.00; Miss. Sew. Soc., Pretty, Prairie, Kans., $15.00; Hoffnungsau Sew. Soc., Buhler, Kans., $10.00; Zion Sew. Soc., Elbing, Kans., $24.25; Miss. Circle, Springfield, Menn. Ch., Pleasant Valley, Pa., $5.00; Sew. Soc., Meno, Okla., $5.00; Miss. Soc., First Menn. Ch., Nappanee, Ind., $5.00; Miss. Soc., Reedley, Calif., $15.00; Ladies Aid Soc., First Menn. Ch., Allentown, Pa., $5.00; Chr. Menn. Sew. Soc., Moundridge, Kans., $15.00; Bethany Miss. Soc., Kingman, Kans., $10.00; Dorcas Miss. Soc., Wayland, Ia., $25.00; East Swamp Ladies Aid, Quakertown, Pa., $5.00; Mary Martha Circle, Lehigh, Kans., $5.00; Upper Milford Ladies Aid, Zionsville, Pa., $30.00; Miss. Soc., Sardis, B. C., $5.00; Miss. Soc., Wisner, Neb., $5.00.

Total $303.25

Expenses of Ex. Com. and "Miss. News and Notes"

Miss. Soc., Upland, Calif., $5.00; Miss. Soc., Aberdeen, Idaho, $5.00; East Swamp Ladies Aid, Quakertown, Pa., $2.20; Miss. Soc., Langdon, N. D., $.30; Happy Hour Circle, Hoffnungsau Ch., Buhler, Kans., $1.80; Mission Friends' Circle, Goessel, Kans., $3.80; Deep Run Miss. Soc., Bednimster, Pa., $.50; Ebenezer Miss. Soc., Bluffton, Ohio, $5.00; Hoffnungsfeld Miss. Soc., Moundridge, Kans., $1.40; Emmaus Miss. Soc., Whitewater, Kans., $.20; Mrs. Fred Rilling, Hesston, Kans., $.25; Mrs. Sam Schroeder, Mountain Lake, Minn., $.25; Anonymous, $.40; Donation, Herald Publ. Co., $3.21; Miss. Soc., Wisner, Nebr., $1.00.

Total $30.31

Miscellaneous

Miss. Sew. Soc., Berne, Ind., Foreign Miss. Gen. Treas., $35.00; Same, Home Miss. Gen. Treas., $50.00; Women's Organization, East. Dist. Conf., Return of Boehrs to China, $140.00; Miss. Soc., Wisner, Neb., Girls' Home, Winnipeg, Man., $5.00; Miss. Soc., Berne, Ind., Chairs, Rev. A. Friesen's Sts., Okla., $10.00; Miss. Sew. Soc., Wolf Point, Mont., Same, $10.00; Sew. Soc., First Menn. Ch., Hillsboro, Kans., Needy Indians, Ediger Sts. Okla., $5.00; Miss. Soc., Wolf Point, Mont., Street Organ, Oraibi St., Ariz., $10.00; Miss. Soc., Inman, Kans., Mrs. V. Petter, Mont., $10.00; Eden Miss. Soc., Inola, Okla., Same, $5.00; Miss. Soc., Lehigh, Kans., Same, $3.00; Ladies Aid, Medford, Okla., Birney St., Mont., $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Same, $10.00; Chr. Menn. Sew. Soc., Moundridge, Kans., Lame Deer St., Mont., $10.00; Sew. Soc., Goessel Kans., Same, $5.00; Mary Martha Circle, Lehigh, Kans., Same, $5.00; Miss. Sew. Soc., Berne, Ind., Rev. and Mrs. A. Habegger, Mont., $20.00; Fellowship Class, Berne, Ind., Same, $5.00; Miss. Sew. Soc., Berne, Ind., Rev. and Mrs. S. Lehman, Pa., $20; Eden Miss. Soc., Inola, Okla., Rev. and Mrs. P. J. Wiens, Newton, Kans., $5.00; Women's Organization, East. Dist. Conf., Rev. A. Harder, Paraguay, $30.00; Miss. Soc., Delft, Minn., War Refugees, $10.00; Miss. Sew. Soc., Pretty Prairie, Kans., Freight on Clothes, Sew. Soc., Pretty Prairie, Kans., Freight on Clothes to Canada, $10.00; Miss. Soc., Ransom, Kans., Mailing Expenses, $.25. **Total $423.25**

Grand Total $1,407.60

Gratefully acknowledged, Mrs. Frieda Regier
Gratefully acknowledged,
Mrs. Frieda Regier Entz, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER 1940

A sister, Newton, Ks. $5.00; Fred Stucky, Mt. View, Ks. $10.00; D. J. Goering, Moundridge, Ks. $25.00; John E. Goering, Moundridge, Ks. $50.00; Joseph H. Goering, Jr., Moundridge, Ks. $25.00 John D. Goering, Moundridge, Ks. $25.00; Ad. G. Goering, Moundrige, Ks. $75.00; C. H. Goering, Moundridge, Ks. $100.00; Gerhard Zerger, Moundridge, Ks. $100.00; Est. Dist. S. S. Conf. $225.54; Bethel Ch., Hydro, Okla. $20.00; Menn. S. S., Hillsboro, Ks. $109.30; Friend, J. K. P., DC., Phila., Pa. $15.00; Flatland Ch., Quakertown, Pa. $12.00; Menn. Ch., Richfield, Pa. $45.00; Menn. Chs., Kitchner, Waterloo, Ont. $25.00; Pine Grove Ch., Bowmansville, Pa. $12.50; Pleasant Valley Ch., Kismet, Ks. $7.10; Menn. S. S., Ringwood, Okla. $8.85; Bergfeld Ch., Delft, Minn. $32.72; Junior S. S., Bethel Ch., Mt. Lake, Minn. $9.00; Bethel Ch., Inman, Ks. $209.97;

Mr. and Mrs. N. K. Berky, Bally, Pa. $50.00; Bethany Ch., Quakertown, Pa. $25.00; Friedenstal Ch., Durham, Ks., $17.43; Salem Ch., Dalton, Ohio $40.00; Grace Ch., Lansdale, Pa. $47.91; Friend Henderson, Nebr. $100.00; New Hopedale S. S., Meno, Okla. $9.64; Menn. Ch., Abbeyville, Ks. $7.25;Mr. and Mrs. D. H. Janzen, Wells, Minn. $5.00; First Menn. C. E. Soc., Newton, Ks. $12.50; Bethel Ch., Lustre, Mont. $57.00; Menn. Ch., Lehigh, Ks. $20.90; First Menn. Ch., Sugarcreek, Ohio $30.00; Eden S. S., Mdge., Ks. $367.39; First Menn. Ch., Upland, Cal. $51.72; Menn Ch., Buhler, Ks. $16.40; West Zion S. S., Mdge., Ks. $148.91; Swiss Ch., Alsen, N. Dak. $20.00; Immanuel S. S., Los Angeles, Cal. $22.69; Christian Ch., Mdge., Ks. $73.50.

Menn. Ch., Reesor, Ont. $15.18; Bethel Ch., Langdon, N. Dak. $23.55; First Menn. Ch., Hillsboro, Ks. $23.62; Bethel S. S., Enid, Okla. $12.20; Hebron Ch., Buhler, Ks. $30.15; Johannestal S. S., Hillsboro, Ks. $25.35; First Menn. Ch., Beatrice, Nebr. $261.89; Herold Ch., Clinton, Okla. $26.12; East Swamp Ch., Quakertown, Pa. $106.15; Menn. Ch., Pretty Prairie, Ks. $700.00; San Marcos Ch., Paso Robles, Calif. $20.93; Ont. Collections, Through John Thiessen $37.38; Bethesda C. E., Henderson, Nebr. $30.00; Bethel Ch., Mt. Lake, Minn. $100.00; B. J. Schellenberg, Winnipeg, Man. $3.00; Emmanuel Ch., Pratum, Ore. $21.81; Bethel Ch., Wolf Point, Mont. $153.10; Menn. Ch., Newport, Wash. 20.60; Bethesda S. S., Henderson, Nebr. $22.14.

First Menn. Ch., Aberdeen, Idaho $71.33; Johannestal Ch., Hillsboro, Ks. $13.29; Friedensfeld Ch., Turpin, Okla. $8.44; Calvary Ch., Mechanics Grove, Pa. $20.87; First Menn. Ch., Wadsworth, Ohio $25.00; Menn. Ch., Burrton, Ks. $7.63; Pt. Okla. Land Sale $500.00; Bethel College Ch., No. Newton, Ks. $26.10; First Menn. C. E. Soc., Aberdeen, Idaho $5.00; West Zion Ch., Mdge., Ks. $45.50; Menn. S. S., Upland, Cal. $14.15; Zion Ch., Souderton, Pa. $200.00; Grace Ch., Dallas, Ore., $13.14; Sychar Ch., Cordell, Okla. $5.23; Swiss Ch., Whitewater, Ks. $10.50; H. D. Voth, Escondido, Cal. $15.00; Zion Ch., Elbing, Ks. $167.10; Adult C. E. Soc., Upland, Cal. $12.86; First Menn. Ch., Butterfield, Minn. $34.31; Menn. Ch., Inman, Ks. $12.00.

Kleine Kirchen Ch., Manitou, Man. $15.00; Friend, Hillsboro, Ks. $3.79; Bethesda Ch., Henderson, Nebr. $88.27; P. J. Friesen, Butterfield, Minn. $10.00; John Hubin Legacy, Mt. Lake, Minn. $1.25; Menn. Ch., Pulaski, Iowa $7.42; First Menn. Ch., Mt. Lake, Minn. $73.08; First Menn. S. S., Beatrice, Nebr. $167.00; Jr. C. E. and Keiser Family, Bath Ch., Bath, Ohio $35.00; First Menn. Ch., Reedley, Cal. $21.53; C. E. Soc., Butterfield, Minn. $25.00; Menn. Ch., Richey, Mont. 202.20; Bethel Ch., Dolton, S. Dak. $8.09; West Swamp Ch., Quakertown, Pa. $72.00; Salem Zion Ch., Freeman, S. Dak. $225.00; Bethel Ch., Fortuna, Mo. $17.61; First Menn. Ch., Lima, Ohio $31.00; Ladies S. S., Delft, Minn. $4.00; Rev. Eduard Duerksen, Alsen, N. Dak. $5.00.

First Menn. Ch., Berne, Ind., $402.42; Tabor Ch., Goessel, Kans., $30.89; Elizabeth Peters, Altona, Man., $45.00; Nordstern C. E. Soc., Drake, Sask., $15.00; Menn. S. S., Altona, Man., $7.60; Bergthal Ch., Winkler, Man., $14.16; Bergthal Ch., Gretna, Man., $8.00; Friend, Gretna, Man., $50.00; Winham Congr., Elm Creek, Man., $5.00; Bethel Mission Ch., Winnipeg, Man., $7.00; Nordstern Congr., Drake, Sask., $140.00; Eigenheim Ch., Rosthern, Sask., $16.50; Menn. Ch., Yarrow, B. C., $15.00; Menn. Ch., Whitewater, Man., $55.00; Nordheim Ch., Winnipegosis, Man., $13.80; Hoffnungsau C. E., Inman, Kans., $17.00; H. H. Rupp, Westbrook, Minn., $25.00; Group, Vona, Colo., $5.21; Friend, Los Angeles, Calif., $500.00; Int. and Rent, $848.07.

Total $8,343.73

Balance on Hand, October 1, 1940,		$577.82
Gifts for General	$6,790.96	
Special Support	248.60	
Int. and Rents	848.07	
Pension Fund	26.10	
Sundries	430.00	8,343.73
		$8.921.55
Paid out on Orders	$8,469.06	
Pand out Direct	392.06	8,861.12
Balance on Hand, Nov. 1, 1940		$60.43

Respectfully submitted,
J. E. Regier, Treasurer

1001 East Broadway
Newton, Kansas
is
M

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, DEC. 10, 1940 NUMBER 48 47

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Home Then and Now

Much has been written and said about the relative importance of the home, the school and the church in the bringing up of children. But, after all has been said and done, it still remains a fact that the home is the main factor in moulding the character and habits of oncoming generations. It is the function of the home to inculcate into the hearts and minds of the young those qualities of heart and mind, and those habits that are needed to make them an asset and not a liability to their fellowmen and to Him who rightfully claims our allegiance.—What were, generally speaking, the characteristics of the home in which most of us older folks grew up, and also the homes of our parents. The home then was noted for *habits of regularity*, none of the excitements and of the excesses to which many homes are now exposed. The family, parents and children arose at a seasonable hour, went through the routine of daily tasks, and retired at a seasonable hour. Late hours and late risings, due to late hours out at exciting school games or demoralizing movies, and the like, were unknown. And how happy were the times when father and son, mother and daughter could spend a good deal in each other's company! Among the observances that had their regular place in the daily family program were the hours of devotion, morning and evening. In some families devotion was held before breakfast, in others after that meal, and the Bible was commonly used as the source of meditation No matter how urgent the duties or circumstances of the day, the period of morning devotion was not infringed upon. The evening devotion was noted for the same punctuality, in the presence of all members. The home then was pervaded by *an atmosphere of work, of industry.* The schools claimed the children for only a few months, and even during that time it was found possible for children to assist in household duties, in doing chores, and help in garden and field. Now our children spend the time from six to eighteen at school and play, and extra-curricular activities connected therewith, while their parents on the farm, for instance, are obliged to shift along the best way they can. Then the home *was known for its frugality and economy*. Debts were shunned. The children were given little if any spending money, and were taught that a penny saved is a penny earned. Now the temptation to buy things even unecessary is so great that the children could hardly get along without money, and thus they are trained in a way that later in life they do not act on the good economic principle, pay as you go, but on credit, which is one of the sources of ruined homes. In the old home the children somehow imbibed the impression that *the parents were drawing upon a source of strength and wisdom that demanded their respect.* It was their contact with a greater power, God. That enabled the parents to live and practice what they taught their children, all of which helped to imbue them with a sense of obedience. And when a child was naughty, and possibly persisted in being so, the parents after having first used an appeal to the child's emotions or moral suasion, were not afraid to resort, as a final measure of correction, an appeal to the skin. For they were sure that the Bible speaks truly (even at the risk of implanting a troublesome complex as some fear), when it says: "He that spareth the rod, hateth his son; but he that loveth him chasteneth him betimes." Equally true in this connection are the words in Prov. 1:8 and 10:1: "My son, hear the instruction of thy father, and forsake not the law of thy mother . . . . A wise son maketh a glad father: but a foolish one is the heaviness of his mother."

Do we imagine that the world will move back to the old home as we have known it. No! but is still possible for parents, especially Christian parents and should be their sacred duty, to inculcate and train their children in those characteristics that the home once had and which are so sadly needed today. —T.

* * * *

"And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.—Jesus' formula for peace is so simple and comprehensive that it cannot be misunderstood. A stable and peaceful society can be produced if all men treat all other men on the basis of sympathetic understanding, mutual respect, and constructive helpfulness. Though we believe in this, we fail to profit by it, because we do not put into practice what we believe. Peace goes deeper than the establishment of a League of Nations, a World Court, or codified international laws. The spirit of Jesus, expressed in love and brotherhood in the hearts of men, is the *only* foundation for peace. We can have peace when a generation arises that has the high courage to take Jesus seriously. Dare we venture with Christ to bring peace here and now.

—Selected.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

SMITH CORNER MENN. CH., E. FREEDOM, PA.

Greetings to all! This church is located about three-and-a-half miles from the town of East Freedom, Pa. It is situated at the foot of the mountains in a small farming community, hence most of our members are farmers, while a few of the younger ones are employed at public works. Most of the members live within two-and-a-half miles of the church, though a few families live farther away, the farthest twelve miles.—We have just finished (Oct. 31) a week of evangelistic services. Our pastor, Rev. J. S. Raugh, preached every evening, execept Monday, when Bro. Willard Claassen, pastor of the Roaring Springs church, preached. One young man gave his heart to Christ, and many souls were stirred.—Our church organization consists of the pastor, two deacons and a deaconess, three trustees, a secretary, and a treasurer. The church now has a membership of seventy-one. We have gained twelve during the year. Our service schedule for the week is: Sunday morning, Sunday School at 9:30, church service at 10:30; Sunday evening, Y. P. meeting at 7:00, worship service at 7:30; Wednesday evening at 7:30, prayer service led by the pastor.—The Sunday School is growing, which is shown by the fact that a while back a new class had to be organized, making five classes in all. Now the time has come when there should be one or two more classes. The Sunday School has an enrollment of about eighty. The average attendance is about 50, the highest for the year, on Oct. 6, was 70. For the last quarter the average offering was $2.76. The Y. P. S. S. class and the young married men and womne's class have organized and hold a joint meeting the first Monday evening of the month. They meet in the church basement or in the homes. First we have devotions, then the business part. Next we have a talk or reading by one of the two teachers or another person. Then good clean games are played and refreshments are served. At each meeting an offering is taken and applied to some need in the church. From 15-20 attend these monthly meetings.—At the Sunday evening Y. P. meeting, devotions and a talk by one make up the program, though sometimes Bible questions are asked by the patsor. At each meeting an offering is taken and used by the group to help the church. At present $1.00 a month is applied on the pastor's salary.—The Brotherhood and the Ladies' Aid have a joint meeting once a month. After a period of devotion, the groups meet separately for business, then refreshments are served by the ladies.

Yours in service, Melvin Smith.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

A WORD FROM ONE OUR NEW MISSIONARIES IN INDIA

It was almost midnight as the Delhi Express, which was taking us home after our first year's language study at Landour, stopped at one of the many small Indian railroad stations. In a moment the station was alive. The pani walla (water boy) pushed his little tank cart up and down the length of the platform and handed out water to the many thirsty travelers who asked for it. Fruit wallas called out their wares—bananas, oranges, peaches and grapes. Travelers stepped off from the cars and elbowed, pushed and shouted their way through the crowd which was trying to get on the train. Baggage was thrown into the cars through the windows and occasionally a would-be-traveler, having become impatient, made his entrance into the car through the same avenue.

A sweeper, small in stature, was sweeping the empty cigaret packages and banana leaves that were strewn on the platform into a woven basket. He worked fast and seriously. Nearby stood a cigaret vendor shouting out the names of the cigarets he had for sale. The sweeper turned, approached the vendor and asked for cigarets and matches. Assuming an air of superiority, the vendor tossed the matches on the ground and the sweeper stooped to pick them up. Again the sweeper stooped—this time to pick up the cigarets which the vendor also had deliberately tossed on the graveled platform.

The whistle blew and as the train started to move there flashed to my mind the picture of Christ as He stooped to wash the feet of His disciples. Again I thought of Christ as He stooped to write in the sand; this time Christ stooped to write in defence of a woman who was accused of adultery.

Do we as the cigaret vendor demand honor, respect, and recognition for our social, intellectual and economical superiority from those who are inferior to us in these respects or have we really caught the spirit of our humble King who came not to be ministered unto but to minister and to give His life a ransom for many?

—O. A. Waltner

ALONE GOD SUFFICETH

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth. *H. W. Longfellow*

Week of Prayer for Churches

January 5-12, 1941

GENERAL THEME:

Christ the Answer to the world's Needs

"Men ought always to pray,"—and never so earnettly as when they face such confusion and perplexity as now prevails throughout the world.

Through prayer we come consciously into the presence of God in whom we find our confidence and our peace.

Through prayer our lives are lifted up into the light of God's will as revealed in Christ.

Through prayer we open our lives to inexhaustible resources of creative power which will make us adequate to meet the strain and responsibility of these days.

The following outline with suggestions has been prepared by Dr. Robert E. Speer and published by the **Department of Evangelism of the Federal Council.** Copies in leaflet form, with Bible verses printed in full, may be obtained in quantities at 3 cents each. **Room 71, 297 4th Ave., New York, N. Y.**

Sunday, January Fifth

Rom 8:19

TH9 WORLD AND ITS NEED OF CHRIST

TEXTS: I John 5:19,20.—Isaiah 45:21b,22:There is no God, etc.,—Eph. 2:12,13.—Psalm 86:9.—Isaiah 66:18: It shall come, etc.,—Micah 4:1.—Haggai 2:7. . . Matt. 28:19.—John 14:6.

Let us not for one moment fail to include ourselves in the whole world's need of Christ and His saving grace and power.

"Lord have mercy on me, a sinner."

"Lord, I believe, help Thou my unbelief."

Let us confess with all men our blindness to the Right in which we ought to walk,—the way of Right in our economic, our social, our political, our international life. And not our blindness only, but our wilfulness and disobedience in failing to walk by the light we already have.

Let us share the shame of mankind in making a habitation of cruelty out of God's fair world.

Let us humbly and honestly seek God's guidance out of the jungle of history into His will, which is peace.

Let us rejoice that we have in our Lord Jesus Christ a perfect ideal of character, normative as an example for us, and that in His Gospel we have an adequate conception of social brotherliness, full resources of moral power and the glory and secret of a perfect Spiritual Fellowship with Christ and in Christ.

Let us look at sin and need in something of the light in which God saw them, when in love He sent His Son to be the propitiation for our sins; and not for ours only, but also for the whole world. (I John II,2.)

Let us penitently lay bare before God our thoughts and deeds, our selfishness and pride.

Let us do this first as individuals, saying in sincerity and shame: "Father I have sinned against heaven and in thy sight and am no more worthy to be called thy Son:" and then corporately as members of one another and of the Church of Christ and of the whole body of humanity, let us bow down and ask the forgiveness of God.

Let us ask for ourselves and for all the world strength to be and to do what we ought, for pity instead of cruelty, for the love of giving instead of the love of gain, for Godliness instead of greatness.

Let us pray for the areas of Christ's church and God's world, which have their special problems and perils, for the Christians of Germany and the Continent and for their foreign missions cut off from home support; for mission work in Abyssinia and Chosen and the Japanese-controlled areas of China—now sorely hampered or even extinguished; for the effort of the Chinese to defend themselves against the opium traffic fostered by Japan; for the native churches in many lands deprived of accustomed help, that the deprivation may only lead to the speedier development of self-reliance; for churches and missions whose freedom has been abridged and for all peoples whose rights of religious liberty are in peril; for missionaries and the grave disocuragements of their work and of travel and to and from their fields; for the uniting efficacy of Christian across all gulfs of division.

Monday, January Sixth

THE SUFFERINGS OF THE NATIONS

Isa 13:6-1
21:1-1

TEXTS: Matt. 24:6, 7.—Romans 1:18.—I Peter 3:14, 17.—Jer. 18:7, 8.—Rev. 22:2b: The leaves . . . nations —Matt. 25:40.

Let us humbly and penitently acknowledge that the sufferings of the nations are less than the just judgment for their sins.

Let us leave to the wisdom and righteousness of God the mystery of His endurance of the iniquity of the forces of aggression which are the agents of these sufferings.

Let us confess our own share of guilt and turn from our own unrighteous ways and ask God to spare us the judgment which we so fully deserve.

Let us bewail and repent "man's inhumanity to man."

Let us pray for China that it may have strength to endure, and to recover its territory, and to be purified by its suffering, and to fulfill its true destiny as a Christian nation.

Let us pray for Japan that it may desist from aggression in China and persecution in Chosen, lift the crushing burden of militarism from its own people and lead the Far East in peace and freedom.

Let us pray for Italy that it may inspire not to illusory imperial power but to a world ministry of service.

Let us pray for Germany that it may turn back from Hitler to Luther and from the discipline of Nazism to the discipleship of Jesus of Nazareth.

Let us pray for the lands that have been invaded, whose neutrality has been outraged, whose independence has been destroyed; for their refugees; for their women and children and peaceful citizens who have not been able to flee and must bear and suffer at home or are homeless; for all who hunger and are in want.

Let us pray that wars may end, that cooperation may take the place of conflict, and friendship the place of enmity; that the colossal expenditures on armaments may cease and that resources may be used to provide for all men a clean and comfortable life.

Let us see in the sufferings of the world our opportunity to minister to Him who suffered for us, lest at the Judgement we hear His words: "I was hungry and ye did not give me to eat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not. Inasmuch as ye did it not unto one of these least ye did it not to me."

Let us bear one another's burdens and so fulfill the law of Christ.

Tuesday, January Seventh

THE SUFFICIENCY OF GOD

Rev. 21:5

TEXTS: Deut. 32: 3, 4.—Isaiah 2:4.—Isaiah 45:21b,22: There is no God, etc.—Psalms 22:28.—Psalms 46: 8-11.—Psalms 95:3.— II Cor. 3:5.

Let us be grateful that we can have "such confidence through Christ to Godward; not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God."

Let us be thankful for the sufficiency of motive that is in Him, for the wisdom and guidance, for the strength and power, for the companionship, for the pledge of victory. God is able.

Let us rejoice in God.—Let us be thankful in God.—We have God. Thanks be to God for God.—For, saith He, "who so offereth praise glorifieth me: and prepareth a way that I may show him the salvation of God." (Psalm L, 23)

Let us lay aside all fear.—Let us trust and obey.

"Sin and want we come confessing,
Thou canst cleanse and Thou canst heal."

What doth Jehovah require of us but to do justly, and love kindness and walk humbly with our God? (Micah VI,8)

Let us repent for the years of folly when we worshipped man and imagined that it was in man to direct his steps and to be his own redeemer; when we had thought to banish God by losing Him in human processes and had taken over our life into our own hands. Let us look upon the havoc which man has wrought and bow down in contrition, bringing to the gracious and healing hand of God our broken and contrite hearts.

Let us pray that, according to His promises, God may speedily subdue all His enemies and "all that opposeth and exhaulteth himself against all that is called God or that is worshipped so that he sitteth in the temple of God, setting himself forth as God." (II Thess. II, 4)

Let us kneel down and repeat with joyful hearts the sixty-seventh Psalm.

Wednesday, January Eighth

JESUS CHRIST IS THE ANSWER

TEXTS: John 8:12.—John 14:4.—John 7:37: If any . . . . drink.—John 12:32.—Matt. 11:28.—John 2:2.—Psalm 72:11-19.

Let us ask ourselves:

How fully have we appropriated the fullness of life available in Christ?

How fully is Jesus Christ the Lord of our own lives?

Do we really obey Him as Master and Lord?

Are we bringing our homes, our business our communities under the law of Christ?

How constantly do we hold the story of the life of Christ and His words in our minds?

Is Christ really living in us?

Let us think what the result would be if men obeyed the Golden Rule and the New Commandment of Christ.

And if Christ were allowed to do in our world, torn by the chasms of class and race and nation, His uniting work? (Gal. III, 28. Col. III, 11.)

Let us ask Christ to forgive us for annulling His sacrifice (I John IV, 3 Margin ARV)

Let us ask God to forgive us for crucifying afresh His Son, who came to bless the earth, which by our disobedience "beareth thorns and thistles, is rejected and is nigh unto a curse: whose end is to be burned." (Heb. VI, 7, 8)

Let us remember the words addressed to a Christian Church by Jesus Christ who was outside knocking on the door and hoping to be let in. (Rev. III, 20)

Let us pray Him to come into His Church and our hearts, casting out all evil, all selfishness, all trust in ourselves, and helping us to walk even as He walked (I John II, 6) Who left us an example that we should follow in His steps. (I Peter II, 21)

Let us ask Him to demonstrate in us what would happen if He were accepted as Lord of all the life of the world.

Thursday, January Ninth

THE RESPONSIBILITY OF AMERICA

TEXTS: Psalm 147:20: He. . . . Nation.—I Cor. 4: 7.—1 Cor. 4:2.—Luke 12:48b: For unto. . . more.—Job 31:16, 17, 19, 20, 24, 25, 28.

Let us thank God for His great goodness, for the unmeasured blessings which as a nation we have received at His hand.

Let us thank Him for guiding our fathers to write in the foundation law of the land the declaration, "Congress shall make no law respecting an establishment of religion, or prohibiting the free excercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Let us acknowledge our debt to those who went before us, whose pilgrim feet beat the thoroughfares through the wilderness, who subdued forest and prairie, whose industry and thrift accumulated our heritage, whose faith in God and integrity and truth built all the good of our national character.

Let us see in our wealth and power and resources only a solumn trust from God to be used for human good.

Let us interpret aright the circumstances of our position and security, that we are set where we are not for our own selfish isolation but for service of all mankind.

Let us realize that the idea of separation from the life of the world, from the anguish of the nations is an illusion. There is no separability of national interest in a real world in which we live. We are members one of another and if one member suffers all members suffer with it.

Let us not fall int othe falsehood of Cain, "Am I my brother's keeper?" Let us remember that we are all one body (Eph. IV, 25) one family (Eph. III, 15), that we are, under the one God and Father of all, entangled inseparably in the alliance of human unity and brotherhood.

Let us thank God for such opportunity as He has given us to share in the burden of humanity.

Let us pray not for escape from this burden but for strength and purpose to bear is.

Let us ask God to defend us from all our enemies without, and from those most perilous enemies within the national soul which blind us to our duty and weaken our will to do the will of God.

Friday, January Tenth

THE CHURCH AND ITS BUSINESS

TEXTS: Matt. 16:16, 18.—Jer. 1:5b: I ordained.... nations.—Mark 16:15.—John8:34-35.—John 17:21: (I pray) that etc.—Eph. 5:25-27: Christ also, etc.—I Tim. 3:5.

Let us put together the first and the last of these words: "The Son of the living God" and "The Church of the living God" and the charge of our Lord: "As the Father hath sent me, even so send I you."

Let us solemnly remember that what Christ came to begin, the Church is sent to continue, that the Church is the Body of Christ (Col. I, 24) continuing in the world and charged with His mission.

Let us ask whether the Church and we as members of the Church are accomplishing our task,—our threefold task of witness, of worship and of work. (Acts I, 8; John IV, 23; John IX, 4. "We must work.")

Let us seek to discover and remove the hindrances in ourselves, in our thoughts and our spirit, that stand in the way of full Christian fellowship and of that unity for which our Lord prayed which is to convince the world.

Let us review ourselves and the denomination and the local church to which we belong and be sure that we wear the whole armor of God and that each piece is in its right place. (Eph. VI, 13-17) Are our loins girded with truth? Can we wield our sword?

Let us understand that the attainments of the Church are corporate. Note "All" in II Cor. III, 18, Eph. III, 18: IV, 13.

Let us pray that we may be enabled to love as Christ loved.

Let us pray that we may fulfill our mission as those to whom God has committed the work of reconciliation.

Let us pray that the Church may put its trust in God alone.

Let us pray that it may heal its own shisms and so bear a new witness of unity to mankind.

Let us pray that it may comfort the broken hearted and bring deliverance to the captive and set at liberty them that are bruised.

Let us pray that it may be faithful unto life whereever it is free and faithful unto death in the lands which are seeking to destroy it.

Let us pray that its "soldiers faithful, true and bold may fight as the saints who nobly fought of old and win with them the victor's crown of gold. Alleleuia."

Saturday, January Eleventh

THE GOSPEL FOR TODAY

TEXTS: Mark 1:14b, 15: Jesus came, etc.—Matt. 23:8b: From etc.—Rom. 1:16a: For.... believeth.—Eph. 2:13, 14.—Acts 17:26.—Psalm 85:4-13.

Let us thank God that the message which Jesus came preaching is an everlasting gospel, that Jesus Christ, who is the gospel, is the same yesterday, today, and forever.

Let us thank God for the message which Jesus brought and for the message which Jesus is.

Let us call ourselves and all men to humiliation and repentance, proclaiming thereupon the goodness of a salvation wrought for us, a deliverance from sin unto righteousness.

Let us speak the truth of Christ, which is the present world's sorest need; love instead of hate, peace instead of war, unity instead of division, joy instead of sorrow, right instead of might.

Let us rejoice that human nature can be changed; that our Lord took it upon Himself that He might change it, that He who knew no sin was made sin for us that we might be made the righteousness of God in Him.

Let us steadfastly acknowledge and declare the supremacy of God over the conscience and above all human life and institutions, refusing to subordinate His authority and claim to the State or any organization of man.

Let us ask God for the fidelity and courage of His servant Paul (Acts XX, 27) (Eph. VI, 20)

Sunday, January Twelfth

THE COMING KINGDOM

TEXTS: Matt. 6:10.—Psalm 86:9.—Psalm 2:8.—Zeph. 3:9.—Micah 4:2-4.—I Cor. 15:25.—II Peter 3:13.

Let us keep this look, "earnestly desiring the coming of the day of God," (II Peter III, 18) "watching in all perseverance." (Eph. VI, 18)

Let us look for something better than any earthly kingdom, but nevertheless for a Kingdom that is to be upon the earth, a Kingdom of souls, a Kingdom of righteousness, peace and joy. (Rom. XIV, 17) Jesus Christ Himself being the King thereof.

Let us never doubt the certainty of the coming of this Kingdom and of the universal reign of Christ even though the black waters of time seen today to be sweeping us back into night?

Let us pray God to save our own country from the tide of paganism, pouring through its life and pressing back the coming of the Kingdom.

Let us confess and ask forgiveness for all that hinders Christ's reign in us and in our country and in the world,—moral blindness, love of falsehood, all prejudice and passion of class or race or of any fragment of humanity which exhalts itself above the whole, all selfishness, every personal and social sin.

Let us hasten the day of God by proclaiming the gospel to every nation and claiming every nation and all life for Christ's Lordship.

Let us pray that each of us may be such a Christian that out of the world of such a true Kingdom of God might grow.

Let us live now as we would live if the Kingdom of God were already fully come.

Let us rejoice that while we are fellow-laborers with God, it is not we who build up the Kingdom from below, but God who sends down the Holy City from above, (Rev. XXI, 2) and that its coming is more than time.

"For He shall not fail nor be discouraged till He have set justice in the earth; and the isles shall wait for His law." (Isaiah XLII, 4)

—*The Kai Chow (China) Hospital* clinic visits last quarter numbered 9126 as follows: Men, 5342, women, 1911, children, 1873. The patients came from varying distances, 13 to 23 miles, some have come 50 miles. They have also admitted 337 patients for hospital care, making a total of 573 for the first half of this year. During the qurater 179 operations were performed.

PUBLICATION

As announced in this paper last week, THE MENNONITE HYMNARY, our new hymn book, will begin to come out toward the end of this week. Examination copies will then be mailed to individuals or to churches upon request, if made by their leader or other responsible officer. The requests may be addressed to MENNONITE BOOK CONCERN, BERNE, INDIANA, or MENNONITE PUBLICATION OFFICE, NEWTON, KANSAS. These sample books may be kept upon payment of the price, $1.40, or returned postpaid to the office of issue, within two weeks in unsoiled condition. For convenience, people or churches near Newton may place their orders with that office, others at Berne. Prices for the books are: $1.40 postpaid up to a dozen; $1.15 for any number above twelve, transportation not paid.

NOTE WELL:—The statement, "a request for a free copy of the book" in last week's papers, was intended to mean that examination copies would be mailed postpaid but not that the book would be sent out free.

—For the Bd. of Publ., J. M. Suderman, Sec.

General Conference Peace Committee Meeting

The peace committee of the General Conference held its regular annual meeting, November 29-30, on the Bethel College campus. All districts, except the northern and Canadian, were represented.

Most of the time was spent discussing problems growing out of the peace-time conscription act, and the civilian service program under that act. In this connection it was agreed to release Dr. H. A. Fast, who has been serving the peace committee in the field, so that he might serve as director of the Mennonite civilian service camps under the Mennonite Central Committee.

Mennonite camp No. 1 is now being organized near Grottoes, Va., where one hundred or more men will be engaged in soil conservation work. The peace committee is in full sympathy with this program and is willing to cooperate in its operation.

The following recommendations were accepted by the committee:

1. That increased publicity be given through our church papers to the operation of the conscription act and the civilian service program, and that ministers and youth leaders be encouraged to study the same with the young men.
2. That in view of the growing responsibility and greater challenge for service which now confronts the peace committee, we urge *increased* and *regular* contributions to L. J. Horsch, Treas., Upland, Calif.
3. That suitable literature be publicized and distributed.
4. That the Mennonite Civilian Service Program be approved, and that at least $75 per month be sent to the central committee for the maintenance of the Washington office and further publicity.

E. L. Harshbarger, Chm.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 15, 1940

JESUS TEACHES HIS DISCIPLES TO PRAY

Luke 11:1-13—Read Chapter 11

Introduction

The practice of prayer is most essential to the Christian life. The soul that truly loves God will find much joy in communion with Him. Without such communion the soul will become dry and even our forms of prayer will become mechanical and lifeless. The vitality of our prayers, which depend upon the faith which accompanies them, is a right good test of our religious condition. It is possible to live in so spiritual a condition that prayer arises from the heart easily, naturally and frequently. Fellowship with Christ then becomes a blessed and practical reality in our lives,

Jesus' Pattern for Prayer vs. 1-4

We need much teaching regarding praying (Rom. 8:26) and Jesus can best teach us how to pray. He prayed much. It was as the breath of life to Him, indispensible. The disciples saw and heard Him pray and saw that His praying was so different in spirit and essence from theirs. They wished to learn to pray as He prayed. When we learn to pray as He did, we shall have mastered the secret of prevailing prayer. He is just as ready to teach us today. Jesus did not try to urge or compel his disciples to pray. He was deeply interested in how and why they prayed. It is well to use this pattern frequently (see Matt. 6:9-13), but far more important that we understand its spirit and contents so that we may be guided aright in all our praying.

The prayer begins with adoration of God, "Our Father", the Father of all believers in Christ. This adoration is the heart of true worship. True prayer desires that God's name be "hallowed", be acknowledged as holy, be honored and venerated. Next to the glory of God's name comes the petition that God's kingdom and reign be established in the hearts of the people and that His will be done by men. Prayer for the necessities of life is quite proper (v3). God wants us to trust Him day by day. Note the pronouns used in verses 3 and 4. We, the children of God, are to pray for the forgiveness of our sins (v4). This is personal, for all sinners. We can scarcely expect forgiveness unless we are willing to forgive others. God permits temptations, but with the temptation provides a way of escape (1 Cor. 10:13).

Persistence in Prayer vs. 5-10

Jesus used a short parable to teach the lesson of persistence, importunity in prayer. We are not to think of God as being like the friend who did not wish to be disturbed at night. God does delight in our persistent faith, a holy boldness in our praying, and especially so if our praying is for spiriutal good. Jesus teaches the need of earnestness and much persistence in prayer (v9), "ask, seek, knock". These are characteristics of true and sincere prayer. Prayer for spiritual good will always be answered when we fill the necessary spiritual conditions. God may not always answer our prayers, but He answers us.

God's Willingness to Give vs. 11-13

Human parents, sinful in heart, know what is good for their children. Much more so does God know and is eager to give to those who ask in sincere faith. He opens the door to spiritual blessings. The seeking soul will find peace of heart when he yields fully. God is anxious to give the Holy Spirit—that which is most valuable in all the world, to those who ask sincerely. The privilege of prayer invites us to enter the throne-room of the King.

When is praying real and when is it mere form?

When is prayer in secret often more vital than public prayer?

What value do we derive from memorizing prayers?

Why did Jesus need to pray?

Rev. H. P. KREHBIEL GONE HOME

Saturday, December 2nd, just as the form for *The Mennonite* was being put in the press, the sad news reached us that Rev. H. P. Krehbiel of Newton, Kansas, minister, conference worker, and writer had passed away suddenly—probably due to apoplexy of the heart. Funeral services were held at the First Mennonite Church, Newton, Thursday afternoon, Dec. 5, with Reverends J. E. Entz, A. J. Dyck, J. N. Smucker, and J. J. Regier, Jr. taking part in the program. The remains were laid away in the mansoleum near Halstead, Kansas.

Mennonite Central Com. Relief Notes

(Concluded from last week)

November 13th, 1940, at 7:00 a. m. found about forty people at the Ephrata Clothing Depot, ready with three balers to bale the fine lot of clothing which had collected here since September 25th, from all parts, and from different branches of the Mennonite Church in the U. S. Among this group of helpers were some of our faithful, experienced balers from Mellingers Church in Pa., as well as friends from the Ephrata, Pa., congregation.

In four and a half hours, 3860 pounds of clothing evaluated at $4,707.95 were practically ready for shipment.

The Sewing Circles in different branches of the Mennonite Church have responded most liberally. The heads of these organizations deserve much credit for the excellent work they have done and the fine condition in which clothing has reached us. The Lord will not overlook the reward for any such service done in His name. In these forty-three bales, as well as in all previous bales is found more than clothing. Love, socrifice,consecration, devotion, cheer, sympathy, prayers, labor, and money are such outstanding items; they can not help but bring comfort, hope and cheer to all recipients.

The Ephrata clothing Depot workers are most grateful for your interest and cooperation.

—Mrs. M. C. Lehman

On November 20th various representatives of the government, together with Paul Comly French, Orie Miller and various leaders of Eastern Mennonites and myself visited the proposed site for the first camp for Civilian Service under Mennonite administration.

The camp site is located in the historic, beautiful Shenandoah Valley about three miles from the nearest railroad station, Grottoes, and about 25 miles from Harrisonburg—the center of a large Mennonite settlement. The camp is composed of some ten to twelve buildings in fair condition, but in need of some inside repair work. Those present agreed that the site is advantageously located. At a joint meeting of various Peace groups in Washington on November 26th and 27th, final details for setting up and running the camp will be decided upon, and then energetic measures are to be taken to have the camp ready to receive the boys as they are assigned to us.

—Henry A. Fast

(Compiled by Chester K. Lehman and A. Warkentin)

CORRESPONDENCE

SALEM MENN. CHURCH, FREEMAN, SO. DAK.

Dec. 1, 1940

The present year, now nearly over, has brought many material and spiritual blessings to all of us. Especially in the fall of the year, during and after the harvesting of crops, we very definitely feel and see how bountifully God provides in innumerable ways. A very apt expression of thankfulness was that of the Woman's Missionary Society when they made several comforters and collected clothing for war sufferers in Europe.

On Thanksgiving day our church again worshipped together with the Salem Zion Church, our neighbor church. Rev. J. M. Regier of Hillsboro, Kans., who was in this community at the time, brought the Thanksgiving message.

In October we were very happy to have Rev. P. R. Schroeder of Mountain Lake, Minn., come back to take charge of baptismal service. Nine boys and girls were baptized upon their confession of faith and became members of the church. On that Sunday evening a farewell service was held for Rev. and Mrs. Schroeder.

Beside those already mentioned we had several other guest speakers this fall. Dr. H. A. Fast of Newton, Kansas, was here recently and gave several inspiring messages. At present one of our own group, Rev. Erland Waltner of Philadelphia, Penn. is here, in connection with the work of the winter Bible Course at Freeman College, as was also Rev. J. M. Regier.

The Sunday before Thanksgiving Day the Swiss Choral Society presented "The Messiah," in the College Auditorium. This was the eleventh annual presentation. The above mentioned society is composed of young people of this and surrounding churches.

—O. Waltner, Corr.

GRACE CHURCH, PANDORA, OHIO, 12-2-40

Among the fall activities of the church were the sacred concert given by the young people of the church, on the evening of Oct. 27. The offering to be a Christmas gift to the Ezra Steiner family. The Mother-Daughter dinner was held the evening of Oct. 28, Miss Anna Kline of Lima, O., a public school teacher of forty-two years experience, was the guest speaker. The Men's Fellowship Dinner was held the evening of Nov. 20. Dr. C. H. Smith of Bluffton was the speaker.

The Thanksgiving Mission sale was held Nov. 16. Special Thanksgiving services were observed at ten o'clock on Thanksgiving morning, Communion services the Sunday following.

Recent pulpit visitors were Rev. Sylvan Lehman, representing the Home Mission Board, and Rev. W. C. Voth, missionary on furlough from China gave an illustrated address of the work in the China field.

Mr. Lawrence Burkholder, assisted by William Holtkamp and the Thiessen brothers, all of Bluffton, gave a sacred concert of violin music last evening to an appreciative audience.—The annual presentation of "The Messiah," by the church choir will be Sunday evening Dec. 22. The choir is under the direction of Mr. Lorin McNeal, music teacher in our public schools. —Corr.

FIRST MENN. CHURCH, BEATRICE, NEBR.

Our state and church celebrated Thanksgiving, Nov. 21st. The senior choir rendered a song service of thanksgiving unto God, and our pastor delivered the message.—The senior C. E. had a very fitting theme for the previous Sunday: "Thanksgiving by thanksliving." Only one day of the year has been set aside for Thanksgiving Day. We can be thankful everyday and praise our God by thanksliving.

We enjoyed the privilege of having the C. E. from the Bethesda Church, Henderson, Nebr., here in our church, to give a program. It was a real encouragement to our C. E. and a blessing to fellowship with Co-workers in His Kingdom.

Our pastor has held several meetings with our young men, of conscription age, to strengthen them in their faith. May we all remember them in our prayers that they may stand fast and be true to their God.

Winter has set in. Our fields have been refreshed by frequent showers, only too bad that the muddy roads decrease S. S. and church attendance. Plans are underway for the annual Christmas program by the S. S. Christmas and New Year Greetings to all Readers. —Corr.

LORRAINE AVENUE MENN. CHURCH, WICHITA, KANSAS

On November 17, the Lorraine Avenue Mennonite Church of Wichita had its Annual Business meeting at which the new officers for the coming year were elected and plans were made for the work of the church. In view of the fact that our present building is much too small for the work of our Sunday School and Church a Committee of three was elected to make plans for a new church building.

A committee of five wes elected to take the leadership in and promote a four point program. First to strive for a greater and deeper spiritual life among our members and those who worship with us. We hope thereby to get a greater unity and cooperation among the members in the building of the Kingdom of God among men. Second, to strive to contact and draw into our church all Mennonites who come to Wichita. We are hoping that the leaders and Pastors of the various Mennonite Churches will cooperate with us, when members of their church come to Wichita by sending us their names, their occupation and address if possible. Third, to strive to draw more of the non-Mennonite members of our own community into the church. While several families already have become members and others are attending, we are hoping to be able to draw more. Fourth, to take the leadership in raising funds for the new church building which we need badly.

We are praying that God may lead and direct us in all of our church work the coming year. Yours in His Service.

—O. K. Galle, Sec. of Expansion Committee

Christians should live in the world, but not be filled with it. A ship lives in the water, but if the water gets into the ship, she goes to the bottom. So Christians may live int he world, but if the world gets into them, they sink. *—D. L. Moody*

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

NO ROOM

The sky is clear tonight; the stars look down
As once they must have looked on Bethlehem town.
And as I stand here, quietly, within
My heart it seems I hear
A knock; and in my ear
A soft voice whispers, "May I come in?"

I turn to go inside; there is so much to be done
I must help to prepare for our Christmas fun.
There are gifts to wrap and the tree to trim
With shining lights and gay
Toys for the children's play.
I have no time to make room for Him.
No, Lord Jesus, you must go away.
The inn of my heart is full today.

—*Amelia Mueller*

The Christian Association On a College Campus

By Jacob D. Goering

(Mr. Goering is president of the Student Christian Movement of Bethel College.)

One could find many arguments in favor of Christian students forming an association on state or municipal college or university campuses. In such cases the value is obvious. But some people are prone, on first thought to question the worthwhileness of such an organization on a college campus that is already essentially Christian. After all, aren't the religious needs of the student well met in such an institution without the aid of this extra organization. This and other similar questions are often honestly and quite justifiably asked. It is well for us to keep such questions in mind constantly in order to see more clearly our purpose, and to find our right relationship to other organizations and the school itself. However, when one probes deeper into the purpose and function of such an organization, its indispensable value becomes quite evident.

The Student Christian Movement of Bethel College claims as its purpose "To promote growth in faith, character, and fellowship, and to apply the principles of Christ to campus life". The natural outgrowth of such a purpose is the assuming of various obligations and functions by the organizations.

A voluntary student and faculty group can very often present to the student body the experience of the Christian religion in a more acceptable way than a similar program administered by the college itself. This group is in a good position to put into practice new ethical insights gained anywhere through classroom, dormitory, or extra-curricular activities. This association also pioneers into unexplored areas. Creativity plays no small part in its activity. Spurred by the insight and dynamic of the Christian faith, this group explores new areas of thought, and the abiding values are then referred to other college, church, and community groups.

Many students literally "find themselves" in association work. The free, voluntary pioneering religious atmosphere of the Christian Association is needed to develop their latent abilities. What seems to be one of the most significant functions of the College Christian Association is to attract less responsive students to religion. Many students who either had discarded conventional religion or else dogmaticcally accepted it on an authoritive basis have become interested in some phase of the association's activtities, and as a result have eventually discovered their own need for a vital, rational, religious faith.

Thus the activity and participation in such a Christian association helps the individual grow in faith, character and fellowship. But not only that, the experience of non-denominational activity with ecumenical emphasis help fit one for interdenominational work in the church and society in general. The Student Christian Movement is world-wide in scope having organizations in some thirty different countries all over the globe. Membership in a local association gives one a sense of brotherhood with all peoples of the world. In such an atmosphere, the activity is both inspirational and functional, and thus is a tool in the building of the Kingdom of God.

The Church of the Living God

The Church of the Living God! What thought could more completely thrill the Christian heart! What wealth of meaning is contained in those words! God, His Son Jesus Christ, salvation through Him, prayer, worship, service—and a countless multitude of spiritual blessings to enrich our Christian experience.

A thrill! Yes and also a marvelous privilege to serve the Living God in our small way as Mennonites. Our forefathers lived heroic, sacrificial lives. They lived well. They were devoted to the cause of Jesus Christ. We have a glorious heritage! Our appreciation is to be expressed through the wonderful avenues of service God has granted us:

(1) Missions—with all that the word implies. *India Calling*, *The China-Home Bond*, and the many articles in our various church papers reveal the work done on our various fields—home and foreign. What a challenge is presented in the thought of a population of about 3,000,000 in our India and China fields alone! Yes, and what a privilege to do all we can to meet that challenge!

(2) Education—with schools that are Christian! Being a graduate of *Bluffton College* I feel strongly on this point. A short article like this cannot begin to even suggest the value of our schools; nor can we fully appreciate their importance at this time. We can but offer our wholehearted allegiance.

(3) World service for Christ—with a vital relief work in areas of suffering and a peace testimony in a world of strife. We *do* have a "message to tell to the nations"; it is the demonstration of the Savior's love.

These are avenues of service—and a host of others—are ours. If it is important that the Nations unite for the sake of national unity, how much more important it is for us to unitedly dedicate our full devotion and support to these ways of extending His Kingdom through our Church!

There is but one conclusion to all of this: "Lord what wilt thou have *me* to do?" Then follows the prayer: "Lord give *me* the grace and the courage to do it."

SENIOR DEPARTMENT

Program for Dec. 29, 1940

Main Topic: WE FINISH TO BEGIN Phil. 3:13-16

I. Worship Service

1. Songs: "Faith of our Fathers," "One more day's work for Jesus," "Guide me, Thou great Jehovah."
2. Reading of main topic, and prayer
3. Candle light consecration service

Leader lights tall white candle, then says: "Jesus says: I am the light of the world—If you love me you will keep my commands and I will ask the Father to give you another Helper to be with you forever, even the Spirit of truth." While we sing the song, "More love to Thee" let us one by one file by to light our candles, as a symbol that we reconsecrate ourselves to Christ, our Lord and Master."

4. Offering for Mission work

II. Leader's Introduction

The first three of the suggested topics for short talks are each taken from the last chapter of one of the gospels. They have one thing in common—the emphasis on the need of spiritual equipment. We need to put a high value on the things that are spiritual, eternal, of abiding values as we finish the old year and begin the new. "Forgetting what is behind," as Paul says—and "following after what is before." If there have been failures and sin, and things left undone in the old year, forget them after you have found forgiveness, and then follow after." Follow after what? "The high calling of God in Christ Jesus." May we sing together, "O Master let me walk with Thee."

III. Suggested Topics for Short Talks

A commission and fulfillment Mark 16:15-20
A new outlook Luke 24:27-35
A test and prediction John 21:15-19
Continue to grow 2 Peter 3:13-18
A worthy finish 2 Tim. 3:6-8
Jesus, the author and finisher Heb. 12:1, 2

IV. New Year's Thoughts in Poetry

"A pause amid the busy whirl,
A milestone on the way,
A place to rest and think and hope,—
Another New Year's Day.

So pray we eyes to see the grace
Of higher duties still,
Of grateful hearts unmurmuring,
To do a Father's will."

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe,

If I could hear Thy voice in accents sweet
But plainly say
To guide my trembling, wandering feet,
"This is the way."

I would so gladly walk therein, but now
I cannot see.
Oh, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no faith in seeing. Were we led
Like children here
And lifted over rock and river-bed
No care, no fear,

We should be useless in the busy throng,
Life's work be left undone;
Lord, make us brave earnest, true and strong
Till heaven is won."

V. Illustration

A man driving slowly along a country road, in the Aridondak Mountains, on New Year's Day, came to a barn by the side of the road. He heard the sound of milking in the barn. He called: "Is this the road to Chestertown?"

Receiving no answer, he called again: "Is this the road to Chestertown?"

"Yes, it's the right road, but I don't know which way you're headed."

Much depends on which way we are headed this New Year's Day.

VI. Food for Thought

"Search me, O God, and know my heart:
Try me and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting."

INTERMEDIATE DEPARTMENT

WHAT'S DONE IS DONE—NOW WHAT?

December 29, 1940

Advertisment

Hand out small calendars or cheap New Year Cards with the time and place of meeting written on the back.

Program

Have Father Time in charge of the first half of the meeting. A cardboard sickle can be easily made and a long robe and cotton whiskers will complete the make-up. If possible, bring a striking clock and conceal it. At the close of the first part of the program let is strike twelve.

Part I

Song, "O Worship the King"

Discussion, "Things on which I fell short during the old year." (By each one present)

Prayer Song, "I Would be True"

Sentence Prayers (Asking for forgiveness for past shortcomings and for strength to do better during the new year.)

Scripture Reading: Phil: 3:13-16.

Father Time takes his leave.

Poem

Good-By, Old Year!

Good-by, Old Year! Along with you goes a world of lost opportunities for helpful service to my fellow man,
Deeds of kindness I did not perform;
Words of cheer I did not utter;
Contact with youth that I did not grasp;
A handshake of encouragement I failed to give;
A tear of sympathy I refused to share;
A pledge I did not keep;
Age I failed to reverence;
Selfishness I did not hide;
A song of praise I did not sing;
A listening ear I did not lend;
God's great gifts of free beauty I did not see.

Part II

The New Year enters from the opposite direction as she sings "More Love to Thee." She has charge of the second part of the program.

Talk "How shall we make the New Year new?"

1. Forget your past failures.
2. Make each failure a new starting point.
3. Have confidence in yourself.
4. Remember the Lord Jesus Christ.

Hymn, "Lord, Speak to Me that I May Speak"

Discussion, "Things I resolve to do during the New year."

Prayer Song, "I'll Live For Him"

Sentence Prayers (Asking for guidance to do His will more perfectly.)

Response, "Into My Heart"

A Motto for the New Year,

Go Forward

With steadfast heart and true
Go forward on your way;
God give you strength to do
The duties of each day,
So daily may this thought
Your heart with courage fill,
"I can, because I ought,
And, by God's help, I will."
—A. R. G. F. H. Revell

Benediction

(Help for this topic was taken from the book, "Intermediate Ex. Services by Nevada M. Whitwell by permission of the Standard Publishing Co.)

JUNIOR DEPARTMENT

"The Greatest . . . Is Love"

Program for December 29, 1940

LOVEST THOU ME?

Setting:

On the blackboard make a drawing of two books, one closed, the other open. Label the closed book, "Daily Record 1940". The open book should be labeled "Daily Record 1941" on the inside cover, and "January 1" on the first page. Over these two books print the words: THE OLD BOOK IS CLOSED. Below them print the words: THE NEW BOOK IS OPENED.

I. Worship Period

1. Prelude: "Another Year is Dawning", M. H. B., 389
2. Worship in Song: "Another Year is Dawning"
3. Worship in Scripture: Psalm 121—read by a Junior girl
4. Worship in Prayer: Leader's opening prayer
5. Leader's Introduction: The old book is closed. The pages are filled.

As the year ends we naturally look backward over what happened in the last twelve months. As we look at different days in the year, we are satisfied with some of them, but of some days we do not like to think, because we did something wrong and we have not corrected it. All of us, as we look backward, are sorry for things we have done or left undone. We would like to erase some of the things from the pages of the old year. Since we cannot do this, we look ahead into the new year, making up our minds that on every page we will write a deed of kindness done, love shown to some one, so that we need not be ashamed to look back at any day next year when we close the book for1941. The year 1941 is before us. We can make it one that we will be proud to look back on, or we can make it one that we will not like to think of. Which shall it be?

II. Study Period

Aim: To lead our Juniors to realize that each new day and each new year is given to them as a gift of God, and that they are responsible to God for what they do with it. Compare it with a piece of white, clean paper. There are three things they can do with paper: leave it blank and clean; spoil it with ugly writing, blots, ugly pictures; or use it for some good purpose, whether for wrapping or writing or painting. Paper is of most value when it is used for some helpful purpose. So, the important thing is not to return each day to God like a blank sheet of paper, just try to do no evil, but to put each day to some good purpose.

1. Discussion: Looking Backward
   a. How much have I grown in—
      Kindness, Eph. 4:32

Service to Others, Gal. 6:9
Bible Knowledge, John 5:39
Prayer, Luke 18:1
Friends, Proverbs 18:24
Sympathy, Gal. 6:2
Personal Habits, I Cor. 3:16, 17
Love toward Men, Luke 10:27c, Matt. 5:44
Love toward God, Luke 10:27b

2. Story: "Lovest Thou Me? John 21:15-17, with an application to our lives
3. Discussion: Looking Forward
   a. Making resolutions
      1. What is a resolution?
      2. Naming of resolutions by various Juniors
   b. A Good Resolution:
      3. "Each day I'll do some little deed
      Of kindness as I see the need,
      And show that LOVE for big and small
      Is quite THE GREATEST thing of all."
      4. A New Year's Poem, by a Junior boy
      5. Special Music: "More Love to Thee, O Christ," by some Juniors

III. Mission Minutes

1. Your group will arrive in China today. The first things the children will notice are the strange customs of the people. Have various Juniors bring some information on Chinese customs, such as their manner of living, mode of travel, system of education, holidays, religions, etc.
2. Discuss the danger to which our missionaries are subjected because of the war.
3. On the map of China point out the location of the various mission stations, visit the different missionaries at their respective stations, and note the work that they do.
4. Proceed as in previous meetings with the offering, prayer, etc.

IV. Closing Moments

1. Repeat the verse of the month
2. Sing the song of the month
3. Pray the prayer of the month

IN MEMORIAM

MRS. CHRISTENA KOHLI, pioneer resident of Bluffton, Ohio, died Tuesday night at her home on Spring Street, and her funeral was held Friday afternoon at the First Mennonite Church. Mrs. Kohli was the daughter of Christian and Kathryn (Luginbill) Amstutz. She died after a three months' illness from heart trouble. Surviving are two sons, Maurice Kohli, of Bluffton; Armin C. Kohli, Decatur, Ill.; three daughters, Mrs. Florence Burkholder, Nampa, Idaho; Mrs. Eulalia Bixel, Eugene, Oregon; Mrs. Verna Patterson, Caldwell, Idaho.—Also surviving are four sisters, Mrs. H. J. Hoover, San Dimas, Calif.; Mrs. J. E. Amstutz, Trenton; Mrs. Susanna Lugibill, and Mrs. Bruce Byran, Findlay, and two brothers, Ed Amstutz, Kansas City, Mo.; and Chris Amstutz of Florida.—Mrs. Kohli was a member of the First Mennonite Church and of the missionary society of the church. Rev. H. T. Unruh officiated at the services and burial will be made at the Ebenezer cemetery.

JOHN P. DECKERT, son of Peter B. and Susana Unruh Deckert, was born June 11, 1882 at Marion, So. Dak., and died Oct. 20, 1940, at the age of 58 years, 4 months and 9 days. He was baptized while a youth and became a member of the Bethesda Church near Marion, S. D., in which he proved himself faithful to his end. He was united in holy wedlock with Aganetha Deckert May 23, 1906, and shared the joys and griefs of their wedded life with her over 34 years. Three sons and two daughters were born to this union. One son died in infancy. Bro. Deckert chose farming as a vocation for his livelihood. Last year his health began to fail. In February he was operated on in Yankton for cancer on his intestines. After he felt stronger he was taken home, but suffered until he finally was relieved by death. He had submitted himself into God's will and bore all suffering patiently. He is mourned by his grief-stricken wife, 2 sons, 2 daughters, 1 son-in-law, 1 daughter-in-law, 5 brothers, 2 sisters, and a large number of relatives and friends. Funeral services were held in the Bethesda Church. Words of comfort were spoken by the brethren Albert Claassen, Jacob A. Tieszen and Alfred P. Waltner. Rev. Reeder had charge of the service in the home.

JACOB C. BERG, son of Cornelius H. and Anna Wiens Berg, was born at Marion, So. Dak., Feb. 20, 1887. He was baptized June 25, 1906, and was admitted into the fellowship of the Bethesda Church. He entered the holy bonds of matrimony April 6, 1924 with Tina Dick. They chose farming as their life's vocation, and together they shared the joys and disappointments for over 16 years. This union was blessed with 5 sons, the second oldest of whom died at the age of 2 years. In Jan. 1939, be became ill, and since that time he had been more or less sickly. His sickness was a case of Anemia. A few days before his death he became worse and on Oct. 27, he was taken to Yankton Hospital where he died the next morning as the result of an internal hemorage. He is mourned by his beloved wife, 4 sons, his father, 5 brothers, 1 sister, and many relatives and friends. He had reached the age of 43 years, 8 months and 8days. The funeral service was held in the Bethesda Church. The Revs. M. A. Kroeker, J. A. Tieszen and A. P. Waltner spoke words of admonition and comfort.

JENNINGS PAUL WIENS, son of Mr. Gerhard P. and Frieda (Enns) Wiens was born October 27, 1934, in Beatrice, Nebraska. Apparently he was a healthy child, but when two days old it became evident that he was stricken with a severe case of jaundice. However, with good care by the nurses he cleared up from that malady. But the doctors declared he had a hemorrhage at that time, the result of which caused him to remain an invalid, for which seemed to be no cure. In spite of his helplessness he was a happy and contented child and often shared in the joy of other children. His last sickness was first noticed on Saturday the 12th day of October. His condition became serious and, as acute pneumonia set in, he passed away in the hospital on October 22nd at 8:15 P. M. He reached the age of 6 years less five days.

Besides his parents, he is survived by two sisters, Mary Ann Lois and Delores Jane, both grandmothers and one grandfather and other relatives and friends.

There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory,
A home of peace and joy.
No home on earth is like it,
Nor can with it compare,
For everyone is happy,
Nor could be happier, there.

JOSHUA SUTTER, the son of Christ and Barbara Sutter, was born near Columbus Grove, Ohio, and died on Sunday, November 17, 1940, at the age of 79 years. In the year 1880 he accepted the Christian faith and united with the Mennonite Church near his home. After coming to Oregon he united with the Emmanuel Mennonite Church at Pratum in 1914, where he has been a faithful member until his departure. He was married with Magdalena Biery in the year 1885. This union was blessed with four children.

He leaves to mourn his departure his wife Magdalena; two daughters, Mrs. Leo N. Childs and Miss Etta Sutter, both of Salem; two sons, Leo of Salem and A. I. Sutter of Breitenbush Springs, Oregon; three grandchildren, James and Mayetta Sutter, and Betty Louise Childs; three brothers, David, Jacob and Emil, all of Lafayette, Indiana; and four sisters, Mrs. Anna Treida, Mrs. Minnie Baxter, and Mrs. Kate Schultz, all of Lafayette, Indiana; and Mrs. Alice Mitchel of Los Angeles, California.

Funeral services were held on November 20 from the Emmanuel Mennonite Church at Pratum with J. M. Franz officiating.

Internment was made in the church cemetery near Pratum.

GRANDMA ANNA FRIESEN FUNK died Nov. 8th at the ripe old age of over 84 years. Her husband died 18 years ago. Most of her children live in this community. They were blessed with 14 children of which four died previously. Mr. Peter Funk the oldest son is Mayor of Aberdeen, Idaho, Mr. H. C. Wiebe her son-in-law has been the faithful Sunday School Superintendent in the Mennonite Church for 24 years. All of the children play a prominent role in their respective communities and no doubt much of it is due to the fine training received through Christian parents. Mrs. Funk was buried Nov. 10, 1940, from the 1st Mennonite Church of Aberdeen. Rev. Wedel had charge of the funeral.

JACOB HAURY was born October 31, 1866, at Franklin, Iowa, and died at the home of his daughter, Mrs. Amos Amstutz, in Silverton, Oregon, at the age of 74 years and 18 days. He had sereval strokes which after 19 days of suffering brought on his departure.—He accepted the Christian faith and united with the Christian Mennonite Church in Kansas. He moved to Reedley, California, where he united with the First Mennonite Church. In the year 1936 they moved to Oregon and at once they established their church home by uniting with the Emmanuel Mennonite Church at Pratum, Oregon.—He was united in marriage with Ruth Gerber on February 16, 1892, at Moundridge, Kansas. His wife preceeded him in death 63 days before. This union was blessed with eight children.

He leaves to mourn his departure his seven children: Gilbert of Salem, Mrs. Amos Amstutz and Agusta, of Silverton, Ore., Hubert and Edgar of Visalia, Jacob of Woodlake, and Mrs. Homer Fussler of San Diego, California; nine grandchildren, four brothers: Henry of Newton, Kansas, Albert of Woodlake, Edward and Adolph of Upland, California; and three sisters; Mary Haury and Anna Galle of Reedley, and Emma Beutler of Upland, California.

Funeral services were held on November 22 from the Emmanual Mennonite Church at Pratum with J. M. Franz officiating. Internment was made in the church cemetery near Pratum. —J. M. Franz

MRS. MALINDA KOEHN, the daughter of Benjamin J. and Gertrude (Penner) Johnson, was born south of Lahoma, Okla., on Nov. 13, 1919. On June 9th, 1935 she was baptized upon her Faith and then also joined the New Hopedale Mennonite Church, of which she remained a true and loyal member until she was called to her reward. November 13, 1938 she married with Leonard Koehn to whom she was a faithful and loving wife, always meeting the problems of life with a smile. She lived a true and consistent Christian life and was beloved by all who came in touch with her. On October 31, she took sick, and on November 1, by the aid of a ceaserian operation she gave birth to a baby boy, named Merley Linton. Infection set in from which she suffered untold pain and agony. Four blood transfusions were given her, but of no avail, for God saw fit to take her home. During her sickness she was very patient and fearless, for she trusted in her Savior and gave evidence of being much in prayer for strength and comfort. At 9:52 P. M. Saturday evening, November 16, 1940, she breathed her last to go to be with her Savior. She attained the age of 21 years and 3 days.

She leaves to mourn her loss and too early departure: her husband, the infant son, her parents, parents-in-law, one brother Arthur, two sisters, Mrs. Frieda Eck, Eleanor of the home, grandparents, Mr. and Mrs. John J. Johnson, and grandma Penner, her husband's sister and brothers and many other friends and relatives. A fitting verse chosen by the bereaved husband was Romans 8, 28: And we know that all things work together for good to them that love God, to them who are called according to his purpose.

The funeral took place Tuesday the 19th, led by the pastor, and assisted by Rev. August Schmidt, Rev. H. N. Harder and Rev. J. R. Barkman.

EDWARD H. SCHROEDER, son of Henry H. and Julia Frantz Schroeder, was born near Hillsboro, Kansas, on January 18, 1902. He attended Bethel College where he was graduated from the Academy in 1922 and from the College with the class of 1926. Soon after his graduation he started farming near Chugwater, Wyoming, and continued in this work until the end of his life.

Eddie was baptized by Rev. John Plenert in the Johannestal church on June 3, 1917, and has always remained a member of that church.

By his cheerfulness and pleasing personality he made many friends who were deeply shocked when the news of his untimely death reached them. His death was due to an accident which occured in Fort Collins, Colo. His car was struck by a fast passenger train and Miss Margaret Peterson, his fiancee, who was with him, was instantly killed. Eddie was taken to the Fort Collins Hospital, unconscious and in a very serious condition. He was called to his heavenly home November 11 at 3:45 p. m. Attained the age of 38 years, 9 months and 21 days.

He leaves to mourn his departure his widowed mother, two adopted sisters, relatives and many friends.

MRS. ABRAHAM M. DICK, NEE THIESSEN, was born near Inman, Kansas, April 10, 1881. She was baptized upon her confession of faith and received into the Hoffnungsau Mennonite Church, June 6, 1909. She was a charter member of the Buhler Mennonite Church. On June 15, 1904, she was united in marriage with A. M. Dick. Eight children were born to this union. Of late years she was failing rapidly and on Monday, Nov. 18, she was taken to Bethel Hospital, where she passed away Tuesday evening, Nov. 19, at the age of 59 years, 7 months and 9 days. She leaves to mourn her departure, her husband, A. M. Dick, six children, Sarah (Mrs. Henry Classen) of Meade, Kans.; Katharine (Mrs. Menno Schroeder) of Inman; Edward, George, Helen and Martha of the home; nine grandchildren, two brothers, George and Isaac Thiessen of Inman, and two sisters, Marie of Inman and Helen (Mrs. Pete Ediger) of Halstead and many friends. She was laid to rest, Sunday, Nov. 24 in the Hoffnungsau cemetery.

Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul, every minutest grain will come up with an increase of thirty, sixty or a hundred fold.

—*F. W. Robertson*

« « JOTTINGS » »

—*First Mennonite Church, Reedly, Calif.*—Their Bulletin makes these suggestions for *White Christmas gifts: India:* Dr. Dester, Basna, Dressings and bandages, $20.00.—S. T. Moyer, Janjgir, Bibles and Tracts, $20.00; A. E. Jantzen, Korba, Medicine for poor, $5.00; Repairs for worker's houses, $15.00; *China:* Cash for medicines, tracts, kerosene, etc. *Oklahoma:* Arthur Friesen, Chairs for meetings, $50.00; *California Migratory Work*, Bible fund, toys. *Pac. Dist. Conference,* Portland Mission and church extension fund.

—*Rev. J. J. Plenert, First Church, Philadelphia, Pa.*, writes "Our church is ready for the new hymnals and we have $195.00 towards new books. I have been praying and asking our people to wait until this new hymnal would be ready, to see what it is like, and in the hope that we would buy our books from our Conference. Some have asked if they could see one of the new books before we buy."—Yes, good people of the First Church! Sample copies will be sent for examination to all churches or indivdiuals requesting them. These may be kept and paid for, or returned if in saleable condition.—*Editor and Chm. Publ. Bd.*

—*Mennonite Church, Buhler, Kansas.*—The Pastor reports: The ministers of the general area, including Halstead, Moundridge, Inman, Buhler and Hutchinson meet informally once every month to discuss problems and exchange ideas. On Dec. 2 they met at the home of Rev. A. J. Dyck and discussed pastoral calling.—Rev. J. J. Esau is to conduct meetings in this church, beginning Dec. 8 and continuing through Dec. 15.—Mr. Ben Kim, superintendent of our S. S. has been meeting with the teachers and officers every two months to discuss problems of teaching and work plans.—A group of students of the S C Movement of Bethel College gave a program in our Buhler Church, Sun. Dec. 1. The program consisted of a panel discussion on the topic, "The Uniqueness of Mennonites in the World Today."

—*Bluffton College.*—Prof. Russell Lantz will again conduct the Berne chorus in its annual rendition of "The Messiah," as he has done for several years. —"The Messiah" will also be given in Bluffton, on Dec. 15, at the High School. Prof. Lantz will conduct, while Prof. Hauenstein and Mrs. Mann will assist with the orchestra.—Josephine Mohr, daughter of Mr. and Mrs. Wm. Mohr of Bethlehem, Pa., and Dale Francis of Troy, Ohio, were chosen by the student body as *Bluffton's ideal college students.* Miss Mohr has been very active in many campus organizations, and Mr. Francis, besides his campus activities, has charge of two rural Methodist churches, speaks over the radio and writes for newspapers.

—*Rev. Phil. A. Wedel, Pastor of Menn. Church, Aberdeen, Idaho,* writes among other things: This is the first time in a number of years that I did not come to Newton for some Executive meeting of the Conference and in connection attended the Bethel College Corporation meeting.—Though disappointed in the national election my prayer is that the Divine may lead the nation righteously and not reward her according to her transgressions.—The war monger is crying, the propagandist is lying, and the multitudes are deceived, for they have not the light of life. May God speed the light also in the dark places.—We have very mild weather in Aberdeen. The crops were good, but the prices are wanting. The Lord has blessed us most graciously.

—*First Church, Allentown, Pa.*—This church recently observed the Ninth Annual Bluffton College Day with a special message on "Christian Education" at the morning service. Hearty congratulations to this congregation for observing such a day! Would that all of our churches might remember our colleges in such a special way once a year, and make it a day, also, of prayer and gifts for these worthy institutions that mean vastly more to our Mennonite Church than many think! *—Editor*

—*Hebron Church, Buhler, Kansas.*—The Ladies Sewing Society held their annual mission sale Nov. 23. It netted $510. This money will go for missions. May God bless these gifts!—The Sunday School held its annual election Nov. 27. Mr. P. T. Franz was reelected Superintendent and Mr. Dave Enns Treasurer.—The High School students of the church organized an Intermediate C. E. with Walter Lohrentz as chairman. December 1, the Y. M. C. A. secretary of McPherson gave them a fine address on "Being Thankful," stressing character. Rev. T. A. van der Smissen conducted a series of meetings at the Bethel Church, Inman, Kansas, Nov. 17-22. The meetings were well attended in spite of rain and muddy roads. *—Corr.*

MARRIAGES

—JANTZ-ROBINSON.—At the home of Mr. and Mrs. Precht, Lind, Wash. on Nov. 7, 1940 *Miss Martha Jantz* of Ritzville, Wash., was married to *Mr. Donald Robinson* of Belton, Mont., Rev. Edmund Miller performed the ceremony. The couple will make their home at Glacier Nat'l. Park, where Mr. Robinson is one of the Park officials.

—FUNK-PERMAN.—At the Menn. Church of Aberdeen, Idaho, *Miss Euleda Funk* of Aberdeen was married to *Mr. Ernest Perman* of American Falls, on Nov. 14, 1940.

—FUNK-BECKER.—Also at the Menn. Church, on Nov. 27, 1940, *Miss Euleda Funk* of Sterling was married to *Mr. Irwin Becker* of Aberdeen, Idaho.

REPORT OF OFFERINGS

REPORT OF THE GENERAL CONFERENCE TREASURY

April 15, 1939 to Nov. 15, 1940

Balance on hand, April 15, 1939 ---------- $252.16

GENERAL ACCOUNT

RECEIPTS:

First Menn. Church, Philadelphia, Pa. $4.82; First Menn. S. S., Bluffton, Ohio $1.38; Swiss Menn. Ch., Alsen, No. Dak. $2.73; Eigenheim Gemeinde, Rosthern, Sask. $3.00; Flatland Menn. Church, Quakertown, Pa. $3.83; Ebenfeld Church, Montezuma, Kan. $4.41; Friedensberg Church, Avon, S. Dak. $3.00; First Menn. Church, Wadsworth, Ohio $6.00; Friedensfeld Church, Turpin, Okla. $6.00; Ransom Menn. Church, Ransom, Kan. $3.15; Eden Menn. Church, Moundridge, Kans. $39.02; Calvary Menn. Church, Quarrytown, Pa. $1.56; First Menn. Church, Allentown, Pa. $15.00; Gnadenberg Church, Whitewater, Kans. $12.95; First Menn. Church, Aberdeen, Idaho $23.53; H. S. Ratzlaff, Cordell, Okla. $1.84; Zion Menn. Church, Elbing, Kans. $7.85; West Swamp Menn. Church, Quakertown, Pa. $13.00; Interest on note $6.67.

Bethany Menn. Church, Norwich, Kans. $5.00; Goessel Menn. Ch. Goessel, Kans. $3.75; First Menn. Church, Hillsboro, Kans. $24.00; Grace Menn. Church, Pandora, Ohio $35.00; First Menn. Church, Mt. Lake, Minn. $20.00; Zion Menn Church, Souderton, Pa. $10.00; First Menn. Church, Newton, Kans. $7.19; Emmaus Menn. Church, Whitewater, Kans. $7.20; Bethel Menn. Church, North Newton, Kans. $23.02; West Swamp Menn. Church, Quakertown, Pa. $11.90; First Menn. Church, Philadelphia, Pa. $4.91; First Menn. Church, Philadelphia, Pa. $4.06; Buhler Menn. Church, Buhler, Kans. $14.39; West Swamp. Menn. Church, Quakertown, Pa. $9.20; Summerfield Menn. Church, Trenton, Ill. $2.00; Zion Menn. Church, Elbing, Kans. $5.20; Menn. Church of Bethel, Fortuna, Mo. $4.50; Bethany Menn. Church, Quakertown, Pa. $6.80; First Menn. Church, Philadelphia, Pa. $6.44; Hoffnungsau Church, Buhler, Kans. $6.08.

Zion Menn. Church, Elbing, Kans. $10.46; First Menn. Church, Berne, Ind. $34.15; Tabor Menn. Church, Goessel, Kans. $5.00; Hoffnungsau Church, Inman, Kans. $13.01; Bethel Church, Mt. Lake, Minn. $44.50; Gnadenberg Church, Whitewater, Kans. $13.60; Zion Menn. Church, Souderton, Pa. $10.00; West Swamp Menn. Church, Quakerton, Pa. $17.00; First Menn. Church, Hillsboro, Kans. $25.86; First Menn. Church, Aberdeen, Idaho 35.42; First Menn. Church, Philadelphia, Pa. $4.99; Bethesda Church, Henderson, Nebr. $27.83; Salem Church, Freeman, So. Dak. $14.01; Bruderthal Church, Hillsboro, Kans. $8.76; Johannestal Church, Hillsboro, Kans. $4.50; Arlington Menn. Church, Arlington, Kans. $6.25; First Menn. Church, Hillsboro, Kans. $15.00; Insurance Refund, H. A. Fast $.81; Bergthal Church, Pawnee Rock, Kans. $5.00; Goessel Menn. Church, Goessel, Kans. $7.00; Alexanderwohl Menn. Church, Goessel, Kans. $25.00; Pulaski Menn. Church, Pulaski, Iowa $4.60; First Menn. Church, Beatrice Nebr. $15.48: (½ to Peace Comm. W. D. C.) Buhler Menn. Ch. Buhler, Kans. $15.08; Emmaus Menn. Church, Whitewater, Kans. $6.25.

Bethel College Menn. Church, North Newton, Kans. $19.88; First Menn Church, Newton, Kans. $14.75; Bethany Menn. Church, Quakertown, Pa. $2.50; Emmanuel Menn. Church, Galva, Kans. $14.24; First

Menn. Church, Hillsboro, Kans. $38.28; West Swamp Menn. Church, Quaker town, Pa. $18.00; John T. Neufeld, Chicago, Ill. $1.00; First Menn. Church, Wadsworth, Ohio $5.00.

Total $853.68

Conference Minutes

Herald Church, Clinton, Okla. $2.12; Second Menn. Church, Beatrice, Nebr. $3.00; Pulaski Menn. Church, Pulaski, Iowa $5.00; Peter Olfert, Pulaski, Iowa $1.32; Friedensthal Church, Tampa, Kans. $7.94; J. J. Schultz, Mt. Lake, Minn. $6.00; Grace Menn. Church, Lansdale, Pa. $4.00; First Menn. Church, Allentown, Pa. $5.00; First Christian Church, Moundridge, Kans. $19.50; Menn Church, Vancouver, B. C. $2.00; Garden Twp. Church, Hesston, Kans. $7.75; Wayland Menn. Church, Wayland, Iowa $7.50; Eden Menn.. Church, Moundridge, Kans. $25.00; Betheany Menn. Church, Freeman, So. Dak. $8.00; Nordheimer Gemeinde, Dundurn, Sask. $4.00.

Deep Run Congregation, Hilltown, Pa. $5.00; Menn. Church of Deer Creek, Deer Creek, Okla. $4.70; G. G. Neufeld, Whitewater, Kans. $3.40; Menn. Church Hanston, Kans. $2.50; Zion Menn. Church, Arena, No. Dak. $1.00; East Swamp Menn. Church, Quakertown, Pa. $5.00; Zoar Gemeinde, Langham, Sask $2.00 Eden Menn. Church, Inola Okla. $11.23.

Allen town and Upper Milford Churches $5.00 $11.23; Allentown and Upper Milford Churches $5.00; Vineland Menn. Church, Ontario, Can. $7.00; Niagra Menn. Church, Ontario, Can. $3.00; Hoffnunfeld Church, Lynburn, Alt. Can. $1.55; Whitewater, Ch., Lena, Man. $2.00; D. A. Heidebrecht, Tofield, Can. $2.50; Nordstern Menn. Church, Drake, Sask. $9.00; Smith Center Church, East Freeman, Pa. $2.00; Jos. B. Bechtel, Philadelphia, Pa. $1.00.

Total 176.01

Field Secretary

First Menn. S. S., Bluffton, Ohio $12.99; First Christian Church, Moundridge, Kans. $16.75; Eastern District Conference $40.00; Emergency Relief Comm. $150.00; Smith Center Church, East Freedom, Pa. $3.00; Richfield Menn. Church, Richfield, Pa. $8.25; Deep Run Church, Hilltown, Pa. $3.06; Altoona Memorial Church, Altoona, Pa. $1.80; Roaring Spring Church, Roaring Spring, Pa. $6.90; Home Mission Board $100.00; Napier Menn. Church, Wolfsburg, Pa. $1.50; Bowmansville Church, Bowmansville, Pa. $3.00; Foreign Mission Board $400.00; Board of Education $75.00; Inman Menn Church, Inman, Kans. $6.44; Emergency Relief Board $150.00;First Menn. Church, Newton, Kans. $11.38; Medford Menn. Church, Medford, Okla. $3.94; Deer Creek Menn. Church, Deer Creek, Okla. $3.89; Grace Menn. Ch., Enid, Okla. $3.52; Tabor Menn. Church, Goessel, Kans. $2.45; Bethany Menn. Church, Kingman, Kans. $7.57.

Buhler Menn. Church, Buhler, Kans. $9.90; Home Mission Board $230.00; Summerfield Menn. C. E. Lebanon, Ill. $2.00; First Christian Church, Moundridge, Kans. $6.00; Grace Menn. Church, Pandora, Ohio $16.68; Emergency Relief Board $50.00; Butterfeild Church $10.24; Mennonite Students, Chicago, Ill. $4.45; First Menn. Church, Philadelphia, Pa. $5.00; Salem Zion Church, Freeman, So. Dak. $14.95; Bergfeld Church, Mt. Lake, Minn. $17.10; Emergency Relief Board $50.00; First Menn. Church, Bluffton, Ohio $7.56; Emergency Relief Board $50.00; Bethesda Menn. Church, Marion, So. Dak. $10.60; Emergency Relief Board $50.00; Salem Church, Freeman, So. Dak. $28.46; Foreign Mission Board $152.45; Olin Krehbiel, Young People's Union $25.00; Pulaski Menn. Church, Pulaski, Iowa $6.13 (½ to Peace Comm., W. D. C.)

Total $1757.96

Historical Society

A Friend $5.00; A Friend $25.00.

Total $30.00

Nov. 15—Total Receipts and Balance 3,069.81

DISBURSEMENTS:

Orders No. 264 to 292 inclusive $2,599.64

Balance on Hand—Nov. 15th, 1940 $470.17

Respectfully submitted,
K. A. Richert, Treas.
Newton, Kansas

RECEIPTS OF OFFERINGS

Home Missions, Western Dist. Conf., Nov. 1940

New Hopedale, Alpha Unruh, $18.66; Hoffnungsfeld Sunday School, Ed. R. Goering, $7.92; Hanston, Ed. D. Miller, $9.25; Sychar, H. S. Ratzlaff, $7.29; Bergtal, Corn, Okla, C. E. Nickel, $4.85; Inman, D. P. Wiens,, $44.26; Hebron, C. L. Wall, $24.64; Montezuma, Leland Johnson, $1.21; Goessel, I. B. Fast, $14.25; Herold, J. A. Harms, $17.43; Deer Creek, D. S. Krehbiel, $12.98; Bethel College, Helen Penner, $22.28; Johannestal, H. J. Enns, $11.44; Bergtal, Pawnee Rock, H. C. Schultz, $16.36. **Total, $212.82**

Gratefully acknowledged, G. A. Linscheid, Treas.

WESTERN DISTRICT PEACE COMMITTEE

Receipts for October 1940

Buhler Church, Buhler, Kansas, by J. B. Regier, $33.80; West Zion Church, Moundridge, Kansas, D. R. Winsinger, $22.35; First Mennonite Church of Christian, Moundridge, Kansas, J. B. Stucky, $29.00; Zion Church, Elbing, Kansas, H. Regier, $43.12; First Church, Ransom, Kansas, Abraham Albrecht, $4.50; Friedensfeld Church, Turpin, Oklahoma, H. B. Regier, $5.00; October Literature Sales, $128.36.

Total receipts, $266.13.

Respectfully submitted,
Walter H. Dyck, Treasurer
1408 North 9th St., Beatrice, Nebraska

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Newton, Kansas

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, DEC. 17, 1940 NUMBER 49 50

Entered at the post-office at North Newton, Kansas as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized January 22, 1919

NOTICE No "Mennonite" next week. It's Christmas Week. The editor wishes all readers and contributors a blessed Christmas and a Happy New Year

GOD'S UNSPEAKABLE GIFT

Text: *"For unto you a child is born . . . a Savior"*,

(For Christmas)

By J. W. Kleinsasser, Doland, S. D.

1. *God is Love.*
2. God's love found *supreme expression* in the unspeakable gift of a *Savior.*
3. All other good gifts are included in this one.
4. We should *accept this gift with glad gratitiude.*

Bethlehem! Why, this is the beginning of everything! This is the dawn of history, the fountainhead of learning, the germ of all faith and hope and trust.

We thought Egypt was the oldest country on earth. But we didn't really know anything about it. We had to take somebody's word for all that. But *Bethlehem* we know. This little city we can remember, from childhood. Canaan and Egypt came later. Jacob and Joseph, Moses and Joshua and David, we learned of them afterwards.

Yes, the story of Bethlehem was the first and it will be all-sufficient for saved ones at the end. Yes, it preceded all history and parable. It was the cornerstone of all teaching. No matter who says Bethlehem in tones ever so harsh and strident, a man can always hear his mother's voice repeating the story of that wonderful night, the crowded inn, and the manger, the watching shepherds and the glorious voices of the resplendent hosts, and *"the little babe"* in the manger.

Christmas all the year. Beloved, Christmas is a day of joy, but the joy should not be allowed to die out the next morning. It should stay with us ever after. We should sing the Christmas songs all through the new year. We should carry the peace of God in our hearts continually hereafter. We should learn from this time to find the beauty and the good in all things, and show the world that we believe what we say we believe—that, since God loves us, Jesus Christ is our friend, "all's well with the world."

Giving Self. I quote from Phillip Brooks, "Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duty of life, having been truly born anew, as he was born into our humanity on Christmas day."

"Giving is God-like", the most God-like thing a soul can do, is to give. Giving is the constant activity of God. The whole material fabric is an expression of His delight in giving. The crowning manifestation of it is the gift of *Jesus Christ our Savior.* Dear readers, were God to cease to give, he would cease to be what he is. God is love, and love is the constant outpouring of itself for others. The chiefest among the gifts of God to us is the gift of himself.

This is *"the most unspeakable gift."*

The truth of our title receives large endorsement at this season, marked by generosity. Our gifts bring harvests of pleasure just in proportion as we put ourselves into them. When they have called forth thought and care and sacrifice, they are not only more welcome to the receiver, but reflect a deeper joy in the heart of the giver.

Beloved, the greatest of all gifts that the soul can make, is the consecration of one's all. But this consecration has its outward manifestation, and in deeds, as well as in words, and emotions finds its delight. Oh! that it could do something for Him that loves. It can. Jesus is here in the presence of the sick, the prisoner, the hungry, the thirsty, and the naked. Deeds done for such are done for Him. In them He is sick, and in prison, hungry, thirsty, and naked. Thus shall we keep the feast: *Doing Jesus' Work.*

> "For we know the Christmas spirit
> Urges all the deeds of love:
> So once sang the Bethlehem angels
> Coming down from realms above.
> Gathered 'round the Bethlehem cradle,
> And while we are singing there
> Make a worthy resolution,
> In this blessed work to share.

Peace on earth, "Joy to the world! the Lord is come," is the triumphant strain that echoes through church aisles and lifts its choral harmony from home altars. There is a pulse of gladness in the world. Every one feels it, even the most desolate and most forlorn acknowledge it, and are cheered. For unto us is born a *Savior,* and His name is Jesus, and He shall save his people from their sins. Time may yet pass before His reign of peace shall everywhere be established; but the day of his full ascending over every island and continent is speeding on, and the Christmastide shall finally come, when the star shall shine over an earth swept clean and white, and from shore to shore, under the complete sway of Him who bore our sins in his own body on the tree, and who now sits at the right hand of God forevermore.—Amen.

What United-Spirit Guided Prayer Might Do

God's Word chronicles many instances of prayers that brought definite results, often miraculous. We need mention only such persons as Abraham, Moses, Samuel, David, Elisha, Isaiah, Paul and Peter. There are also recorded effectual group prayers. In Acts 1:14 we read, "They all (apostles) continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with the brethren." Incessant praying like this, brought about the conversion of 3000 souls on the Day of Pentecost. When Peter was cast into prison by Herod, "Prayer was made without ceasing of the church unto God for him," and as a result an angel led him, past guards and opening gates, to freedom. Acts 12:5. When Paul and Silas had been placed in stocks in the inner prison at Philippi, they prayed so effectually that an earthquake so shook the prison that they and all the other prisoners were freed. Acts 16:25, 26. The prayers of Cornelius and his household brought Peter from Joppa to Caesaria to make them valued disciples of the Savior, Jesus Christ. Is it assuming too much to say that if we had a church that was imbued and enthused with the possibilities of effectual, united prayer, some real things might be accomplished in and for this suffering, yes bleeding and bewildered generation. Bishop Thoburn, the famous missionary in India once gave utterance to the following meaningful statement: "If added power attends the power of two or three, what transcendent power may we not expect to attend the prayer of a hundred, a thousand, a million believers." The world has seen what God and one man can do; what God and Martin Luther have done, what God and John Wesley have done, what God and D. L. Moody have done, and what God and many other devout believers have done. What might we not expect to result from the coming Week of Prayer for Churches, if the bodies of Christians the world over, guided by the Holy Spirit, would fervently intercede with God for an early and just peace, and for a cessation of military propaganda and activity! —T.

"In everything by prayer and supplication with thanksgiving let your requests be known unto God."
—Phil. 4:6

The Faith of the Bethlehem Shepherds

by Charles G. Trumbull, Editor S. S. Times

(Given here in an abbreviated form)

Never before in our lifetime, probably never before in the nineteen centuries of the Christian era, has there been a Christmas season so filled with darkness, discouragement, suffering, tragedy, and heartbreak throughout the world as this present Christmastide in the Year of Our Lord, 1940. Many unbelievers see no hope ahead. Even many professing Christians confess that their faith is sorely shaken, well-nigh gone, as they hear of the sufferings of millions in the Far East and in Great Britain and Europe. What comfort can we find in days like these?

We can find all the comfort we need, infinitely more comfort than we need, if only we are willing to have and to use the faith of the Bethlehem shepherds.

They had only slight knowledge of God, and almost no knowledge at all of his Son, as compared with the knowledge that God has given so abundantly to Christian people today; yet those shepherds exercised a faith that is a glorious example to the most mature Christians of today, and to God's people of every degree of faith, little or much.

We all know the story well, almost by heart. These shepherds were in a field near Bethlehem, keeping watch over their flock by night, when the angel of the Lord came to them. They were sore afraid because of the glory of the Lord that shone round about them in the midst of the darkness of the night. But the angel said it was no time to fear. For "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." He told them how they might identify this Savior, for they should "find the babe wrapped in swaddling clothes, lying in a manger." The angel's message was confirmed by the sudden appearance of a "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The heavenly light faded out. The angels disappeared. The shepherds were left alone in the field, in the darkness of the night with their flock. What did it all mean? Was it a hallucination? Even if it had really happened, might they be mistaken in understanding what the angel had said?

What did the shepherds do after their minds were calmed? What do we read? "The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

My good pastor of years ago in a Christmas sermon said something that taught me the deep meaning of this passage. He said, "I am afraid that, if some of us had been there that night, and had talked the matter over after the angels had gone away, we might have said something just a little different from what the shepherds said. I am afraid we might have put it this way: 'Let us now go even unto Bethlehem, and see if this thing is come to pass.' "

You notice there is only a very slight change in that sentence from the sentence the shepherds actually spoke.

We would be tempted to say, "Let us see IF this thing is come to pass."

The shepherds said: "Let us see this thing which IS come to pass."

Now the shepherds had not been to Bethlehem since the good news had been delivered to them. Yet they dared to say that the thing was true, that the Savior Child was born, that the facts had all happened—and they had not seen any of it! What reason had they to say that this thing IS come to pass? Well, they did not have much of a reason—only that God had said it was so! They gave their reason to one another when they said they would go and "see this thing which IS come to pass, *which the Lord hath made known unto us*." God had said it was so—that was all! "Yea, let God be true, but every man a liar" (Rom. 3:4).

The faith of the Bethlehem shepherds was simply this: they had received the Word of God; the Lord had made known certain facts unto them by the angel; this Word from God declared that the Savior, Christ the Lord, had come to earth and was lying in a manger in Bethlehem, the city of David. Because God had declared these facts to them through the mouthpiece of the angel, the shepherds *knew* that the facts were true, and they knew it just as confidently *before* they saw the babe Jesus, wrapped in swaddling clothes and lying in a manger in Bethlehem, as they did *after* they had seen him. They did not need to go and see him in order to "see IF this thing is come to pass." They said confidently, joyously to one another that because this thing IS come to pass, they would go and see it.

The faith of the Bethlehem shepherds was simply that they took God at his word. They believed God. And when God says IS, let us never substitute the word IF. Satan tried to get the Lord Jesus to do this, and Christ's victory over Satan, three times, was because Christ refused to accept Satan's substitute IF for God's IS.

—The Grace Mennonite Church, at Albany, Ore., has been carrying on an Invitation campaign. Rev. Franz printed several hundred sheets telling what is being carried on at the church services and giving the sermon topics for October and November. These were distributed in the neighborhood.

—Workers Exchange

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

REPORT OF THE GREAT DEER, SASKATCHEWAN, CHURCH

(NOTE:—As far as we know, this church is located farther north than any other one.)

Herewith I like to report about my work in the Home Mission field at Great Deer, Saskatchewan. In spring the beginning of the work was slow and with some difficulty, first, because the young people had to go far away from home to get work, and also because the roads were in bad condition. They worked on the roads, but this did not seem to help very much.

Five young people made application for Baptism. These were prepared for this important step by the Brethren N. J. Kroeker and I. Nickel. Later on I gave them a course of instruction in the Bible and in the Catechism. Baptismal service was in spring.

During the summer months the attendance at worship was very good and the Lord gave us great courage and joy in the work. We did not hold to the old order of services every second Sunday, but every Sunday for some time. Both of the local leaders assisted greatly in the work.

As a result the members of the Church grew in their understanding and grasp of the Plan of Salvation. We also emphasized the need of systematic giving. Each first Sunday of the month we received offerings for the War Refugees. Harvest Home and Mission Festival could be observed and on these occasions we received offerings for Relief and Mission work.

Later on three additional persons expressed their desire to be baptized. These were instructed and later on examined, then duly baptized and added to the Church. Thus the increase this year was eight new members. One wedding was solomnized and there were no deaths. We were privileged to observe the Holy Communion twice this summer. We can raise our voice in thanksgiving with the writer of the 106th Psalm, "Bless the Lord, O my soul, and all that is within me, bless His Holy name."

For the support from the Board, I wish to express my gratitude, without it this work would hardly have been possible. The Lord has added His blessing to the work.

—With Brotherly Greetings, C. F. Sawatsky

—At the Annual Eastern District Brotherhood Meeting in the West Swamp Church, Pa., Rev. Olin Krehbiel gave an address on the Sixty-fifth Anniversary of the General Conference which was indeed worthwhile.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Basna, Via Raipur, C. P., India
August 29, 1940

Dear Friends:

This big letter is not a "two-in-one" nor "three-in-one thing as you buy articles at home, but a "many-in-one letter," serving to answer all your letters, for which I thank you heartily. In Mr. Thiessen's absence with extra school duties, I cannot write many personal letters.

We are anxiously looking for the Thiessens to come and help us. Mr. Duerksen is very busy, looking after all the little churches and groups of Christians scattered in the villages. He has a motor-cycle and where this does not work a bicycle, and when their use is impossible because of poor or muddy roads he walks. But in traveling several days each week, Mr. Duerksen becomes a record traveler. There are new Christians or children of Christians to baptize, the Lord's supper to give, babies to bless, quarrels or difficulties to settle and the work is never finished. Mrs. Duerksen helps her husband and goes out with him sometimes, too, to the villages. She visits the homes in our large community, holds women's meetings, has charge of our Junior Church, and is busy correcting people who do not live up to Christ's standards. A single snapshot of her at work does not show all her activities, for she does many big and little things here and there.

Dr. Dester is busy in the hospital besides looking after general station and building work. He seems to be a Jack of all trades and a cracker Jack in each. Last year we had 504 out-patients, 887 in-patients, 13,000 return visits of patients, 152 major and 315 minor operations. This work kept us and ten Indian helpers very busy most of the year. We have added one more part-time worker to our staff, a trained Indian nurse who helps us in nursing women patients.

Then there is the school work, 135 primary and 102 middle school pupils, besides five village schools to look after. Of the pupils here, 130 are boarders and Mrs. Dester has to see that this big family gets fed three times a day. They are a hungry bunch. There is rice, cooked porridge style, with salt for breakfast, and milk that our boarding cows give; then comes a menu of dried split peas and rice cooked in water for the noon meal; and for the evening meal green vegetables curried with rice cooked in water. Some week ends there is whole wheat bread cooked in oil, other times a meat curry as a special treat, also a few peanuts which are cheap in India. Mrs. Dester also has charge of the primary school and helps supervise the industrial work for the middle school. That is plenty of work to fill her time, so that she does not suffer from unemployment.

I have been dividing my time between the hospital and middle school. Some days I spend most of my time at the hospital, other days in school. The industrial work of the middle school takes two hours, four days each week. Thus if I get tired of school work, I can go to the hospital and visa versa.

Shall I relate some difficulties and discouragements? Recently several thefts were committed in our Christian community and the police had to investigate, scold and threat our Christians. There is adultry, there are quarrels, disobedience, and occasionally court cases to dishoner the name of Christ. One of our leaders in a village nearby was literally robbed of all his land by a non-Christian village owner, the court decided against Patiram. The case has been taken to a higher authority now for advice, as we fear more Christians will be persecuted thus if this passes and "might makes right."

But when we see new converts coming from all directions; when we hear calls to teach them how to become Christians; when we really see a change of life in many; when we see patients recover physically who come here in desperate condition; when some are asking for gospels and tracts to take home, anxious to learn more and to tell their relatives; when the little children in school have learned Bible verses, Bible stories and gospel songs and go home to witness and cause non-Christian neighbors to say, "we, too, want to become Christians;" when older middle school pupils overcome bad habits and learn to be more useful workers in the Church; when we see many Christians grow spiritually—then our cup runs over with joy, and we forget that we sometimes get tired of several duties calling at the same time; of many people coming to our doors, day by day, to beg, to loan money, to ask for work, to tell of their troubles, to satisfy curiosity, and to satisfy spiritual hunger.

—*Augusta Schmidt*

REPORT OF WEST. DISTR. CONFERENCE LOAN LIBRARY

I. Number of books checked out:

Fiction	143
Religion	102
Fiction for Children	55
Biography	54
Education	43
Diverse	6
Total	403

II. Number of individuals who checked out books	98
III. Number of churches which checked out books	14
IV. Number of books in the Library	over 1,000

November 30, 1940

Respectfully Submitted,
Herman Warkentin, *Librarian*

Bible Lectures at Bluffton College

by Dr. Amos Montgomery of the Presbyterian Seminary at Chicago were numerously attended and frought with blessings. The speaker stressed mostly the fact of man's sin and the gospel of his redemption through Christ. His message carried the ring of convictions that came to him out of personal religious experiences. He spoke on "Reality in Religion" and stressed over and over again the reality of sin, of the Bible, of miracles, of the cross, and of man's redemption through the cross, and other fundamental facts of the religious life. He also emphasized the seriousness of our times and challenged the church to meet the needs of our times by a new consecration to its tasks. "Be rightly positioned towards God" was one of his favorite phrases as he addressed the young people. In this connection he emphasized that the three cardinal principles of right living are:
(1) Get in the right position with God through Christ
(2) Have the right attitude towards your environment.
(3) Obtain mastery of self through Christian discipline.
He also gave much practical advice on how to be a successful minister. The minister must be the servant of God in whom the Holy Spirit dwells. The consensus of opinion seemed to be that Dr. Montgomery made a real contribution to the religious experiences of all who heard him.— The Ministers' Conference held during Bible week was one of the best in attendance and program. Twenty-eight ministers from the Eastern, Middle and Central conferences were present. The talks by Dr. Harold Stoddard of Lima, Rev. W. C. Voth, missionary from China, Dr. H. A. Fast and Prof. H. W. Berky were exceptionally well received. —*I. W. Bauman*

Is God a Director as Well as a Stockholder?

That God is the main factor in the guidance and growth of His business is the firm belief of Mr. R. G. LeTourneau. His factory in Peoria, Illinois, has been making earth-moving machinery for the past ten years or more and it has expanded through the depression. The fact that the expenditure of billions of public funds for roads, dams and canals has created an immensely enlarged demand for earth-moving machinery may have something to do with it, but of coures, God could be credited with singling out Mr. LeTourneau to be the beneficiary of this advantage in view of the fact that much of the profit is used for the support of missionary and evangelistic work. "God is the chief stockholder," says the president of the concern, because 67 percent of the shares are held by a foundation that was established five years ago to spread the gospel. It is therefore somewhat disturbing to learn, through the latest issue of the *Newsweek,* that R. G. LeTourneau, Inc., is now enlarging its plant to enter a new and still more profitable field—the manufacture of shells, for which it has received a $4,500,000 contract from the war department. This is in line with the "national defense" policy and does not, in itself, call for any special criticism. But one does not need to be either the seventh son of a seventh son or the recipient of a special revelation from on high to know that the munitions industry is going to be very profitable in the near future. One is, however, entitled to query whether the "chief stockholder" is also a member of the board of directors and whether he was recorded as voting affirmatively in the board meeting at which it was decided to embark on the new enterprise of manufacturing the instruments of sudden and wholesale destruction. If we have to make shells, it seems that it would be only decent not to drag God into it.
—*The Christian Century,* Nov. 20, '940, page 1438

REPORT of the 53rd ANNUAL MEETING
OF THE BETHEL COLLEGE CORPORATION
Held November 29, 1940, in the College Chapel

Favorable weather conditions made Friday, November 29, an unusually pleasant day for the annual meeting of the Bethel College Corporation. A large crowd atended both the morning and afternoon sessions. Out of approximately 6500 votes, 4938 were represented. This is an increase of 560 votes over those cast last year.

The meeting was called to order by the president of the Corporation, Rev. P. K. Regier of Moundridge. Rev. A. E. Funk of Hillsboro, the secretary, read the Scripture, using 9:33-50, and led in prayer. Rev. Regier then addressed the meeting on the topic, "Building a Future for Our Youth or Building Our Youth for the Future."

After the minutes of the previous meeting were read and approved, the report of the President of the College was taken up and discussed. Various members of the staff were called upon to supplement the printed report, as their respective fields were touched upon.

It was especially gratifying to note from the Treasurer's report that the School was able to make progress financially during the last fiscal year. Enough gifts were received, not only to balance the budget, but also to reduce the debt by $4,976.05; increase the endowment by $8,259.72; and the Plant value by $24,634.87.

By special resolution, gratitude was expressed to all donors of large and small gifts; but, at the same time, it was pointed out that $8,000.00 is still needed to claim the Jolliffe gift of $5,000.00 for Memorial Hall, and that a College mortgage amounting to $33,000.00 will come due in February, 1941.

Someone has said that war should make people everywhere, and especially Mennonites, more generous and more willing to give for good and benevolent causes. May it, therefore, cause them to pray, work, and give for God's cause as expressed in the work at Bethel College.

The election resulted as follows: Conference nominees were Rev. A. J. Dyck, Inman, Mr. C. H. Goering, Moundridge, Rev. Henry Hege, Corn, Oklahoma; Mr. W. C. Andreas, Beatrice, Nebraska, The first two listed were elected. Corporation nominees were Mr. K. A. Richert, Newton; Rev. B. W. Harder, Whitewater; Rev. Jacob J. Regier, Jr., Burrton. Mr. K. A. Richert was elected.

A friend who attended the meeting sent the President the following poem, which expresses the sentiment of the Corporation in its prayer for the College.

Oh Jesus, Lord and Savior,
I give myself to Thee,
For Thou in Thy atonement
Didst give Thyself for me;
I own no other Master,
My heart shall be Thy Throne,
My life I give, henceforth to live
Oh Christ, for Thee alone.

SUNDAY SCHOOL LESSON

A. S. BECHTEL

December 22, 1940

SHARING THE SHEPHERDS' JOY

Luke 2:8-20

Introduction

The charm of the story of Christ's birth and the supernatural events which accompanied it, will always attract both the young and older people. The story of the shepherds of Bethlehem continues to be the world's favorite, and that of the wise men the next. The fact that God's Son came into the world as a helpless babe, as dependent upon the care of a loving mother as any other babe, is especially attractive. The fact that the Lord Jesus began His life in a stable, because there was no room in the inn for His mother, invests the Christmas story with added charm.

Shepherds Receive Good Tidings vs 8-14

The humble shepherds gathered their flocks together at nightfall and took turns watching them against the attacks of wild beasts prowling about in the darkness. They were men of simple faith and humility of heart who were awaiting the coming of the Messiah. Their quiet watchfulness was broken by a most unusual and glorious light which shone all about them, literally enveloped them. Fear filled their thoughts. This experience was so utterly unknown to them. The first words from the angel's lips helped to quiet their fears. The angel brought good tidings of great joy, for all people. Christ came to bring joy into the hearts of great multitudes of people. The angel announced the good tidings of the birth of the long-awaited Messiah (v11), the best news ever heard by man. The shepherds were given the privilege and honor to be the first ones to know this and to go and find the babe. Suddenly the angel chorus sang the first Christmas anthem (v14). The Savior's birth manifested the glory of God in revealing His wonderous love to man. He came to bring peace and good will on earth. There can not be peace on earth without good will in people's hearts.

Shepherds Welcome the Christ vs 15, 16

The shepherds believed the angel's words as the message of God, and at once decided to go to Bethleham to see the Christ child. They came in haste, in great eagerness, and found the babe. When God makes any great fact or truth known to us, we should at once believe it. Many today refuse to come to find the Christ. The shepherds were rare souls.

Shepherds Witness for Christ vs 17-20

The shepherds told the good tidings to others. They praised God as they went back to their flocks. The good news of salvation is given to us that we may tell others. Those hearing the shepherd's message "wondered," but Mary pondered deeply over all these things. Our joy may be as great as was the shepherds' and indeed be based on a much clearer understanding of what God has done. Accepting the "good tidings" always gives joy. The world needs Christ because man needs a Sovior from sin. We must make Him known.

God came to earth in the person of His Son. Jesus was one of us. He was the Son of God in a true human nature. Wherever He dwells there is a heavenly atmosphere. He brings light, love, joy and peace to human hearts. Unless we make Him known to others, they will not be saved and they will never share our joy. Jesus makes a different world in which we live.

What opportunities do we have in our home community for sharing the joy which comes to us through Christ?

How do you believe Christmas day can be observed most helpfully?

What wholesome value is there in giving Christmas presents?

CORRESPONDENCE

TABOR CHURCH, NEWTON, KANSAS 12-1-40

Dear Readers: On October 6 the Tabor Church celebrated a jubilee. Rev. P. H. Richert has served it 20 years as elder. The church was organized on Feb. 2, 1908. On Oct. 2, 1910, Rev. Richert took over the eldership. And, as he has served also 30 years on the Foreign Mission Board, this made it a double jubilee. The gathering was in the afternoon and with the many guests the church was filled, though the basement, where a loud speaker system had been installed, was not filled, Deacon H. B. Schmidt was chairman. There were many speakers and, if I should write of each one, this report would be too long. Asked were all those that had gone out from the church as evangelists, preachers and missionaries. Rev. J. J. Voth of North Newton was the first speaker. He read Psalm 1 and led in prayer. Rev. J. M. Janzen and Rev. Karl Friesen each spoke 3 minutes. Rev. Gustav Frey, Rev. W. F. Unruh and Mrs. Johanna Schmidt Frank had sent in their short addresses and they were read. Miss Augusta Schmidt in India and Dr. Rudolph T. Unruh, Halstead, Kansas, completes the list.

Rev. A. E. Kreider was the main speaker. He represented the Foreign Mission Board. Text 1 Cor. 4, 2, . . ." it is required in stewards, that a man be found faithful." He emphasized especially faithfulness. God is faithful. He keeps his promises and prophecies. To be a preacher is a high calling of God. The Pastor is like a shepherd. A faithful Pastor has concern for all people in his congregation, the children, the young, the middle aged and the old. The children must have nurture. The young in their developing years need counsel. The middle-aged must receive help, when they are tempted and fall. The pastor must raise them up and bring them back into the fold. The aged need much comfort at times. The finest thing is that a pastor can preach the Gospel of Jesus Christ.

Three other brethren were chosen with Rev. Richert for evangelistic service. They were: Rev. Peter Buller, Rev. C. C. Wedel and Rev. P. R. Voth. That was on Feb. 15, 1898. Buller and Wedel spoke briefly; Voth could not be present.

Sister Margaretha Richert read a biography of her brother. She related a number of important incidents of his early life. In brief she said: He has done church work for 44 years, 2 years as evangelist in Alexanderwohl, 12 years as preacher and 30 years as elder. He was elected to the Foreign Mission Board, when Prof. C. H. Wedel died, in 1910; served on the Bethesda Hospital Board for 6 years; on the Bethel College Board of Directors 21 years. As a member of the Peace Committee he went to Washington in 1917 to secure freedom from military duty for our young men. When the bill was about to pass, he succeeded in getting it to read "service" instead of "military service." This was the first step for the new law in which conscientious objectors are recognized.

Rev. Richert said: "Hallelujah! Praise the Lord, and His mercy endureth forever. We shall live for the Glory of God." —H. B. Schmidt added: He has always been willing to go the second mile."—The church presented him with these gifts: a chair, a picture of Jesus at prayer, and a leather brief case. Music was furnished by the local Ladies' Choir and two Men's Quartets. Rev. C. Frey led in closing prayer. All were served with a meal in the basement.

On Oct. 5, Alfador Frey was elected deacon and on Nov. 10, he was ordained. Rev. C. C. Wedel was the official speaker on this occasion. Nov. 11 and 12, the blind evangelist, Rev. J. J. Esau was with us. On Nov. 19, Rev. Jacob Pelz visited with us. — With best wishes, D. S. Thiesen, Corr.

EMMAUS MENN. CH., Near WHITEWATER, KS.

Greetings: In the darkness and uncertainties of these days, we need fear no one, if we will but use the faith of the Bethlehem shepherds and rest confidently on God, and let us not cease to give thanks for the blessings that God has granted us.—In November we were blessed with a series of evangelistic meetings, conducted by Dr. A. Warkentin. On Nov. 29, Rev. Esau, blind evangelist gave an inspiring message. He had conducted evangelistic meetings in our church a year ago. Because of the absence of our pastor on Sunday, Dec. 1, Rev. C. E. Krehbiel had charge of the morning worship service, and the following Sunday Rev. J. R. Barkman of the Oklahoma Bible Academy brought a message representing that school.—As we are approaching Christmas season, let us be mindful that the purpose of Christ's coming on earth was to save the lost and not to abolish war, so the aims of the church should always be to win the lost to Christ. *—E. E. Entz*

NEW HOPEDALE CHURCH, MENO, OKLA.

December 3, 1940

Our Weekly Bible Class has again reorganized with Levi Koehn as president and Rev. John R. Barkman as teacher. It meets every Monday evening at the Oklahoma Bible Academy school house. Wednesday, November 27, the Mission Circle held its Annual Sale. Preceding the sale, a mission play, "The Harvest is White" was presented.—Thanksgiving services were opened by Frank Thomas. Paul Barkman of Bethel College was the guest speaker. The messages were impressive, reminding us of the many things we have to be thankful for.—Sunday morning, December 1, Rev. Henry Thiessen of Whitewater, Kansas, was our guest speaker. That same evening Sister Justina Schmidt, missionary from Nigeria, Africa, showed lantern slides and gave reports, also told about her home voyage.—Frank Thomas and Wilbert Unruh from our church and Marvin Eck from the Goltry Church have gone to Chicago to attend The Moody Bible Institute. May God bless these young men and fit them for His service is our prayer.—As Christmas is drawing near, our Sunday School is preparing a Christmas program.

—Alvin I. Ratzlaff, Corr.

BETHEL MENN. CHURCH OF WINTON, CALIF.

As I have not given any report from our Congregation for some time, I feel it is high time to do so. We are still worshipping Sunday mornings in the Presbyterian Church, Sunday evenings in our own church. Every two weeks we have a fine C. E. program with good attendance, the other evenings our Pastor, Rev. D. B. Hess, delivers a sermon. In our last congregational business meeting it was decided that we have our Sunday morning worship in our own Bethel Church, after New Year.

A Christmas program is also underway at this time. Two weeks ago Rev. Hess exchanged pulpits with Rev. J. P. Glanzer of Shafter. Ours was the pleasure to listen to a wonderful message every evening, lasting from Nov. 10th, to the 15th.—Thanksgiving evening Rev. Hess delivered a very appropriate sermon in the Bethel Church, and an offering was held which is to be sent to the Home Mission Board. Monday night, Nov. 25th, Rev. and Mrs. Chris Ummel, who are mission workers in the Migratory Camps at Shafter, showed us pictures of the Camps, and told many interesting experiences of their work there. The harvest field is indeed plenteous but the workers are few, let us pray therefore the Lord of the harvest that he will send forth laborers into his harvest.

—Mrs. A. E. Heppner, Corr.

GRACE MENN. CHURCH, DALLAS, OREGON

Greetings! October 15th was the first Anniversary of our Church, and we celebrated in real fashion. At 7 P. M. about 150 members and friends enjoyed a bountiful supper in the Church parlors. After the supper a nice program was enjoyed by all. Bro. S. S. Baumgartner of Portland and Bro. Regier, pastor of the Portland Mission, gave very inspiring talks. A few musical numbers were rendered, and in closing Rev. Homer Leisy gave a few short remarks. Everyone was well satisfied with the progress we have made in the last year.

The men got to work shortly after that great day and built a kitchen for the ladies. A room was partitioned off for the furnace. Two class rooms were made too. This work was all finished by the 8th of November when we had our Thanksgiving supper. Bro. Isaac Hill, a member of our Church, furnished the turkeys. The charge for the adult plate was fifty cents and for children twenty-five cents. Approximately 300 people partook of the supper. The proceeds amounted to $139.00. We all felt we had much to be thankful for.

On November 24, we observed the Lord's Supper after the morning services. In the afternoon Rev. E. S. Gerig of Portland spoke, also in the evening. Rev. Gerig preaches over the radio four days of the week. His messages were very inspiring.—All the children and the choir members are busy practicing for the Christmas program.—With the Seasons' greetings to all. *—Mrs. Leonard Schmidt, Corr.*

THE FIRST MENN. CHURCH, BERNE, IND.

Our Pastor, Dr. C. H. Suckau, was in the pulpit again on Sunday morning, December 8, after an absence of two Sundays when he was in meetings at the Bethel Church in Mountain Lake, Minn. During his absence the pulpit here was supplied by Gilead, son of Rev. D. C. Stucky of the Detroit City Rescue Mission, and by Rev. F. D. Whitesell of Chicago.

Another splendid rendition of the great oratorio, "The Messiah," was much enjoyed and appreciated on Sunday evening, December 8. The church was filled to capacity long before the time for the singing of this masterpiece had arrived, which was another evidence of the eagerness to hear the rendition of this great work, and the ever-growing appreciation of it. As usual, people came from all the surrounding towns and vicinities for miles around and listened with rapt attention to the end. The guest director was Prof. Russell A. Lantz from Bluffton College, Freeman Burkhalter having conducted most of the rehearsals during the weeks previous to the rendition. Soloists were: Miss Christine Habegger, Berne, Soprano; Mrs. Virgil Moser, New York, Contralto; Freeman Burkhalter, Berne, Tenor; Wilson Jones, Lima, Ohio, Basso. Mrs. Evangeline Embler, accompanied on the organ and Mrs. Rebecca Stucky on the piano, both from Berne.

All is again astir in preparation for the Christmas celebrations. In the various organizations of the church elections are being held at present for new officers, as well as committees being appointed, which is always necessary in the transition of the old year into the new. This community has enjoyed a beautiful fall, with very little real cold thus far. We have had only a few days of near-zero weather, and Old Man Winter has not made a very cruel appearance at yet. One can hardly realize that the year is so near at its close.

—Martha Gilliom, Corr.

MEADOW MENN. CH. (MINGO), COLBY, KS.

The summer has rolled into the past once more and another winter has begun again. On the 10th of November Rev. P. K. Regier of Moundridge was in our midst for which blessing we are very grateful. We only regret that the wind turned north at noon, with a falling temperature, later accompanied with rain, then snow, which was rather unpleasant for the evening services, but nevertheless, the Lord blessed us. The 17th of November we had the privilege af having Rev. Abr. Albrecht of Ransom with us. He came for the Sunday evening services and remained for Monday. In the morning we discussed the 2nd and the 3rd chapter of Revelation. In the evening we had services again. For Thanksgiving day, two students of Tabor College, John Ediger and Irvin Adrian spoke to us. Their service has indeed been a blessing to us. May God give them strength and bestow His richest blessing on them.

Some of our young men have already received their questionnaires under the conscription law. We praise God for a nation that permits Christians who are conscientiously opposed to military training to be deferred into constructive civil service. We also thank *The Mennonite* and its editor for the counsel that has been published in this respect.

—*Pete Franz, Corr.*

SWISS MENNONITE CHURCH, ALSEN, N. D.

Greetings in Jesus' name! On October 1st we had our annual business meeting and election of officers. Many important matters had to be voted upon. We believe the Lord led as was His will, and we trust that He will lead on, so that we as a group may be able to win souls for His kingdom. Although there are two churches in our little village, one Mennonite and one Lutheran, and three more Mennonite churches in the community, there are many families coming from Mennonite homes who attend few if any church services. For these we must pray especially and not forget others.—Since all Mennonite churches here consist of small groups, each church invites the others to the Harvest, Home and Mission festival. The Rosehill M. B. church had their festival on October 1, but, to our regret, we could not participate on account of our annual meeting. Then on October 20 the Salen Church at Munich had theirs and we were blessed to be with them. On November 10 we had the festival in our church. Rev. John Bartel of Delft, Minn., spoke in German on Gen. 8:22. Main thoughts: The greatness of God. What would our reward be if God treated us according to our deeds. Though we may be living in the lean years, they are a greater blessing to us than the fat years. Then Rev. Walter spoke in English on Psalm 100. The many things to be thankful for—To give thanks as the Lord gave thanks. Instead of giving thanks men and women turn their backs on God.— After a lunch for all present, Rev. Guenther opened the afternoon meeting with devotions. Rev. Walter then spoke on Mal. 3:8-12 and Rev. Fadenrecht in a very good sermon admonished us to be earnest in mission work, to be steadfast in faith and in the love for the Lord's work. The good Samaritan was shown to be a good example of love for the needy. Our aim in all the good we try to do should be to glorify God. Rev. Bartel spoke again. Christ alone can save souls. We must have a hunger and thirst for righteousness. Christ created such a hunger and thirst in the woman at the well. We have a great commission. Woe is me if I preach not the Gospel. No one cares for our souls as Christ does.—On November 10 the festival was at the Bethel Church near Langdon, where we were also blessed. Rev. Bartel stayed for meetings there, but cold, stormy weather made it difficult to attend them. —*Minnie Kunkel, Corr.*

GNADENBERG CH., near WHITEWATER, KS.

The Gnadenberg Church sends Christmas greetings to all the readers of *The Mennonite*. As a fellow-church member remarked, we feel acquainted with many people whom we have never seen, because we read of them in THE MENNONITE. It is a good way by which those whom circumstances have forced to lead a more or less secluded life, may feel the bond of fellowship. I was especially heartened to read the optimistic account from the correspondent of the group at Fredonia, Kansas. Anyone who knows anything of the conditions there, might well have read something akin to the pioneer spirit between the lines.—Aside from the usual church activities we have a Young Women's Bible Study Club which meets once a month. The members constitute perhaps the busiest group in our congregation. It is an opportunity by which we may for a brief afternoon be less like Martha and learn to be more like Mary.—Recently, we were privileged to have a group of Student Volunteers from Bethel College conduct the evening worship service. Eternity will reveal how much this organization has done to keep our often lagging interest in Missions alive.

During this year, two of our members, J. J. Harms and P. P. Nickel were called to their reward. Our little friend, Victor Klassen, is slowly recovering from a very serious illness.

Soon many of the churches will have their annual meetings. If there are items of business regulations that any of the congregations have found helpful, could we not have them reported to the editor? It would be interesting to have a survey made on how the various churches raise the money for church maintenance.

Yours for a Greater Kingdom year,
—*Mrs. Herbert A. Schmidt, R. 3, Newton, Kans.*

—*The Choir of the Lorraine Avenue Church, Wichita,* under the direction of Floyd Craft, will present the Cantata, "When Jesus Was Born," at the church Sunday evening, December 15, at eight o-clock. The text of the cantata was written by Von Berge and the music by E. S. Lorenz. After introductory numbers the story of the cantata goes back to the prophecy. We hear the wail of the prophets and the prophecy of the Prince of Peace. Then the shepherds' story is portrayed with Angel choirs proclaiming the glad tidings. The story continues with a lullaby and Luther's Cradle Hymn; then Simon's prayer of praise. The final chorus reminds us that "What so oft has been foretold, again with all heaven and earth we sing." The soloists: *Soprano,* Mrs. Gus Pankratz, Mrs. Waldo Rempel; *Alto,* The Misses Vella Schroeder and Selma Vogt; *Tenor,* Gus Prankratz; *Pianist,* Mrs. E. D. Schmidt; *Narrator,* Anton Richert.

R. Weinbrenner
Editor

Senior Department
Mrs. Gerh. Friesen

Intermediate
Department
Huldah E. Myers

Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.

William Juhnke
Secretary
McPherson, Kans.

THAT HOLY THING

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My how or why thou wilt not heed,
But come down thine own secret stair,
That thou mayst answer all my need—
Yea, every bygone prayer.

—George MacDonald

An F. O. R. Experience

Into the darkened Bethel Chapel stepped my friend and I. My attention became focused upon the lighted picture of Christ kneeling in the Garden of Gethsemene. Light gleamed from candles burning here and there. It was a time of meditation and prayer. The selections, "Thou Be Near" and "Prayer and Dream" drifted from the pipe-organ and settled upon our feverished hearts and minds. "Finlandia" spoke from the organ and violin. Someone read familiar words of scripture and prayed a prayer that bespoke spiritual receptivity.

Then spoke John Nevin Sayre, national secretary of the Fellowship of Reconciliation. "I am afraid that it is going to get much darker,"—"If we give ourselves wholly and completely unto God." Having described how Jesus foresaw the destruction of Jerusalem and having mentioned the Dark Ages, he predicted a possible "stream-lined variety of dark ages" for the future. Then I heard of the plight of millions who may suffer from starvation this winter and of "the darkening conscience" in regard to their need. "Take heed that the light which is in you be not darkness." "God will not be defeated." "I look for the coming of God's supernatural answer." Continuing Dr. Sayre mentioned how in the World War one could have counted the pacifist ministers in New York City on the fingers of two hands and how now, however, 125 pacifist ministers in Chicago meet one afternoon every month. An F. O. R. member in France was quoted as having said, "I do not complain about our defeat.... God grant that our defeat mean victory to us and others.... we are in the hands of God always." Much more information and inspiration were imparted.

Much more helped to make up the program of this Fellowship Conference which convened at Bethel College, November 29-31. John Warren Day of Topeka was chosen as the new president of the Kansas F. O. R. The vice-presidents are, Mrs. E. L. Harshbarger of North Newton and Herman Newman of Topeka. Mrs. Mano Stucky of Stafford will serve as executive secretary.

If you would like to know more about the Fellowship of Reconciliation, write to the above individuals or to The Fellowship of Reconciliation, 740 Rush Street, Chicago, Illinois. R. W.

Student Co-op Tour

By Esko Loewen

(This tour was made during Christmas vacation time last year. Due to lack of space it was not printed earlier. The material is of permanent interest. May you enjoy reading the series.—R. W.)

A group of Bethelites—students and former students of Bethel College—went on a Christmas tour visiting the Delta Cooperative farm, Rochdale, Miss., and the Shannondale community, Gladden, Missouri. The group was interested in seeing these poverty stricken areas of the U. S. and to see what was being done about them by the two above-mentioned projects which are concerned with the religious and material betterment of the southern sharecropper and the Ozark mountaineer.

Those who made this trip were Esther Ratzlaff, Hillsboro; Evelyn Wiebe, Turon; Inez Lawellin, Attica; Ethel Richert, North Newton; Hilda Beth Goertz, Beatrice, Nebr.; Roland Bartel, Buhler; Erwin Goering, Newton; Orlando Wiebe, Aberdeen, Idaho; Delmar Wedel, Aberdeen, Idaho; and Esko Loewen, Newton.

While at Rochdale, Miss., the travelers were the guests of Arthur Landes and his wife Margret. Art is a member of the class of '35 of Bethel and at present is operating the cooperative store on the Delta Cooperative farm.

While driving from Rochdale, Miss., north to Memphis, Tenn., we saw a typical southern sight. The country was dotted with sharecropper shanties built in the midst of vast cotton fields. Often the cotton was planted to the door of these clapboard, unpainted, two- or three-room shanties. No room was left for gardens, flowers, or trees around the dingy hut. Sights similar to this greeted our eyes mile upon mile.

It made all the more impressive the project being carried out at the Delta Cooperative farm at Rothdale, Miss. This farm, 90 miles south of Memphis and one mile east of the Missippi river, has grouped its workers in two rows of cabins. The cabins have been painted brown and white (an unusual sight in the South, we saw.) Between these two rows is the community house in which there is a library and an auditorium. On Sundays church services are held here and during the week educational meetings and socials. Even motion pictures can be shown in this hall.

The sharecropper has for many years existed on a bare subsistence income. The sharecropper group consists of the poor white and the majority of the southern negroes who farm cotton on shares with plantation owners. The plantation owner provides a mule, the tools, seed, and ten to fifteen acres of land. The sharecropper provides the labor and gets half of the crop. On that basis his income is no more than subsistence.

Living on a subsistence level has made a strong imprint on the character of the sharecropper. He is deeply prejudiced, superstitious, and suspicious. He is not very ambitious but is jealous of his meagre possessions. He is suspicious of benevolence of any type because he is not used to it. His religion is of the ecstatic type. He is very poorly educated.

The religion and educational program on the Delta farm is designed to enlighten these people and to bring out their latent capacities. The educational program is bringing slow results. The folk on the farm are learning how to cooperate and what it means to cooperate. Also they are learning how to improve their farming and their living conditions.

The religious program is slow to bring fruit. These folk like to stomp their feet and shout "Hallelujah" and "Glory be to God." They like to hear their minister holler "Wake up church." They like to roll on the floor of their church when they "feel the spirit." That is their religion. The religious leaders on the Delta farm are trying to make the religious feeling these people so intensely exhibit something that can be lived every day. Progress is being made but the sharecroppers still love to indulge in wild shouting and stomping.

(To be Continued)

SENIOR DEPARTMENT

Church Loyalty

A Meditation for January 5, 1941

What happens when we worship? Boys and girls, young folks, and older folks would like to know why they should stay for church services. There is a very definite plan and purpose back of our service worship. It's not just a meeting with a program arranged to fill the alloted time, a sermon expressed with hymns around it. The church service is based on experience of centuries, each part having a purpose.

There is the **worshipful atmosphere.**—"Who shall ascend unto the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart." We are to feel and realize that God is in His church. God said to Moses, 'Take off your shoes; this is holy ground." With song and prayer we approach God.—"Draw nigh unto God and He will draw nigh unto you." We ask pardon and forgiveness for sins in a spirit of humility. We get right with God and men. Then we look to God to speak to us and give us light. This comes through the reading of the Bible. "May God bless the reading of His Word."

And then comes **the sermon.** It has been given a high place in the service of worship. The preacher is to take the Scriptures of the Old and New Testament, the experience of mankind and of his own life, and build them into messages of help, of vision, and inspiration. The Minister's message is to call forth something more than perhaps the statement, "That was a good sermon."

Your love and loyalty to Christ and to His church have been stirred, and to give an opportunity to express this—the collection, or better, **"the offering"**, is taken. The offering expresses your personal dedication. It is truly a part of the worship. Thankful givers give their gifts as a token of the gift of themselves. These gifts will be consecrated to a holy purpose. The offering is a most important part of the service and should never be considered as just a way of raising money.—Every loyal church member not only fails to do his duty, but to meet his responsibilities and misses a blessing if he fails to pay his church dues and is not generous in giving for the church, missions, and conference purposes. Let no one say, I cannot pay my church dues or I cannot give for missions and other purposes. If you think you need all your money for necessities: for those things that you must or should have, then go tell it to God and He will bless the willingness of your heart to give and help you to give by way of service or in some other way.

And, after the offering, comes the **closing song of praise,** of thanksgiving, or dedication. There is something of that feeling of oneness which all Christians of today and all ages free in the singing of the hymns that have been sung through the centuries and are being sung the world over. Something also of the feeling that must have stirred the people of Israel when they responded with their "Amen, Amen," to the reading of the law. And finally, comes the **benediction.** Wait for it. It is the closing of the hour of worship.

Your church should call out your devotion. "Give of your best to the Master; give of the best that you have." You should not miss the church services unless you have to. You should come in the right spirit and attitude; come to meet God and to get something for your souls. If we come in this way it is true that we cannot afford to miss church.

The church is Christ's institution here on earth. He has blessed it and worked through it during many centuries. It has been the training school for children, the character-building institution for young people, the guide and inspiration for men and women, the comfort and hope for old age. It is the channel through which God gives strength for daily duty, victory in the hour of temptation, comfort in time of sickness and death, fellowship for loneliness, inspiration for sacrificial service, and courage to fight evil in every form and to live righteously.

It is crippled not so much by outsiders, but by its own members who are careless, indifferent, irregular in attendance, faultfinding or unfriendly. It needs your prayers, your loyalty and devotion, your wholehearted support. It will help you to live victoriously and to be followers of the Christ and of His Cross.

INTERMEDIATE DEPARTMENT

HOW THE CHURCH BEGAN

January 5, 1941

For Daily Reading:

Dec. 30. Christ is the Foundation I Cor. 3:11
Dec. 31. Believers are Necessary, Too. Eph. 2:19-22
Jan. 1. Early Christians had Fellowship Acts 2: 42, 46, 47
Jan. 2. Early Christians had Courage. Acts 4:19, 20
Jan. 3. First Church had Troubles. Acts 5:1-11.
Jan. 4. First Church Influenced Many. Acts5:12-16
Jan. 5. Topic—Matt. 16:15-18; Acts 6:1-7

Song "Where He Leads Me I Will Follow."

Leader's Talk:

FOLLOW ME

As Jesus walked beside the sea He gave the call, 'Follow Me.' Although the humble fishermen did not know Jesus, so great was His personality that they dropped their nets and followed Him. How wise they were! Because they followed the Savior they had the privilege of learning the wisdom of the world's greatest teacher, and their names will be remembered through eternity.

"Jesus said, 'Follow Me.' If we are following Him, then He is our leader and He knows the way. He has told us the way very plainly in the Sermon on the Mount. He does not ask us to do anything which He has not done Himself. He knows the hard paths of life, for He has traveled them Himself. In His book He tells us how to overcome every difficulty, so it is not hard to follow Him."

The early church, however, did not have His book to guide them and so we want to see today something of the difficulties of the early church. We also want to see the characteristics of that first church.

Scripture Reading Matt. 16:15-18; Acts 6:1-7

Prayer Song "Follow Me"

Sentence Prayers

Discussion of topic:

"And when they were come in, they went into an upper room." Acts 1:13.

1. They were separated from the world.

The early church soon felt the need of having a place in which they could draw apart from the world and its attractions and distractions. On many occasions early Christians have found it difficult to gather without suffering persecution. Call to mind the picture "Pilgrims going to Church" and recall that they felt it necessary to carry guns on their way to worship.

2. The great characteristic of the early church was unity.

a. They recognized one head. "And He is the head of the body, the church." Col. 1:18. In the church Christ is the great directing head; from Him the only binding commands come forth.

b. Had oneness of spirit. They all stood in the same relationship to Christ.

c. Were of one purpose. What do you think was the early purpose of the church?

3. Ask your Pastor or your Superintendent to tell you some of the difficulties our Mennonite church had.

4. Perhaps some of your members can relate experiences they have heard or read of people on Mission fields who joined the church in spite of persecution.

Song "Who Is on the Lord's Side?"

Offering

Mizpah Benediction

JUNIOR DEPARTMENT

Outline for January, 1941

"SHIPS TO SAIL IN THE NEW YEAR"

January 5—Discipleship
January 12—Fellowship
January 19—Stewardship
January 26—Friendship

Verse for the Month - Joshua 24:24b: "The Lord our God will we serve, and his voice will we obey."

Song for the Month - "Who is on the Lord's Side?" M. H. B., 264.

Prayer for the Month - Psalm 17:8 "Keep me as the apple of the eye, hide me under the shadow of thy wings."

"SHIPS TO SAIL IN THE NEW YEAR"

Program for January 5, 1941

DISCIPLESHIP

Setting: For a worship center place a large copy of one of the noted paintings portraying Jesus calling some of His disciples, like "Christ and the Fishermen." Throw a light on this center.

I. Worship Period

1. Prelude - Invite some one who plays the violin well, to play the prelude, consisting of a number such as "Finlandia" or "Ave Maria."

2. Call to Worship - "Follow me, and I will make you fishers of men."

3. Worship in Song - "Jesus Calls Us" - M. H. B., 213, verses 1 to 3.

4. Worship in Scripture - Matthew 4:18-22.

5. Worship in Prayer - Leader's Opening Prayer.

6. Leader's Introduction of the theme of the month and of the evening. "As we start our new year, let us think of it as starting out on a voyage. Some of the ships on which we are going to sail during this month are: Discipleship, Fellowship, Stewardship, and Friendship. Tonight we are going to take the ship called Discipleship. A disciple is one who learns, a student. A disciple of Christ is one who is willing to learn of Christ and do His will. Anyone who is willing to be a disciple of Christ can sail on this ship."

7. Special Music - "I Can Hear My Savior Calling" by several Juniors.

II. Study Period

1. Story - "How Matthew Became a Disciple of Jesus" - Mark 2:14, 15 - by a Junior girl.

2. Story - "How Paul Became a Disciple of Jesus" Acts 9:1-22 - by a Junior boy.

3. Find a poem on following Christ to be read by a Junior girl.

4. Story - "How an Ethiopian Eunuch Became a Disciple of Jesus" - Acts 8:26-39 - by a Junior boy.

5. Story - "How Lydia Became a Disciple of Jesus" - Acts 16:12-15 - by a Junior girl.

6. Story - "A Disciple of Jesus Wins Others" - John 1:35-51 - by a Junior boy.

7. Special Music - Violin Number by the guest.

8. Leader's Heart Talk on what it means to be a Disciple of Jesus and how we can become disciples.

9. Prayer.

III. Mission Minutes

1. Take your leave of China today and sail for India. On the journey, again get acquainted with the missionaries so you'll know their names when you get there. Use the biographical sketches from **The Missionary News and Notes.**

2. Have a Junior report on points of interest along the way.

3. Pray for the missionaries.

4. Bring the Missionary Offering.

IV. Closing Moments

1. Memorize the verse of the month and the first verse of the song.

2. Pray the Prayer of the Month.

CORRESPONDENCE

BETHEL MENN. CHURCH, PERKASIE, PA.

The Fall Rally of the Junior C. E. of the Eastern District was held in our church on Saturday afternoon Nov. 23rd. One hundred and sixty-five children, about a dozen adult leaders and some friends made an inspiring sight.

The church has been tastefully decorated with spruce boughs and an Indian tepee stood on the platform, because each junior brought a Christmas gift for an Indian child in one of the Indian Missions in the southwest. The program was in charge of Miss Catherine Niswander of the First Church, Philadelphia. Miss Grace Moyer, of the Allentown Church led the singing, with Mrs. Mildred Swartz of Perkasie at the piano.

The devotional service was given by Juniors from Allentown; followed by a playlet "A Miniature Sunday School," presented by the East Swamp Society. Mrs. Norma Wismer, Deep Run, accompanied four of her children who sang a selection. Mary Lou and Barbara Kramer of Perkasie rendered an instrumental duet. The outstanding part of the program was a story for childen of missionary work in Africa, told by Miss Ella Bolton of Grace Church, Lansdale. This talented, trained leader illustrated her story with a series of prepared pictures of the African field and Mission station. The scenes were built up and changed as the leader told the event. The juniors as well as their elders were fairly fascinated. Christmas carols were sung and played, and the children quickly marched to the platform and left their gift with a little Indian maiden who was seated at the door of her tepee. Nearly $10.00 was received as an offering. The leaders of this youth work are among our most talented and consecrated workers. Not having a program I have likely omitted some parts of this most interesting "Rally."

MENNONITE CHURCH, WISNER, NEBR.

December 8, 1940

Looking back on the past few years we thank God that we were able to keep up our Sunday School quite regularly, and also had devotional services on the second and fourth Sunday of the month following Sunday School. These were conducted by members of the church.—As to our church papers in our group, we were 100% this last year, since every family had either the Mennonite or "Bundesbote," and the families with children have the Junior Messenger also. Then in our Sewing Society we enjoy the Missionary News and Notes very much. These periodicals help to keep up interest in all Mennonite activities, and no doubt are a great blessing to our small group of about 30 in all.

Rev. H. Albert Claassen of Freeman, S. Dak., has been so kind as to serve our church with very blessed Communion Services whenever asked to do so. Then lately we enjoyed inspiring services by Dr. Unruh and Prof. Walter from Freeman College one Sunday morning. And just today we were richly blessed with the services of Rev. and Mrs. Erland Waltner, who came to spend the day with us, while in S. Dakota. It was a special treat for our church since Rev. Waltner was our minister for two summers, during which time, through faithful work, he has won a very warm spot in the hearts of our people.

Such blessed Sundays mean much to our small group. May the Lord bless all who are serving so faithfully.

—Correspondent

IN MEMORIAM

MARGARETE VON RIESEN, daughter of John von Riesen and Marie (nee Wiebe) von Riesen, was born October 29th, 1864, in the village of Tralau, near Marienburg, West Prussia. Her education began in the village school and later when her parents located at another place it was continued in the city of Danzig where she stayed with her uncle and aunt Louie Zimmerman. In August of 1876, the von Riesen family left Germany to make their home in the United States of America. Early in 1877 her parents settled on a farm about 9 miles northwest of Beatrice, Nebraska. Here she attended district school and grew into womanhood. On the 20th of February, 1881, she was baptized and joined the Mennonite Church of which she remained an active member. When her father died in January, 1891, she became the main stay of her mother. The ties of love and adoration between them became increasingly strong and fast. On January, 1904, the two came into Beatrice to make their home. The death of her mother in 1909 came as a severe shock, bringing her grief and sorrow. Having desired to be a nurse, she now began her preparation. After a period of training she specialized in helping tuberculosis sufferers wherever she could and was called. In 1930 she underwent a serious operation. The results were not as had been hoped for, but left her heart in a weakened condition. Though she was taken to the hospital in 1939 for special treatment, her condition did not seem to improve.

On the mornnig of Oct. 13, at 8:30, the dear Lord who had been her help and refuge through all the years of her life called her home to accept and occupy one of His mansions. He alone can and will provide for those who love him. Peace be to her soul! She attained the age of 75 years, 11 months and 14 days.

Funeral services were held from the First Mennonite church with Rev. C. Penner and Rev. Walter H. Dyck in charge. —*By the Family*

MARIA DIRKSEN NICKEL, daughter of Elizabeth Franz and Heinrich Dirksen, was born April 6, 1870, in Alexanderwohl, South Russia, and departed from this life in her home in Hillsboro, Kansas, on Nov. 12, 1940, thus reaching an age of 70 years, 7 months and 6 days. In 1874 she accompanied her parents, brothers and sisters to find a new home in America, settling on a farm in McPherson County, Kansas. Here she grew to womanhood. Here, also, she received her education under the tutelage of the able teacher, Peter Balzer. Throughout her life she cherished the memories of her school days. On June 10, 1889, she was baptized upon confession of faith by Elder Jacob Buller and received into the Alexanderwohl church. On Aug. 18, 1911, she was married to our father John J. Nickel and at that time also transferred her membership to the Brudertal church, where she remained a faithful member up to the time of her death. She lived in union with father, who preceeded her in death the 1st of January of this year, for a little more than 28 years. We and friends often visited with her during these days. She appreciated these visits very much and would often speak about this. During this last harvest she still showed a keen interest in the work and counseled with us children. She was of a quiet disposition but we know that her faith was anchored in her Savior who has now received her.

She leaves to mourn her departure, us whom she received into her heart as children, the grandchildren, 2 brothers and their families, the children of her sister and many relatives and friends. —*The children*

KATHERINE FUNK EWERT, daughter of Peter H. and Katherina Dueck Funk, was born Dec. 16, 1871, in South Russia, and passed away at the Salem Home on Sept. 4, 1940, at the age of 68 years, 8 months and 18 days. As a 5 year old child she accompanied her family to America in 1877. Here on the parental farm in the Brudertal community northeast of Hillsboro, she spent the days of her youth. On May 26, 1890, she was baptized upon her confession of faith by Rev. Benj. Unruh and received into the Brudertal Mennonite church, a faithful member of which she remained up to her death. On June 22, 1910, she married Gerhard W. Nickel and in faithfulness stood at his side for 19 years and 23 days, when he died on July 15, 1929, leaving her a widow. On Sept. 2, 1933, she married Henry D. Ewert. During the last year of her life her health and strength failed rapidly, bringing her to a point where she was completely bedfast. She received the best of care in the Salem Home. For a time we had hopes that she might recover. But God had planned it otherwise. Quietly and in a spirit of helpfulness she lived her life. She was much interested in the work of the Ladies' Mission Society and enjoyed the services of the church. Although her life was marked with many a dark day, she bore it all with patience. Her help was from the Lord whom she served.

She leaves to mourn, the Henry Ewert family, one sister, one brother and a host of relatives and friends. We mourn but with the comforting hope of a blessed reunion. —*Henry D. Ewert and family*

—*A Joint Conference* of Schwenkfelders, Brethren, Friends and Mennonites was held in the Germantown Mennonite Church on Monday, December 2. Sessions were held in the afternoon and evening.

« « JOTTINGS » »

A Word of Appreciation from Rev. J. J. Esau.—It has been our greatest delight and pleasure to visit many of the Mennonite Churches in our Conference, conducting inspirational and evangelistic services during the past year. The people everywhere have been so very kind and have shown us such a generous spirit of reception. We feel that the Lord has blessed our efforts in the ministry of His word, and we pray that He may continue to bless our people in furthering the cause of Christ. We're wishing all our friends a most joyous holiday season and a most prosperous New Year. The Lord willing we will continue the work of Evangelism in the coming year as the Lord leads.—The Esaus are residents of Bluffton, Ohio.

—CHRISTMAS GREETINGE.— Perhaps we are rushing the season but OUR CHURCH extends to all its readers a hearty wish for a truly joyous Christmas season. We trust that the din of the rumblings of war will not mar our Christmas music and that the shadows of fear and anxiety will not hide from us the bright Christmas "Star." We need to look up and not down in these days and if we do so we shall discover that the Prince of Peace is still waiting to help this groaning and mangled world.

—From Bulletin, Second Ch., Philadelphia

—*Rev. P. P. Wedel, Moundridge, Kan., reports:*—My health is not yet normal. The Doctor promises that I can begin to do some work by the end of the year.

—*A Paper from India.*—A very creditable six-page paper, entitled INDIA CALLING, Number 1, August, 1940, lies before us. Its motto is: "Other sheep I have, them also I must bring and they shall hear my voice." John 10:16. It identifies itself thus: "This news sheet, INDIA CALLING!" is published by the Missionaries of the General Conference Mennonite Mission of the Central Provinces in India. All matters of correspondence and requests for additional copies may be sent to the Editor. Our present plan is that this sheet shall appear three or four times per year. Editor, Rev. S. T. Moyer, Janjgir C. P. India." Printed at the Mission Press, Jubbulpore, India.—The content headings are: *Jottings, Personals, Prayer Items, "In the Hymalya Mountains,"* by Mr. and Mrs. A. E. Janzen; *"Tuno is Dead,"* by S. T. Moyer; *Bethesda Leper Home* by P. A. Penner. The following are the prayer items: For the Language students, for the beginning of large ingatherings, for revival at all our stations, for all our institutions, for one of our leading young men against whom there is proof of immorality, for the Evangelistic workers at Mauhadihi, for an Indian doctor for Basna, for plans for Fortieth Anniversary, of founding of work in India, etc.

—*"The Health Guild Messenger,"* Vol. I, No. 3, published by the Health Guild at Wichita, Kansas sponsored by Rev. E. D. Schmidt, lies before us. The following are items of interest on its pages: Be Strong, "Motors," To Break up a Cold, Alimentary Time Table, Our Health, A Personal Message, by Edward D. Schmidt.

—*First Church, Bluffton, Ohio.—This means Business:* A committee of fifty church members, men and women, has been appointed to solicit funds for the 1941 church budget. This appears to be a practical idea to have so many participate in getting the means for church support and other worthy needs. We hope and can almost predict that the effort will more than succeed.

—*First Mennonite Church of Upland, California.*—On December 1st the singers and musicians of this church again rendered "The Messiah" under the able direction of its pastor, Rev. Lester Hostetler. A chorus of fifty-five voices, accompanied by organ and piano and assisted by a string ensemble participated in the rendition of this great masterpiece. Henry Buller has been accepted by the Mennonite Central Committee for Relief work in England. His present address is Butterfield, Minn.

—*Four Mennonite Young Women in a Terrible Auto Collision.* Katie and Mary Andres, sisters, Augusta Unruh, all of Newton, Kansas, and Loise Boese of Goessel, Kansas, left Newton Monday morning, Dec. 9, on a vacation trip to Carlsbad, New Mexico. Tuesday morning they made a pre-daylight start from Clovis, N. M., to reach the Carlsbad caverns in time for the Tuesday exploring party. On the road to Roswell they drove into a disabled truck left standing on the road, while the driver was looking for help, though, as he claimed, with lights on. Two of the young ladies, Mary Andres and Loise Boese were killed instantly. The other two were taken to the hospital at Roswell in a critical condition. At this writing (Thursday p. m.) Katie Andres seems to be coming through, while Miss Unruh's condition is very serious. She is a sister of the Reverends P. H. and H. T. Unruh.

—*Berne, Indiana.*—A unique Father-Son Banquet was recently held at Berne. Two hundred men and boys took part. Mr. E. W. Baumgartner, leading townsman, acted as toastmaster. Mr. J. P. Habegger, revered father and grand father and long a leader in the community, was the oldest father there. Burkhart Lehman was present with his seven sons. A local minister responded to the toast, "The Kind of a Son I would Want to Have If I had one," and Kenneth Neuenschwander, "The Kind of a Dad I would Want to Have if I had one." The main speaker seems to have emphasized the thought that father and sons must get off the fence and jointly help solve the problems of life.

Western District Peace Committee

Receipts for November 1940

Hebron Church, Buhler, Kansas, by H. B. Gerbrandt, $20.66; Johannestal Church, Hillsboro, Kansas, by H. J. Enns, $2.74; Arthur Friesen, Canton, Oklahoma, $1.00; Inman Church, Inman, Kansas, by D. P. Wiens, $12.38; Literature Sales, $160.45.

Total Receipts, $197.23.

Respectfully Submitted, Walter H. Dyck
1408 N. Ninth St., Beatrice, Nebraska

GENERAL CONFERENCE RELIEF

Treasurers Report for October 1940

General Fund:

Bethany Menn. Ch., Quakertown, Pa., by P. H. Trumbouer, $6.25; Salem, Munich, N. D., by J. D. Dyck, $24.06; Buhler Menn. Ch., Buhler, Kans., by J. B. Regier, $23.05; Swiss Menn. Ch., Alsen, N. D., by Jacob J. Graber, $10.00; Olive Amstutz, Lima, O., $5.00; Mrs. John Roth, 925 N. Church, Salem, Oregon, $5.00; Herold Menn. Ch., Bessie, Okla., by J. A. Harms, $31.70; Bethel Menn. S. S., Inman, Kans., by P. E. Kroeker, $32.91; H. W. Entz, Inman, Kans., $10.00; Friend, Whitewater, Kans., $20.00; First Menn. Ch., Reedley, Calif., by G. H. Ruth, $21.52; Johannesthal Menn. Ch., by H. J. Enns, Hillsboro, Kans., $18.84; MCC Paraguay, Int. by Orie O. Miller, Akron, Pa., $10.00.

MCC Paraguay, Int. by Orie O. Miller, Akron, Pa., $17.50; E. D. Conference Peace Com., by H. S. Detwiler, Souderton, Pa., $22.00; Bruderthal Menn. Ch., Hillsboro, Kans., by F. N. Funk, $20.75; Bethel College Menn. Ch., N. Newton, Kans., by Helen Penner, $27.77; West Swamp Menn. Ch., Quakertown, Pa., by Menno Meyer, $18.00; Mrs. Jacob Goertz, Canton, Kans., $20.70; Louise Regier, Newton, Kans., $10.00; Christian Menn. Ch., Moundridge, Kans., by J. B. Stucky, $56.00; Bergthal Menn. Ch., Pawnee Rock, Kans., by H. C. Schultz, $15.80; Lena Schmutz, Halstead, Kans., $5.00; Burrton Menn. Ch., Burrton, Kans., by J. V. Regier, $13.09; Friend, Buhler, Kans., $5.00; Hebron Menn. Ch., Buhler, Kans., by H. B. Gerbrand, $22.26; Martha Suderman, Newton, Kans., $10.00; Pulaski Menn. Ch., Pulaski, Iowa, $14.00; P. P. Klassen, Newton, Kans., $5.40; H. B. Regier, Turpin, Okla., $40.00; Mrs. Maurer, Chino, Calif., $5.00; Rev. P. J. Friesen, Butterfield, Minn., $1.00; Ben J. Waltner, Hurly, S. D., $10.00.

War Relief:

P. C. Andres, Moundridge, Kans., $2.00; Emmanual Menn. Ch., Canton, Kans., by F. C. Wedel, $15.00; Salem Menn. Ch. S. Soc., Dalton, Ohio, by L. E. Amstutz, $21.65; E. D. Voth, Fredonia, Kans., $2.50; Roy O. Schmidt, Canton, Kans., $1.00; Friend, Hillsboro, Kans., $1.00; Emmaus Menn. Ch., Whitewater, Kans., by W. A. Claassen, $70.14; Womens Miss. Soc., Wadsworth, Ohio, $10.00; First Menn. Ch., Reedley, Calif., by G. H. Ruth, $65.34; First Menn., Aberdeen, Ida., by I. J. Wenger, $88.11; Salem Zion Ch., Freeman, S. D., by Albert Schwarz, $70.11; First Menn. Ch., Ransom, Kans., by Elmer Hoxman., $8.00; West Dist. Conf. Collection by Paul Bartsch, $104.38; First Menn. Ch., Sugar Creek, Ohio, by Earl Hostetler, $130.00; B. W. Entz, Newton, Kans., $20.00; Meadow Menn. Ch., Mingo, Kans., by E. D. Goossen, $16.42.

China:

Salem Zion Menn. Ch., Freeman, S. D., by Albert Schmutz, $39.95.

Poland:

John T. Neufeld, 4215 S. Rockwell, Chicago, Ill., $2.00.

U. S. A.:

Mrs. D. J. Jantz, Lehigh, Kans., $3.00; E. D. Conf. Peace Com., by H. S. Detwiler, (Peace Sec.) $12.00.

Refund:

D. Redekop, Cuauhtomoc, Mexico, $5.00.

Total Receipts:

General Fund, $557.70; War Relief, $625.65; China Relief, $39.95; Polish Relief, $2.00; U. S. A. $15.00; Refund, $5.00.

Total, $1245.30

Remitted:

War Relief, $900.00; S. America, $10.15; U. S. A., $93.00; Misc., $9.55.

Total, $1012.70

Respectfully Submitted,
Peter H. Unruh, Treas.

TREASURER REPORT OF THE HOME MISSION BOARD FOR MONTH OF NOVEMBER

Receipts:

Pacific Dist. Conf., on Note and Int., $20.00; Friedensfeld, Turpin, Okia., $20.00; Hutterthal, Dalton, S. Dak., $152.13; Bergtal, Pawnee Rock, Kans., $18.17; First, S. S., Haltstead, Kans., $4.60; Bethel College Church, North Newton, Kans., $23.67; First, Mt. Lake, Minn., $42.55; Mennonite Memorial, Altoona, Pa., $4.30; Mennonite Church, Burrton, Kans., $6.21; First, Madrid, Neb., $34.70; Johannestal S. S., Hillsboro, Kans., $16.81; Bethel, Mt. Lake, Minn., $90.10; Richfield Menn. Church, Richfield, Pa., $22.50; Swiss Menn. Church, Alsen, N. Dak., $21.65; Mennonite Church, Butterfield, Minn., $16.73; First, Phila., Pa., $13.09; First Menn. Church of Christian, Moundridge, Kans., $80.50; West Zion, Moundridge, Kans., $33.25; First, Chicago, Ill., $15.90; Mennonite Church, Pulaski, Ia., $4.92; A friend, $25.00; N. P. Soc., Morden, Man., Canada, $3.15; First, Mt. Lake, Minn., $9.66; Mrs. Fride Regier Entz, Tr., Ladies Org., of General Conf., $101.94; First, Mt. Lake, Minn., $38.00; Johannestal, Hillsboro, Kans., $8.12; Bethel, Fortuna, Mo., $8.07; Bethel, Langdon, N. Dak., $10.00; First, Allentown, Pa., $25.06; Second, Beatrice, Neb., $31.32; Walter A. Claassen, Potwin, Kans., $10.00; Bethesda, Neb., $55.51; First, Bluffton, Ohio, $60.00; First, Monroe, Wash., $6.63; Hutterdorf, Freeman, S. Dak., $36.91; First, Berne, Ind., $577.03; Salem, Freeman, S. Dak., $100.00; Pacific Dist., Conf., on Note and Int., $20.00; Mennonite S. S., Wisner, Neb., $7.32.

SPECIAL: Y. P. Com., General Conf., for Swift Current Project, $17.62; Women's Org., Eastern Dist. Conf., for Rev. A. Harder, Paraguay, S. A., $30.00.

Grand Total, $1,858.70

Disbursements:

Vouchers drawn for salaries, taxes, rent, etc. $1,496.36. All receipts gratefully acknowledged.

J. J. Plenert, Treasurer,
429 Knorr St., Philadelphia, Pa.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOLUME LV NORTH NEWTON, KANSAS, DEC. 31, 1940 NUMBER 50 51

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Closing the Year

Text: Jeremiah 14:7-8

by P. P. Wedel

In discussing this text, it is not the purpose to interpret these two verses, but to make a few applications from them concerning the closing of the year.

Jeremiah took stock of his people. A terrible drought was causing intense suffering. He knew that Israel's sins brought upon them such suffering. What could he do but plead with God for mercy and with Israel to leave their sins.

At the close of a year we too will do well to take stock of the past year. What has it brought us? How have we responded to the Lord's blessings? Have we been truly thankful? How have the problems, trials and afflictions affected us? May such a taking of stock drive us to do at least four things.

I. Recognize our shortcomings and sins

Jeremiah recognized Israel's sins. He was conscious of His own shortcomings. He spoke of, *"our* iniquities." Can anyone let the year now drawing to a close pass by his mind's eye, and not become conscious of the fact that only too often he fell far short of what he should have been and done? Sins in thought, word and deed, sins of commission and sins of ommission,—are we conscious of them?

II. Confess our sins

"Our backslidings are many, we have sinned against thee." Thus Jeremiah confessed his sins and his people's sins. How we need to confess our sins,—our personal sins, our national sins, the sins of the Church, the sins of our community. In all of them we are involved. If we were to enumerate in confession every sin of the year, what a list it would be! "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

III. Repent

The text does not mention repentance; but it breathes its spirit. Humanly speaking, Jeremiah seemed as a sojourner and wayfarer in the land, yes as one who had revealed His omnipotence in the past though now was unable to save. But why? Because Israel's iniquities separated them from God. They were experiencing His judgments as a result. Many things should drive us to repentence because of our sins. Two of them are God's judgments and God's grace. The year 1940 has been a year of judgments. Let us recognize this fact. But, generally speaking, we have been spared. We have experienced much grace. Who can enumerate the tokens of the grace of our Lord Jesus Christ received during the year? Whether judgment or grace: both should spur us on to repent, to turn away from sin unto Christ.

IV. Put our trust in the Lord

Notice the expressions of trust in Jeremiah's words. "Work thou for thy name's sake." "Thou hope of Israel, the Savior thereof in time of trouble." "Thou, O Jehovah, art in the midst of us, and we are called by thy name." "Leave us not." How Jeremiah thrusts himself and his people upon the grace of God!

We have just passed through the Christmas season which reminds us of the unspeakable grace of God. It is grace that Christ came into the world and on the cross gave His holy body as a sacrificial offering for our sins. "And the blood of Jesus His Son cleanseth us from all sin." I John 1, 7. He will forgive our sins of the past. He will give strength and courage for the future to be victors over sin and failure. This He will do if, in faith and loving trust in Jesus Christ, we thrust ourselves upon His grace.

To Jeremiah God revealed that it was too late to avert judgment over Israel—too late because Israel would not turn unto Him, but was bent on listening to the false prophets. May we recognize our sins, confess our sins, repent of our sins, and in faith look unto Christ our Redeemer, lest it become too late for us also. May the grace of Christ go with us out of the old and into the new year.

HE'LL GO WITH YOU

The Lord will direct all your pathway,
Go where He leads
He'll never forsake, never leave you,
He'll meet your needs.
He'll be with your thoughts, will teach you
What you shall say;
He'll crown all your labor with blessing,
Up, then away. —*Neighbor*

New Year's Thoughts

"I will lift up mine eyes unto the hills, whence cometh my help." Psalm 121:1. Whither shall we look at the beginning of the new year? *Look behind us?* Some would prefer not. They would rather blot out the memory of the year just passing. We need only to think of the innumerable throngs of people who have experienced the horrors of wars that have been going on for over a year. Then there are those who go through life without Christ without whom no one can be truly happy. They would hardly want the last 365 days to pass in review before their mind's eyes. Others naturally worry about things that cannot be helped. And there is no habit more deadly than regretful brooding over days that are gone and deeds that are beyond control. The real Christian, however, will entertain thoughts of gratitude for all the blessings and mercies received at the hands of God. *Look round about us?* Many, yes countless numbers, would prefer to be spared the sight of the pictures of merciless destruction, of wholesale murder, of people made homeless, and many more reduced to want, poverty, and starvation amongst the warring nations, and the sight of a world steeped in sin and wickedness. If it were possible most of us would like to see such sights pass into oblivion, never to show up again. *Look forward?* Yes, but we do not know what a single day may bring, much less a year of 365 days. Our gracious heavenly Father's wisdom wisely veils the future from our eyes. However, as long as the world continues, many people will be full of hope for the future, while the natural heart worries and frets and wonders what will happen in the days to come. Yet, though the future is hidden, there are some things we *do* know. We know that in the coming year, if we live, we shall have to contend and fight against sin and evil; that the year will bring innumerable opportunities for doing good, for helping some one lighten his burden, and for furthering our growth in the Christian life. *Look up, over us?* Yes, that is it! The upward look to the hills whence our help comes, this is our great, God-given privilege. It seems that the Jewish pilgrims going up to Jerusalem for their festivals chanted this verse and the 121st Psalm. How much more should it be our concern to place our fate for the coming year in the hands of God, who in Christ has wrought our salvation. Yes, if we look up to Him every day, every hour, trusting Him to the uttermost, no matter what may befall us, we shall be able to go through the year undismayed. For our help comes from the Lord, maker of heaven and earth; he will not suffer our foot to stumble; he as our keeper will not slumber; under His care the sun shall not smite us by day, nor the moon by night; he shall preserve us from all evil; he shall preserve our going out and our coming in from this time forth, and even for *evermore.* —T.

PUBLICATION

THE MENNONITE HYMNARY

It will be welcome news to all who are interested in *The Mennonite Hymnary* that the shipments of the book reached our distributing offices just barely before Christmas. We had hoped that they would arrive a week or ten days earlier, but being boxed and shipped by freight as the safest way, they were rather slow coming. One thousand will be delivered from the *Mennonite Publication Office, Newton, Kansas,* which already has orders for more than 1200 copies, two thousand from the *Mennonite Book Concern, Berne, Indiana.*

Those who have seen samples of the book are universally pleased with it. Prof. Russel A. Lantz of Bluffton College writes: "The book came this morning (December 20) and, when I saw what the package contained, I was so thrilled that I could hardly undo it. It is truly a fine looking book, both outside and in, and I am proud to have had a tiny share in its production."

With each book will go a copy of a program for dedicating the Church Hymn Book, which was prepared by a committee of Brethren that revised the "Minister's Handbook." A little later several copies of a very valuable booklet of about fifty pages will be mailed free to each church ordering the book and to interested individuals. The booklet was prepared with a good deal of painstaking study by Prof. W. H. Hohmann, head of the music department of Bethel College. It is titled, "Outlines in Hymnology with Emphasis on Mennonite Hymnology." The Foreword lists the following reasons for its preparation:

1. "To present in brief outline form the periods of hymnology and some of the leading men and hymns of each period."

2. "To present the Mennonite heritage of hymnology and to help create a greater interest in this heritage."

3. "To stimulate and revive a greater interest in church music and congregational singing in the churches."

"The booklet is intended to serve as a handbook to The Mennonite Hymnary for Ministers, Choir Leaders and others interested in church music."

Judged by present indications, the three thousand copies of the Hymnary now on the market will be sold before long, and the remaining two thousand of the first edition of 5000 will have to be called for. May God, whose divine Spirit greatly aided the production of this hymn book, now bless its reception and influence wherever it is used.

J. R. Thierstein, Chm. Bd. of Publ.

HOME MISSIONS

A. J. NEUENSCHWANDER, Secretary

EVANGELISM

Early in 1940 the Home Mission Board appointed a Committee on Evangelism, composed of Rev. W. F. Unruh, Rev. Erland Waltner and Rev. J. J. Plenert, of the Home Mission Board, as Chairman.

The Committee worked out a questionnaire which has been mailed out to all Churches with the request that it be filled out and returned. This investigation is to give them valuable information, to guide them in their future efforts. It is hoped that you who are pastors have answered and reurned these sheets.

In due time, we will have further suggestions from the Committee on methods of work for the winning of many who are still outside the fold of Christ to an acceptance of Him as their Lord and Savior.

It is the desire of the Committee that you bear them up in your intercession before the Lord.

* * * *

Rev. John J. Esau, Bluffton, Ohio

Rev. John J. Esau, is an Evangelist, and for approximately two years has been doing extensive evangelistic work in other as well as in many of our General Conference Churches.

Some time ago Rev. Esau expressed a concern to the Home Mission Board. It is this, that while working alone, and not under the direction of the Home Mission or any other Board, he is constantly seeking to work in close cooperation with all the policies of the General Conference.

From reports that have come to the Home Mission Board, we feel that Rev. Esau is doing good work in the field that the Lord has opened to him.

W. D. C. LOAN LIBRARY

The Education Committee of the Western District Conference at its last meeting, passed the following resolution: "Moved to release books which have accumulated in connection with the Loan Library and are not in use to the Mennonite Central Committee for relief purposes."

On the basis of this resolution 210 pounds of books were sent in 20 packages to Akron, Penna., to be enclosed in a larger shipment to Canada. By far the largest percentage were religious books printed in German. But there were also some valuable English book added.

The Committee will be glad to continue the collection and distribution of good books, if the donors are willing to give the Committee full authority to use the books wherever they can be placed to the greatest advantage. Until now far over one thousand books have been distributed profitably.

The Education Committee, A. J. Regier, Chm.
North Newton, Kansas

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Homeward Bound!

Hongkong was reached on November 9th p. m. There was much to be attended to by the authorities, consequently landing was considerably delayed. On Sunday morning the Methodist church administered through her worship, a timely sermon satisfactory to the inner desires; God's children find avenues of encouragement. "How sweet this fellowship proved!" After the more than 1300-feet incline railway was employed to get to the mountaintop path beholding nature's beauty around us, the ocean dotted with numerous islands declared God's wonderful handiwork (Ps. 19:1). The ferry transferred us again to the boatside. The boat was scheduled to leave at 4 p. m. On the way hoodles of children became our disciples, stretching out their pitiful hands for alms. A coin was dropped into quite needy hands, resulting in augmenting the number frightfully. The flock increased enormously; gifts were discontinued.

Hongkong is a small strategic British possession in south China, only 90 miles from Canton on an island 32 miles sq., since 100 years. Its latitude is even with that of Cuba, it has a population of some 500,000. The entire British possession with that on the mainland covers only 391 sq. miles. The harbor is numbered among the choicest of the world. Nowadays the waters are heavily mined, our boat was piloted through a narrow passage to its mooring, the mountainsides show cannon pointing toward the entrance. Battleships show their alertness. Isa. 2:4 has not as yet come to its fulfillment, there is displayed not the least tendency among nations at present.

One day the result of the presidential election was divulged through the daily boatpaper. The American citizens resented the outcome, bolstered their remarks with occasional harsh words. Our duty consistently remains to follow the admonition to think of our executives with intercessory prayer. Why did this reelection for a third consecutive term occur? Let our speculation be kept under control, not to limit God and our prayerful attitude. There must positively lie something in wake to fulfill God's Word.

Since November 12th we are waiting here in Manila to embark on the *President Adams* on the 18th, to arrive in Bombay December 6th. War conditions upset these days regularities seriously: the ships detour, schedules are cancelled, passengers meet disappointments, not being allowed to embark, or to disembark, go ashore at anchorages, the visas become uncertain. How infinitely happy will one feel when ultimately destinations are reached. Man tries to solve this uncertainity without letting God speak, ignoring utterly, "Not by might, not by power, but by MY Spirit (Zech. 4:6)!"

Now we are lingering on the emerald Philippine Islands or "The Islands of the South" as they were called as early as 525 B. C. This group consists of 7,083 separate islands, stretching from northwest to a little southeast more than 2000 miles not far from the southeastern shores of China. This group was discovered by the Portgeuse Ferdinand Magellan in 1521, who was killed the same year in a battle with the natives. Out of the five ships and 278 men, only one ship and 18 men returned, thus completing the first circum-navigation of the globe. At the place where Magellan discovered the islands stands a hollow wooden cross at Cebu. The Philippines were named after Philip II of Spain. Almost uninterrupted the Spanish government ruled this archipelago until 1898, when the U. S. A. brought them under their control. The walled city inside of Manila dates back to 1600 A. D., in it are several churches, as San Augustin with a silver altar. The University of San Tomas founded in 1611, is older than any educational institution in the U. S. A.

Manila, the capital, with more than 560,000 population, offers an interesting panorama. Chinese, Japanese, Philippinos rub elbows with Europeans and turbaned Hindus. The tapping of slippers, the clop-clop of wooden sandals on the pavement, the clatter of ponies' iron-shod hooves, the clanging of bells on the vehicles, and the shouts of the drivers, mingle with the horns of trucks and autos to produce a strident medley of sounds. Forget not the colorful picture of the bright-hued dresses of the women, with the huge starched sleeves and their long trains caught up and stuffed into the waistband, as well as brightly flowered, collar-less shirts of the men which dangle loosely and coolly outside the trousers.

The markets carry almost every commodity necessary. They are crowded during the morning and at about 5 p. m. The isles swarm with gesticulating, shouting, bickering purchasers. In some corners men will be squatting in groups with their favorite fighting cocks as we beheld in Bali Island two years ago. They talk quietly among themselves while they stroke and groom their birds, training them in attack and defence.—The churches, the older ones, are erected in the Gothic style. The Catholic churches, laid low by typhoons and earthquakes, and rebuilt several times, rear their spires and domes against the blue sky. The sunset offers a most delightful sight. Darkness hurriedly lowers, as everywhere in the tropics, hiding the spires of churches. Churches of all denominations provide for the church-goer ample room in various places among the most attractive parks, or in higher altitude overlooking nature's beauty.

The population of the islands soars to 16,000,000, the major portions are Chinese, next Japanese. Of these millions the Catholics claim more than 12,000,000, the Protestants around 378,000. There is a great mission field presenting itself on these islands of the East. They are jeopardized by Japan to be engulfed into their Empire. What does in the future loom up for this archipelago? Would that more Christ-Gospel be disseminated to direct the hearts to God alone!

Your rejoicing travelers, P. W. & Mathilda Penner
Manila, Philippine Islands, Nov. 15th 1940

The O.B.A. 5 Week Special Bible Course

We agree with the Chairman of the Fellowship of Reconciliation when he claims that the world is facing another Dark Ages. It is our privilege to live on this side of the Atlantic in a country of liberty where we may meet necessary preparations undisturbed. What are we doing about it? Let us definitely mobilize our youth without fail. Avail yourself of the Five Week Special Bible Course, beginning Jan. 20th, with the following ministers as special speakers for the first four weeks: Rev. P. P. Tschetter, Rev. H. N. Harder, Rev. J. C. Kaufman, Rev. Clyde Dirks. The speaker for the closing week will be announced later. For further information drop a card to

The Oklahoma Bible Academy, Meno, Okla.

Our Historical Library

Recently Dr. A. P. Friesen, North Newton, and G. G. Wiens, Los Angeles, sent us some very interesting school books which were used in Mennonite Schools as far back as 1768.

The library also received two church song books (Gesangbücher) supplement to our collection of 110 editions. The first one is the Hollandish edition of "Veelderhande Schriftuurlyke Liedekens" of 1752, which was used in the Mennonite church at Amsterdam and the other is the "Gesangbuch" of the Mennonites in Hessen, the Palatinate, etc of 1859. The latter has the name of "P. Hochstettler zu Wolfring" printed on the cover. The donors of these two much appreciated books are Dr. A. P. Friesen, N. Newton, and Mrs. Wirkler, Pasadena, California.

The historical material does not only reveal the life of our people in the past, but also how they permitted themselves to be used by God to build His Kingdom. Therefore let us honor and preserve what God has entrusted to us from previous generations.

For The Historical Com., A. Warkentin, Sec.

MARRIED

—SCHOWALTER-TATTON. — *Merilyn Schowalter*, daughter of Mr. and Mrs. Paul Schowalter, Upland, Calif., to *William Tatton*, Saturday evening, Dec. 7, at the church, in the presence of a large number of relatives and friends, the pastor, Rev. Lester Hostetler, officiating. The couple will reside at West Los Angeles, where Mr. Tatton is employed in an air plane factory.

National Service Board for Religious Objectors

Washington, D. C., December 23 . . . Conscientious objectors, judged sincere by local draft boards, will do "work of national importance" under the direction of the Brethren, Mennonites, and Quakers, according to a plan approved by President Roosevelt on December 19th.

The work will be coordinated through the National Service Board for Religious Objectors, which maintains offices here in the National Press Building under the direction of Paul Comly French, and which represents the American Friends Service Committee, the Fellowship of Reconciliation, the Brethren Service Committee, and the Mennonite Central Committee. Recently the Methodist World Peace Committee voted to affiliate with the National Service Board, and other religious groups have been clearing their C. O. problems through the Service Board.

Under the approved plan, which was prepared by Dr. Clarence A. Dykstra, Director of Selective Service, General Lewis B. Hershey, Colonel William H. Draper, and Major Guiton Morgan in consultation with French, the four groups have agreed to finance, tentatively and within the limits of their ability, "work of national importance" in conjunction with various governmental technical agencies such as Soil Conservation Service, the Forestry Service, and the Land Reclamation Service.

Dr. Henry A. Fast, of Newton, Kansas, will direct the Mennonite camps; Dr. M. R. Zigler, of Elgin, Illinois, will have charge of the Brethren camps; and Dr. Thomas E. Jones, President of Fisk University, will direct the camps for the American Friends Service Committee.

First units will be established by the American Friends Service Committee in the Patapsco State Forest, 20 miles southwest of Baltimore, Maryland; by the Brethren Service Committee in the Maniskee State Forest in northern Michigan; and the Mennonite Central Committee will establish a soil conservation unit in Rockingham County, near Grottoes, Virginia. The Friends will likely have some boys in camp at Cooperstown, N. Y., and the Brethren plan a unit at Daleville, Virginia.

Other camps are planned for southern California, the Pacific northwest, two in the Illinois-Indiana-Kentucky area; two in the Kansas-Colorado area; one in the Texas-Oklahoma section, and one in Florida. Other units will be established as rapidly as conscientious objectors are called to perform a year of national service by the local draft boards.

Several of the camps may be operated under the joint control of the four sponsoring agencies and the Methodist World Peace Commission, or by two or more organizations functioning together in territories in which neither group has a large membership.

A PRAYER FOR BRITAIN

BY Fitzhugh Thomson

Lord God of Battles hear the prayer
A myriad hearts and voices send,
For those who bitter burdens bear.—
For Britain, tried and faithful friend.

Fulfill Thine ancient promise, Lord,—
Who takes the sword not in Thy might
Shall perish by the selfsame sword,—
Save Britain battling for the Right.

Thine was the Red Sea rout of old,
Thy storms Armadas once dispersed;
Again Thy sovereign power unfold,
Save Britain from the foe accurst.

A PRAYER FOR CHRISTIANS

With Apologies to Fitzhugh Thomson,
by W. H. Dyck

"Lord God of Mercy, hear the prayer
A myriad hearts and voices send,
For those who bitter burdens share,—
For Christians, loving to the end.

"Fulfill Thine ancient promise, Lord,—
Who takes the sword in wilful might
Shall perish by the selfsame sword,—
Save Christians who demand their Right.

"Thy way is love, as Jesus told,
Thy calm all aching fear dispersed;
Again Thy sovereign power unfold,
Save Christians from a hate accurse."

SUNDAY SCHOOL LESSON

A. S. BECHTEL

January 5, 1941

Jesus and Human Affliction

Luke 13:1-5, 10-17. Read Chap. 13

Introduction

The lessons of this quarter have been selected to help us see how Luke's Gospel reveals the warm human sympathy of Jesus and His regard for the present welfare and the eternal salvation of men. The lessons of the quarter show that He put a high regard and valuation upon human personality. Man's highest welfare was more important than rabinnical tradition. Jesus relieved human distress and made clear our obligation to do so. Affliction commonly means distress of body or mind, or anything which causes physical or mental suffering. Few people live very long without some taste of it. Some people still believe that serious afflictions are usually a punishment for sins.

Jesus Warns vs 1-5

Judas of Galilee led some Galileans in revolt against payment of the Roman taxes. Pilate ruthlessly slaughtered these rebels (v1). Josephus says 3000 Jews were killed during the sacrifices at one passover. The incident of the tower of Siloam falling and killing eighteen people (v4), is otherwise unknown. Such disasters were interpreted as a judgment from God. Jesus declared emphatically that those who perished in these disasters were not exceptional sinners (vs 3, 5). He does call attention to the impending doom of all who will not repent of their sins and seek God's grace and mercy.

Jesus, the Merciful Healer vs 10-13

Jesus went to the synagogue on the sabbath. Luke, in this brief narrative, centers our attention on three persons; Jesus, the greatly afflicted woman, and the cold-hearted ruler of the synagogue. Luke sketches the woman vividly (v11) and we see her utterly beyond human help. Then we see Jesus and hear Him (vs 12, 13) and immediately she is fully healed. Jesus is calling the unfortunates to Himself today (Matt. 11:28-30). His compassion is practical. There is power in His word and in His touch.

The Merciless Ruler of the Synagogue vs 14-17

He was filled with indignation because Jesus healed the woman on the sabbath day. He had neither love nor compassion in his heart for an afflicted person. He was religious, but his kind of religion cares only for observing regulations. It is cold, heartless, unmerciful and will save no one. Jesus reveals the ruler's hypocrisy to him. The woman's affliction was not God's will for her (v16), and she deserved to be healed on the sabbath day. Jesus put His adversaries to shame and filled the people with joy.

Christian Interpretation of Affliction

Much of suffering, affliction and disaster is the inevitable result of the outworking of God's laws in the natural and moral realm, when these laws are violated. God does not, as a rule, work miracles to set aside His laws. Much of the affliction in the world is the direct result of carelessness and of sin, either on the part of the sufferer or on the part of others. Think of the suffering from vice, strong drink and the horrors of war. God permits affliction to come upon the innocent. He also offers compensating rewards. He gives grace to endure where He does not remove afflictions. Suffering may beautify and enrich character. It may make God's presence more real. Christ is much concerned when people suffer. His grace fills the soul with an inner radiance which shines in triumph in the midst of suffering.

How does Christ help us in enduring afflictions?

What are some of the afflictions from which people suffer, that could be avoided?

Why do adversity and affliction arouse bitter complaints in some people?

CORRESPONDENCE

BERGFELDER CHURCH, DELFT, MINN.

Another year is nearing its close, and we have indeed many things to be thankful for; probably foremost is the fact that our nation is still at peace and we may carry on our worship services quietly.

Our state observed Thanksgiving the third Thursday, Nov. 21, so our churches likewise had a festival on that day. For morning and afternoon services the Mt. Lake Bergfelder Church invited our church to attend their program. Rev. John Bartel of our church and Dr. P. R. Schroeder, and Missionary Anna Quiring were the speakers, with Rev. H. H. Quiring in charge. For the evening service the Delft Church in return invited the Mt. Lake Church and our speakers were Dr. P. R. Schroeder of the Bethel Church and Rev. H. H. Quiring, while Rev. Bartel presided. Snow fell most of the day, but the Lord blessed all who came out through the messages and songs. On Sunday, Nov. 24, our newly elected deacons, Mr. John Wall and Mr. D. J. Goertzen, were installed by Rev. Bartel at a very impressive service. The business meeting of the church was conducted Friday evening, Dec. 6. Sunday School Superintendent and other officers were elected, and other business taken care of. We are thankful for a God of order who has distributed talents wisely to His children, and that there is a place for everyone, be it great or small.

We are having a harsh winter with much snow and many blizzards. May we at this blessed holiday season more than ever remember the Perfect Gift, Jesus Christ. —*Mrs. Abram P. Baerg, Corr.*

FRIEDENSBERG MENN. CHURCH, AVON, S. D.

Our church is nearing the close of another prosperous year. We have a good attendance that assembles for true worship. The membership, as well as the offerings of our S. S. have increased. We have enjoyed a special number every Sunday since the beginning of the year. This has been brought about by drawing the special number from a surprise box one week in advance for preparation. Our Ladies' Mission Society is active in Mission work. For Thanksgiving day they arranged a free community dinner with an exhibit and sale of their articles for the benefit of missions. Following the serving, which began at 5 o'clock, an inspiring mission program and a generous free-will offering was given. The members of our church have cooperated in painting and varnishing our church, which were the finishing touches it needed since it was moved on the new basement.

The hearts of a large number were saddened today because of the funeral of Bro. J. B. Becker.

He will be missed greatly, because he always had a kind and comforting word for every one. He was one of the strong pillars of our church and his home was always open for visitors.

Many are looking forward to conference time in June, with a slightly worried expression on their faces, because the Northern District Conference is to meet here, and our community is rather small, besides two valuable homes have been broken up this summer. But we are committing our plans to Him who has a plan for each one of us.

—*John E. Unruh, Corr.*

FIRST MENN. CHURCH, COLFAX, WASH.

As the year is coming to a rapid close, you must get a few lines from here. How much we have to be thankful for, with all the sorrow, death, and destruction going on. How fortunate that we have our freedom to worship the true and living God, Father of all creation. Praise and glory unto Him! —We had our annual church meeting where business was transacted for the coming year. Progress is noted in the Church and Young People's Society. Twelve new members were added to the Church by baptism on confession of faith. There were no deaths this year.—We have also been visited with gospel messages from a number of ministers and missionaries.

We had the privilege of celebrating a silver wedding. **Mr. and Mrs. Albert** Schluneger celebrated their twenty-fifth wedding anniversary on November 23, at the home of her sister. Approximately 65 guests were present.

We are planning a program for Christmas eve.—Wishing all a Merry Christmas and a Happy New Year. —*Correspondent*

BETHEL CHURCH, VERSAILLES, MO. 12-16-40

We have enjoyed a year of blessings both materially and spiritually. We are reminded again and again that our Heavenly Father cares for His own. The Christian Endeavor retreat was held at Gravois Beach, August 28-29-30. Rev. and Mrs. W. C. Voth, missionaries from China, were the principal speakers. Sunday Aug. 31, they also spoke at Bethel Church. In the evening, Rev. Voth showed pictures on China Mission Work. On October 20th, a dedicatory service of the electric Lights was held at the Church. Nov. 3-10, Dr. Arnold Shultz, Bluffton, Ohio, held a series of Bible Lectures. These services were very instructive and inspirational. His slides on Palestine and Europe were much enjoyed. In the afternoon of Thanksgiving day members of the C. E. enjoyed a trip to Jacob's Cave.—Rev. and Mrs. J. D. Epp and sons of Lincoln, Nebraska, visited her parents, Mr. and Mrs. J. P. Loganbill, during Thanksgiving holidays. Bro. Epp gave an interesting talk in Sunday School, which was greatly enjoyed.

The Missionary Society met at the home of Rev. and Mrs. Unruh. Most of the day was spent in quilting. An interesting program was given, with Mrs. Elmer Garber as leader.

On December 8th Rev. and Mrs. Unruh tendered their resignation to accept a call of a Mennonite Church at Kingman, Kansas. This resignation is effective January 26. The church wishes them God's richest blessings in their new place of work.

We wish the readers a Merry Christmas and a Happy New Year. —*Mrs. O. E. Baumgartner, Corr.*

WEST SWAMP, FLATLAND, BETHANY CHURCHES, PA.

We extract the following interesting items from their Church bulletin of December 8: All three churches have interesting Christmas programs. On Dec. 22, the choir of the Bethany church presents the cantata, "The Christ Child," by C. B. Hawley. This church observes Holy Communion Sunday evening Dec. 29. The members of the churches are reminded of their Christian duties as follows: "Inventory time comes with the New Year. Perhaps we might stop now and ask a few questions before the old year closes: a) Have we followed the plan and program we mapped out at the beginning of the year, for Bible study and Church attendance? b) Was that encouraging word given to that struggling neighbor? c) Have our Church and Missionary obligations been met? d) Did you recommend Jesus to anyone during the year? These Christian tasks can still be fulfilled. May the Lord bless you in these closing days of 1940."

"Why not subscribe to our Church paper, *The Mennonite*, now? New subscribers $1.00, Renewals $1.50. If paid in before the New Year, you get as a premium, "The Mennonite Year Book," ordinary price 25c. *The Mennonite* is a live church paper, official publication of the General Conference, and it will bring you fresh and inspiring news from every phase of our Conference work. Will you hand in your subscription or renewal? We shall be glad to send them in."

—*Freeman Junior College.*—The one-month evening courses aroused a great deal of interest and were well attended inspite of some inclement weather.—Fifty-three men have served the school on the Board of Directors during its forty years history. The following stand out with long terms of service: D. J. Mendel of Freeman and F. C. Ortman of Marion at least 25 years; J. J. Mendel of Freeman 23 years; Rev. D. A. Schultz of Avon 22 years; John C. Mueller, 19 years; Jacob P. Tieszen and Ben C. Graber 15 years, Ben Waltner, 12 years.

R. Weinbrenner
Editor
Senior Department
Mrs. Gerh. Friesen
Intermediate
Department
Huldah E. Myers
Junior Department
Mrs. J. E. Entz

Our Youth Says

"A UNITED MENNONITE YOUTH IN CHRIST"

Sponsored by
the Young People's
Committee of the
General Conference

Olin Krehbiel, Pres.
Lansdale, Pa.
William Juhnke
Secretary
McPherson, Kans.

Learning From God

By Amelia Mueller

The Heavens declare the glory of God
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.

I like to go to school to God
I hear such strange revealing things.
He speaks to me where rivers run
And where a skylark soars and sings.

He tells me of His love and care
In every leaf and blade of grass,
Upon the hill where I may sit
And listen while the soft winds pass.

We may not be able to express it in the beautiful language of the psalmist or the poet, but we, too, have all felt at times when we were alone in some lovely spot out-of-doors, that God was very near to us. It was there, away from the hurry and flurry of our work, and the noisy gayness of our pleasures, that we were able to hear the voice of God speak to us.

Whether it be the soft beauty of some small flower, the strong grandeur of a lofty tree, the quiet stillness of a summer evening, or the hushed silence of a landscape covered with snow, there is something about the beauty of nature that calls out the finest and best that is in us.

Surrounded as we are today with fear, doubt, and confusion, we more than ever have need for these quiet contacts with God. We need not seek far to find the beauty of God's creation. And yet, how few of us take time to "go to school to God."

Correction: Due to oversight the name of the young man who wrote the article entitled "The Church of the Living God" was omitted in the issue of December 10th. The article was written by Andrew R. Shelly who is at present a student at Hartford Theological Seminary.

EASTERN DISTRICT NOTES

John E. Fretz, representative of the Eastern Dist. writes, "I will be pleased to contact Miss Meta Wiebe, (girl from Western Dist.) just as soon as I have definite word that she will be in Hackensack, N. J. Since I am writing about this, I would appreciate the names of students or any young folks here in the East (that is, from other districts). This is the way that I came to know Linda Brown (Mrs. John Warkentin now), Erland Waltner and Edmund Miller. We entertained the latter two at our home in Lansdale, and I believe that they enjoyed the chance to visit Mennonite groups while in the Biblical Seminary. I was alwayse sorry that so few of the Hartford boys came to Pa. during their stay at Hartford."

SURVEY OF 1940 RETREATS AVAILABLE

A brief summary of general information regarding the GENERAL CONFERENCE YOUNG PEOPLE'S RETREATS for 1940 has been made by the Y. P. Committee.

Ten retreats have been surveyed as to purpose, leadership, program of instruction, retreat grounds, organizational set-up, recreational program, together with suggestions for improvement.

A limited supply of this ten page mimeographed report is available to members of retreat committees, ministers, young people's workers interested in furthering a progressive Christ-centered retreat program for 1940.

Order immediately (enclosing 10c in stamps or coin to help cover cost of mimeographing and mailing) to *The Young People's Committee,* Division for Retreat Study, 1408 North Ninth St., Beatrice, Nebr.

Student Co-op Tour

By Esko Loewen

(Concluded From Last Week)

At the Shannondale community religious problems are much the same. Shannondale is located in the Ozark mountains about 160 miles southwest of St. Louis. This community is in the most sparsely settled country in Missouri. It lies way back in the hills, ten miles from a tiny village, Gladden. So-called hill-billies populate the country. They have their own dialect and addressed us as "you 'uns."

The hills in this country are covered with woods—there are oak, hickory, walnut, pine, etc. Only the valleys or "hollows" are tillable. Along the hollows are the small farms and homes of these natives. The houses are unpainted and usually run-down. The people here also live on a subsistence level. Their farms produce barely enough. Their stock—cattle, horses, pigs—are turned loose to range the country, to rummage their own food, because the tiny farms do not produce enough. During the winter the mountaineers cut timber, make baskets, chairs, and novelties for travelers to buy.

These folk seem to find a great release in pentacostal religious services. But the pentacostal preachers only travel through, and therefore the people's religious zeal is also itinerant. They become terrifically "religious" during revivals and adamant to religion at other times.

The Reformed Evangelical church has taken up this problem and has established the Shannondale community as a home mission project. At the head of Shannondale is Rev. Vincent W. Bucher, a former resident of Tiffin, Ohio, and graduate of Heidelberg college. Rev. Bucher is carrying out the Shannondale program on four fronts—economic, social, religious, educational. This is done in order to make religion real in the lives of the mountaineers at all times—not only on Sundays.

In order to stretch the mountaineer's dollar as far as possible and to introduce the cooperative spirit in the lives of the people, a cooperative store has been established. Here general merchandise, groceries, gas and oil, feed and seed is sold, and cream and eggs are bought. Also novelties and furniture made by the native folk is sold at this store to passing tourists.

A program of improving farming is also being carried out. High breed stock is being introduced through cooperative cattle, pig, and goat clubs. The children and young folks are given a calf, pig, or kid to raise. Later they pay for the animal by returning one of the offsprings or by paying cash. These animals are carefully selected and thus a better grade of stock is introduced into the community.

The community house, a beautiful structure built of native stone, is used for socials where the old and young of the community can get together. Regular Wednesday night parties for the young folk are held. There are numerous other occasions when the facilities of the community house are used in this way. The house is furnished with a stage where plays can be given and there is also a kitchen where meals can be served.

Every Sunday the community house is used for church services. During the week Rev. Bucher visits the school-houses within his parish district for the purpose of religious education. In the summer theology students and religious workers help in Bible schools at the school houses and at Shannondale.

Twice a year folk school is held in the community house. This school is designed to meet the problems of the people. Folks gather around to discuss and to learn about better farming methods or better ways of marketing or other problems which perplex them. In the community house there is a library of 200 volumes which is available for the natives. Rev. Bucher is always connected with the teachers within his parish district in order to counsel and instruct the people.

We were very much impressed by Shannondale and the Delta project. It was particularly impressive if one thought how the lives of these mountain folk and sharecroppers would be if such facilities and such leadership as this simply were not available. It also was very impressive to see a project where the whole life of the folk is geared into a religious program, so that raising pigs, buying blue denim overalls and hoeing cotton constitutes a part of the religious program. That seemed to put the economic life into its correct category. It also seemed to put the right emphasis on the religious life.

SENIOR DEPARTMENT

HOW BIG IS MY WORLD?

Rom. 1:14; 1 Cor. 4:7; Gal. 3:28; John 10:16

Program for Jan. 12, 1941

I. Worship Service

1. Songs: "This is my Father's world," "O Master, let me walk with Thee," "Rise up, O men of God."
2. Reading of main topic, and prayer
3. Question box on Paul - "The World Traveler"
4. Offering for Mission Work

II. Leader's Introduction

John Wesley once said: "The world is my parish." Jesus Christ was asked by two men: "Where dwellest Thou?" He invited them to "Come and see." They saw his abode for the night that day, but it took them a long time of being with Jesus to find out where Jesus lived. There was nothing narrow about his life, his interests were as wide as the life of man, his sympathy as broad as human need. He was keenly aware of nature and her beauty; he took part in the social life about him, shared in the joys and sorrows of the folks he knew; he knew about the political life of his day, but his great concern was about the relation between man and God. The needs of the human soul were paramount in his world. To them he gave his time and thought and energy.

III. Suggested Topics for Short Talks

A man of the world Gen. 12:1-9.
An extensive, godly empire Ps. 72:1-14.
A small-world man Luke 12:16-21.
Peter's world enlarged Acts 10:34, 35.
Apostles' world delineated Acts 13:1-5.
A widespread harvest field Luke 10:1, 2.

IV. For Discussion

1. Do we make our own world? If so, how?
2. What helps us to increase the size of our world?
3. Can we help others enlarge their world?

V. Facts for Study

Some people live in a world which is very narrow and small. They eat and drink and sleep and go to their daily routine work without taking a deep interest in their families or their work seemingly. Others become so absorbed in their work that there is little time and interest for anything else. This need not be so. For an open mind and heart there is opportunity everywhere to enlarge one's world. Especially in our day with radio, daily papers, fine magazines, good books, telephone and car, no one need live to himself.

Friendship laughs at the oceans, prayer knows no geography, sympathy has no boundaries, human thought travels duty free, love cannot be censored.

VI. Illustration: How big was his world?

Mrs. Harriet Monroe told once of a visit she made at the Indian School in Albuquerque, New Mexico. At the table she was trying to find from each teacher his share in the great work they were doing. Opposite her sat a bright-faced German, looking by far the wisest person at the table. As she came to him, she said, "And you, professor?" "Madam, I am the cook." She was embarrassed at the answer, as the man was so evidently a student, and did not look at all as she supposed the cook of an institution like that would look. After a moment he said, "Madam, since I was a little boy I have desired to be a missionary to the Indians. I received a good education, graduated at Berlin University, took a course in theology at a seminary in Germany, then came here, where I found that my imperfect English was an insurmountable barrier to religious work among the Indians. We had no cook. Some of our best teachers were ill nearly all the time, so I became the cook, and I do it all unto God, believing that every soul saved by these devoted workers whose health I have improved is part of my wrok. Do you approve?" "Do I approve?" exclaimed Mrs. Monroe. "Why every pot and kettle becomes a Christian monument in your hands."

VII. Food for Thought

Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly
And lends the right a hand;
He dwells in God's own country
He tills the Holy Land.

INTERMEDIATE DEPARTMENT

CHURCHES AROUND THE WORLD

January 12, 1941

Worship Service:

Call to Worship—"Jesus laid down His life for the church, and so we should cherish this blessing. We cannot worship by ourselves indefinitely. It is imperative that we worship with others, because we are so made that we must share our joys and sorrows with others, so Jesus provided His church that we might share our worship with our fellow men.

Prayer by Leader

Scripture Reading—John 17:18-23.

Song, "The Whole Wide World for Jesus."

Talks

1. China (Ask your pastor for copies of "China Home Bond.")
2. Japan
3. India
4. Our Neighbors in the Mountains
5. Negroes

(Have the talks about the foreign countries given by someone who is in costume, if possible.)

Song, "We've a Story to Tell to the Nations"

Discussion of the life and work of prominent missionaries such as, James Hudson Taylor, David Livingstone and others whom your superintendent might suggest.

Vocal Solo, "O Zion, Haste."

Sentence Prayers (Let us ask God to help us to be more loyal to His church and to support its missionary activities. Let us thank Him for our own church and for wisdom to achieve more in the future.

Closing Prayer by Leader

Japan

"In the sixth century Japanese began to go to China to study Buddhism. This religion came from India and taught self control and unselfishness. To this the Japanese added the idea that those who believed in Buddha would have immortal life.

"Another leading religion in Japan is that of Christ. Thousands of her own young people are now teaching about Jesus in hospitals, schools and churches. May the time soon come when the religion of Jesus Christ shall hold sway over the land of the Rising Sun, teaching the valuable lessons of peace, humility and respect for human life."

India

"The people of India love their country just as we love ours, even though they have so many evils and so much poverty.

"They, like we, think that they have the best color of skin. They have a legend that when God made all men they were made out of clay and baked. The first that came out of the oven were white. Since that was not the color that God wanted, He let the others bake a little longer, then He took some more out. They were yellow and that was still not the right color, so the rest were left in still longer. When they were taken out they were brown, and God said, 'These are just right.' So the brown skin is the best.

"We who live in America can see many faults in India. Tonight let us not sit in the critic's seat, but rather in humility, realizing that if we had done our best in offerings, prayers and service, Christ would have been taken to all of the people by this time. We Christians have not shouldered the task which Christ left for us, and this is the greatest reason for the sad state in India."

Our Neighbors in the Mountains

"More than 90 per cent of the people are rural, even though the land is very poor and not in the least adapted to farming. The few small tracts which can be cultivated are worked by hand. Even if the crops were large, they could not be taken to market over the narrow mountain trails.

"The people still live in log cabins and cook their food over an open fireplace.

"For many years church schools have been teaching the young people of the mountains. Not only are there regular accredited high school courses, but there is practical training as well. The girls are taught the art of good housekeeping, while the boys are taught how to farm. Most important of all, they are taught about Jesus. Credit for Bible study is required for graduation."

Negroes

(Let this poem express the philosophy of the negro)

Trus' an' Smile

Honey, trus' der Lawd a bit, an' doan fohgit to smile!
Ain' no use a-frettin' an' a-mou'nin all de while—
S'pose de rain does peppah down, an' s'pose de skies am gray;
Shuah de Good Lawd ain' gwine let it always be dat way!
He's jest' sendin' trials for to put yuh to de tes';
Dat's His way ob tryin' out de ones He lubs de bes'.
Doan' yuh 'member Daniel in de fierce ol' lion's den?
He jes' smile an' trus' de Lawd, an' out he come again?
When de Hebrew chillun in de fiery furnace lit
Dey jes' smile an' trus' de Lowd, an' didn' burn a bit!
When you'ah jes plum scared to def an' doan know what to do,
Dat's de time de helpin' han' reach down an' guide yuh froo!
Shuah He ain' a-fixing to fohgit yuh is His chile—
Honey, trus' de Lowd a bit, an' doan' fohgit to smile!

—B. Y. Williams, F. H. Revell Co.

(Helps from "Intermediate Expressional Services)

JUNIOR DEPARTMENT

"SHIPS TO SAIL IN THE NEW YEAR"

Program for January 12, 1941

FELLOWSHIP

I. Worship Period

1. Prelude - "Sweet Hour of Prayer," M.H.B., 201.
2. Call to Worship - "Let the words of my mouth, and the meditations of my heart, be acceptable in they sight, O Lord, my strength, and my redeemer."
3. Worship in Song - "Sweet Hour of Prayer"
4. Worship in Prayer - Leader's Opening Prayer
5. Worship in Scripture - Scripture verses on Prayer by various Juniors. (A suggestive list: Psalm 95:6; Isaiah 65:24; Matthew 7:7, 8; Matthew 26:41; Luke 11:1b; 1 Thess. 5:17; James 5:16.)

II. Study Period

1. Introduction: This month we are discussing some of the ships we as Juniors want to sail in 1941. Last Sunday we talked about Discipleship and how we can get on that ship. If we are real disciples of Jesus we must also sail the ship called Fellowship, for we can not learn of Jesus unless we talk to Him and let Him talk to us. This is what we call Prayer. We must also have fellowship with other disciples of Jesus, that is why we have churches and Sunday Schools, so that we can help each other to learn more about Jesus.
2. Special Music - "In the Garden" - by some Junior boys
3. Talk - "Jesus' Example of Fellowshipping with the Father" - by a Junior girl. (Relate occasions on which Jesus prayed and how long He sometimes prayed.)
4. Poem - "Prayer is the Soul's Sincere Desire" - Words of M.H.B. 197.
5. Talk - "Some of the Prayers of Jesus" - by a Junior boy
6. Song Prayer - "Just For Today" - M.H.B. 198
7. Talk - "Fellowshipping with God in Prison," Acts 16:23-34 - by a Junior boy
8. Talk - "Some Things that Help Us to Come into Closer Fellowship with God" - by a Junior girl. (This list could include beautiful music, poetry, nature, hymns, etc.)
9. Talk - "Some Things that Help Us to Come into Closer Fellowship with One Another" - by a Junior boy. (Include Sunday School, Church, Junior C. E., etc.)
10. Leader's Heart Talk in the form of a story.
11. Prayer

III. Mission Minutes

1. Today you will arrive in India and again the children will notice the customs of the people. Have various Juniors report on customs, manner of living, mode of travel, language, religion, etc.
2. Have a map of our mission stations in India and visit the missionaries at their respective stations. Go about with the missionary as he goes about his daily duties.
3. Decide to write letters to the missionaries in India.
4. Pray for the missionaries in India and the native helpers.
5. Bring the Missionary Offering.

IV. Closing Moments

1. Repeat the verse of the month.
2. Learn the second verse of the song of the month.
3. Pray the Prayer of the Month, following it with the Chorus of "Oh, Come to my Heart, Lord Jesus."

DO YOU KNOW WHAT "THE SON QUESTION" IS?

There are two great questions confronting the world and all men. One is the Sin Question. The other is the Son Question. While our Sunday schools are studying Luke's Gospel of the Son of God, it is highly important that teachers and classes should face both questions and understand both.

The Sin Question was dealt with by God nineteen centuries ago, when Christ died for men's sins on the cross, and was raised again. Calvary was the climax of God's love, and also the climax of human sin.

But God has not yet dealt with the Son Question. Some men seem to suppose that God is indifferent to the crime of the murder of his Son! The question is still before God; still before the world. For the world in general is still a Christ-rejecting world, and God will not, cannot, ignore this.

How God is going to deal with the Son question has been answered in a remarkable Bible study by a well-known British Bible teacher, F. W. Pitt, for many years Editor of *The Advent Witness,* which has borne such a true testimony to the old faith and to the blessed hope of our Lord's return. Mr. Pitt's study is a valuable sidelight on the current Sunday school lessons. —*S. S. Times*

IN MEMORIAM

HENRY PETER KREHBIEL was born April 13, 1862, in Summerfield, Illinois, the third son of Rev. Christian and Susanna Ruth Krehbiel. At the age of 13 he was baptized in the Mennonite faith as a member of the Summerfield church. At the age of 16 he came to Kansas with his older brother John and broke prairies around Halstead. He attended the State Normal and State University and taught school some, but soon engaged in the hardware business in Halstead, Kans. On Nov. 21, 1887, he married Miss Tillie Kruse, to which union two children were born, Elva, now Mrs. E. E. Leisy of Dallas, Texas, and Ariel who died in infancy.

In 1892 Mr. Krehbiel felt the call to the ministry, and with his family went to Oberlin Seminary, Ohio, where he graduated in 1897, serving in the meantime churches at Wadsworth and Canton, O., he also edited a paper, became active in the Middle District Conference and helped establish Bluffton College. By 1900 he returned to Kansas to organize and manage the Western Book and Publishing Company which published the "Volksblatt" and later "der Herold." Later his brother C. E. joined him in this enterprise, and in 1920 he founded the Herald Publishing Company which he served as president until 1935.

In 1906 he organized the Burrton Mennonite church and served as its pastor for thirty years. He held many posts of responsibility in the Mennonite church to which he gave his untiring devotion. He was secretary of the Middle District Conference and of the Home Mission Board of the General Conference; chairman of the Peace committee, a member of the Bethel College Board of directors, of the Mennonite Historical committee, and established the Mennonite Settlers Aid society. He completed volumes I and II of a History of the Mennonite General Conference.

The subject of peace was dear to his heart. In 1937 he published "War, Peace, Amity," a book in which he stressed his belief that the world would attain peace only through Christian love. His research for a study of the denominations historically espousing peace took him and his wife in 1927 on a journey around the world. He was instrumental in bringing about an organization of the historic peace churches, and at his death was a member of the Western District Peace committee.

Rev. Krehbiel delighted in helping others. He was a member of the Leisy Orphan and Children's Aid society and of the Mennonite Charite. He secured aid for Mennonite refugees in Harbin, China, and in Mexico. During the World War he worked unceasingly for liberty of conscience, making numerous trips to Washnigton, D. C. and to boys interned in camps. He helped organize missions in Chicago, in Los Angeles and in Hutchinson, Kansas. He had a wide vision and an unwavering Christian faith.

Five years after the death of his wife in 1931, Rev. Krehbiel on Nov. 26, 1936, married Miss Katie A. Friesen, who survives. He passed away on Dec. 2, 1940, having attained the age of 78 years, 7 months, and 19 days. Funeral services were conducted Thursday afternoon, Dec. 5, at the First Mennonite Church, with the Revs. J. N. Smucker, J. E. Entz, A. J. Dyck and J. J. Regier in charge.

REINHOLD W. SCHWARTZ was born December 31, 1862 near Marienburg, West Prussia, Germany. As an infant he was baptized, confirmed at the age of 14, and was a member of the Luthern Church. He left Bremen, Germany, March 18, 1886, for the United States of America. On November 22, 1914, he was baptized upon the confession of his faith by Elder Heinrich Banman and united with the Alexanderwohl Mennonite Church. On November 26, 1914, he married Helena Warkentin. This union was blessed with one son and one daughter. Since about the 15th of October of this year he became seriously sick and on November 15 had to be transferred to the Bethesda Hospital for care. After 5 weeks of intense suffering the Lord called him home to his rest. He reached the age of 77 years, 11 months and 19 days. In the last days of his suffering he remarked that he depended upon the Lord's grace and longed to be with the Savior. In Ohio there are three children of his sister with their families and in Newton, Kansas, he has a cousin Anton Kuhl, who called on him often during his sickness. These with his family, Mrs. Helena Schwartz, son Willard and daughter Frieda, mourn his passing. At the funeral Rev. C. C. Wedel spoke on Isaiah 26:19 and Rev. P. H. Unruh on Hebr. 2:14.

MRS. MINNIE HUBIN EWY, daughter of Henry Hubin and Margaret Rupp Hubin, was born near Lemberg in Austria on October 2, 1878. At the age of about two years she came with her parents to this country. The family first settled in the State of Minnesota where they lived for a number of years, and then moved to Hodgeman County in Kansas. In youth she accepted Jesus Christ as her Savior, received the holy rite of baptism June 11, 1893, and became a member of the Einsiedel Mennonite Church in Hodgeman County, Kansas. She united with the First Mennonite Church of Christian, Moundridge, Kansas, April 8, 1898, and remained a faithful member here till her departure. Christianity was a serious matter with her. Her Bible and her church were dear to her and she exerted herself to attend church services even when failing health made it difficult for her to do so. She was united in marriage to Jacob J. Ewy, April 17, 1898, and they made their home between Halstead and Moundridge, Kansas, until a few years ago, when they retired from the farm and became residents of the town of Moundridge. Two daughters and five sons came into their home. All of them have established their own homes and live in this vicinity. For over two years the deceased had been failing in health and for the last few months she was severely sick a number of times. Quite often she expressed her desire to depart and be with the Lord. Early in the morning of November 26, 1940 she became very sick and soon her soul took its flight. Her age was 62 years, one month and 24 days.

Those mourning her departure are her husband, two daughters and their husbands, five sons, and their wives, 13 grand children, three brothers, two sisters, her step-mother, one half sister and three half brothers, also many other relatives and a large circle of friends. Rev. G. A. Linscheid officiated at the funeral services and spoke on Luke 2:29-31.

* * * *

HENRY K. PENNER, the son of Rev. J. K. and Helene Penner nee Jantzen, was born in Koepental, Russia, September 15, 1876. When he was four years old his parents moved to Central Asia, and in 1884 the family settled near Beatrice, Nebraska, where he finished his schooling mostly under his father. Due to the influence of his Christian home and the pleading of the Holy Spirit, he desired to unite more closely with the Savior, and through baptism he became a member of the Beatrice church in 1894. He chose farming for his life work, in which occupation he received instruction among neighbors, the John Andreas family and later from his uncle Aaron Claassen. Then the family bought a farm which he and his older sister tended until 1911, when the two moved on a farm of their own north of town, where they lived until 1935. In this year his sister died and Henry moved to a farm south of town. Here his health began to fail rapidly until he was obligated to move to the city. On November 4 he was taken to the hospital, where he was under the loving care of the Sisters, until His Lord called him home Friday evening, Nov. 29, '40. He leaves to mourn his departure three brothers, five sisters and many relatives and friends. "The blood of Jesus Christ . . . cleanses us from all sin." I John 1:7b. "Eyes have not seen, nor ears heard, neither have entered into the heart of man, the things which God has prepared for them that love him." I Cor. 2:9.

ELIZABETH CHRISTINA SCHMUTZ, daughter of Christian and Maria Schmutz, was born Jan. 17, near Halstead, Kansas. On December 1, 1895, she was baptized by Rev. S. S. Baumgartner and became a member of the Garden Township church.—In 1902 the family came to Bethel College, where for six years they operated the Boarding hall. There Elizabeth assumed her share of the work and attended school in alternate years, changing off with her sister.—On December 26, 1907, she was married to Dr. W. E. Regier and the couple made their home in Elbing, associating themselves with the Zion Menn. Church. On September 1, 1913, they established their residence in Whitewater, Kans., where they have since been located, and in due time transferred their church membership to the nearby Emmaus church, where she was active in several phases of church work. And at her departure she was Sec.-Treas. of the Women's Mission Society of the Western District Conference.

In the spring of 1919 the Home Mission Board of the General Conference brought a group of five orphans from Pennsylvania. Of these they took two into their home, became their loving parents and had in them a source of much joy and comfort.

On Tuesday, November 12, Mrs. Regier became ill with what seemed to be one of a more or less frequent attacks of Migraine headaches, and when this did not yield to the usual treatments, she was taken to Bethel Hospital where, in spite of everything that could be done for her, she quietly passed away two days later to her heavenly home. There her sun rose for her, never to set again.—She leaves to mourn her deeply bereaved husband, W. E. Regier, M. D.; the two adopted daughters, Elizabeth and Hester, Mrs. Edward L. Claassen, and husband; one sister, Miss Clara Schmutz; one brother, Prof. Albert Schmutz and family, besides many other relatives and friends.

At the funeral, words of comfort were spoken in the home by Rev. H. J. Dyck of Elbing, and in the church by her pastor, J. C. Kaufman and Rev. C. E. Krehbiel, an intimate friend of the family.

"We have lost our dear, good mother,
She no more on earth shall roam,
And there'll never be another,
Who can take her place at home.

Some day we shall go to meet her,
Where there'll be no more good byes,
We can think of nothing sweeter
Than our meeting in the skies.

* * * *

MRS. ANNA FRIESEN FUNK was born March 4, 1856, at Klefeld, Russia. At the early age of nine years she lost her mother by death. On July 1, 1873, her family immigrated to America where her father became engaged in farming near Marion, Kansas. Upon confession of faith in Jesus Christ, her Redeemer, she was baptized in June 1876 by Rev. William Ewert, in the Bruderthal Church near Hillsboro, Kansas. On August 27, 1876 she was united in marriage to Mr. Peter Funk of Marion, Kansas. This union was blessed with 9 sons and 5 daughters. In the month of October 1902 the family moved to the state of Oklahoma where they settled on a homestead procured from the government. In October 16, 1909, the family, together with a group of friends, moved to the state of Idaho. Here they resided on a farm north of Aberdeen. In the month of March, 1922, her husband, after an illness of 4 days, passed away.

The latter portion of her life she spent at her home in Aberdeen. Her last happy days were spent by taking an active interest in the noble work of the Ladies' Mission Society, the work of the Sunday School and church. About two months ago she had the misfortune of losing her eyesight, and on Sunday morning, Nov. 3d 1940, she suffered a heart attack, which in the course of a few days proved fatal, and on Nov. 8, 1940, she passed to her blessed reward, having attained the ripe old age of 84 years, 8 months and 4 days.

She leaves to mourn her departure 7 sons, 3 daughters, 24 grandchildren, 4 great grandchildren, and a host of other relatives and friends. Funeral services were held Nov. 10th, 1940, at the First Mennonite Church in Aberdeen. All the living children were present. Six of the sons of the departed mother were pall bearers. The funeral was in charge of her pastor, Rev. Phil. A. Wedel, assisted by a men's quartet.

« « JOTTINGS » »

—*From the Bulletin of First Church, Reedley, Calif.*, Dr. J. H. Langenwalter, pastor: "Dr. T. Z. Koo of China, the secretary of the World's Student Christian Federation, wrote recently: 'There must be no Bible blackout anywhere.' These are brave words from a man whose country has been at war for several years. And what a war that is! It has never been declared. It has been helped along in its inhuman course by the people of so-called Christian nations who have furnished the agressors with all kinds of war material. In spite of this the Chinese people arise at this Christmas season and tell us American Christians that there must be no Bible blackout! They might have said: "Father forgive them for they know not what they do." These people call for the Bible because they have used it and discovered its true value. They waste not a word telling that the Bible is still the best seller or that it has been translated into so and so many languages. That would sound like cheap propaganda to them now."

OUR CHILDREN'S MISSION

Grace Children's Home at Henderson, Nebr., sends Christmas Greetings to its many friends. Of the 28 children received in the HOME, during its brief history, half of this number are with their foster parents while the other half enjoyed the Christmas season in the HOME. The last child received a week ago, is a prize little baby boy. —Thanking you for your prayers and support, we wish all our donors and friends a VERY MERRY CHRISTMAS. Yours for the Child in Need, *Grace Children's Home*

—*The "Church Messenger" of the Eden Mennonite Church,* Rev. Freeman Swartz, editor, has the following important item: "We still believe that Sunday School and Morning service is not too heavy a diet for the modern child—who emotionally is exposed to shocks and strains far beyond anything that parent or grandparent had. Co-operate, bring your child and have the family stay for the meeting. Habits formed in youth are most persistent. Do not rob your child of the safe-guards that were yours. No parent would allow a child to go into the every day school world without inoculations. Can we, dare we do less for our children in warding off dangers lurking in social world through lack of spiritual inoculations?"

—*The Choir of the Lorraine Avenue Church, Wichita,* under the direction of Floyd Craft, presented the Cantata, "When Jesus Was Born," at the church Sunday evening, December 15, at eight o'clock. The text of the Cantata was written by Von Berge and the music by E. S. Lorenz. After introductory numbers the story of the cantata goes back to prophecy. We hear the wail of the phophets and the prophecy of the Prince of Peace. Then the shepherds' story is portrayed with Angel choirs proclaiming the glad tidings. The story continues with a lullaby and Luther's Cradle Hymn; then Simeon's prayer of praise. The final chorus reminds us that "What so oft has been foretold, again with all heaven and earth we sing." The soloists: *Soprano,* Mrs. Gus Pankratz, Mrs. Waldo Rempel; *Alto,* The Misses Vella Schroeder and Selma Vogt; *Tenor,* Gus Pankratz; *Pianist,* Mrs. E. D. Schmidt; *Narrator,* Anton Richert.

—*Second Church, Philadelphia.*—"The Special Evangelistic Services held Nov. 10-17 under the direction of *Rev. Willard Claassen* were a spiritual encouragement to our church. Although the weather was unfavorable, the attendance was amazingly steady. Many people spoke words of high appreciation for Bro. Claassen's instructive and inspiring messages."—It is reliably reported that Rev. Claassen, now pastor of the Menn. Church at Roaring Spring, Pa., has accepted a call to the St. John Church, near Pandora, Ohio, temporarily being served by Missionary P. J. Boehr.

—GOOD NEWS! The parents of Harold Ratzlaffs received the following cablegram from Bombay, India, on Dec. 17: "Arrival, well.—Ratzlaff." This means, of course, that the P. W. Penners are included.

—*Missionary P. A. Penner,* Supt. of the Lepers' Hospital at Champa, India, has notified our Publication Office not to send him *The Mennonite* any more until they are again settled, for he and Mrs. Penner are coming home to the United States, either for their last furlough or permanently. It is doubtful if any of our missionaries have worked harder and more consistently than has this worthy couple.

—It is reliably reported that *Rev. P. E. Whitmer, pastor of the Grace Church,* Pandora, Ohio, and *Rev. P. A. Kliewer* in charge of the *Ebenezer Church* near Bluffton, Ohio, are planning to relinquish their work, but we are not aware of the reasons.

—*Bluffton College.*—The Men's Gospel Team is regularly conducting services in the community church at Russel's Point. Various members take turns in rendering this much appreciated service.—The rededication of the renovated chapel will be held on Sunday afternoon, January 19. The work will be completed soon after the New Year.—A number of one-act Christmas plays were presented by various organizations before the students left for vacation.—The Messiah presented in the high school auditorium on Sunday evening, Dec. 15, was attended by more than a capacity crowd. Prof. Lantz conducted and Prof. Hauenstein directed the orchestra.

—*Grace Menn. Church at Dallas, Oregon.*—The Ladies' Aid Society held their yearly sale on the evening of Dec. 6. Proceeds amounted to $255.65. A large amount of this will go to help pay on the church. We have much to be thankful for in these times when the whole world is in turmoil. —*Corr.*

—*Grace Church, Lansdale, Pa.,* Rev. Olin A. Krehbiel, pastor, had a series of meetings on "Prophetic Bible Study," Dec. 3-6, Rev. Merril T. McPherson of the "Church of the Open Door" in Philadelphia was the speaker.—For the Christmas program it was to be a "church at home night" and all members of the congregation and their families were expected to be out.

—*Workers' Exchange,* Y. P. paper of the Pacific District, Emma Ruth editor, says: "We are sorry to report that Mrs. Edmund Miller, wife of the pastor of the Menno Church, Lind, Washington, who mimeographs and decorates the paper, "has had to journey to her home state, New York, for a long postponed operation." But the spirit with which she said, "send the copy to me there and I will get it out," is an inspiration.—Our prayers will be appreciated.

—*Second Mennonite Church, Beatrice, Nebraska.*—On Sunday December 15, this church joined with the Brethren church near Holmesville, Nebr., in a noon-day meal at the latter place. After the luncheon Mr. Paul H. Bowman, Jr., of Virginia, reported on the European Relief work in Spain, as conducted by our three Historic Peace Churches. Mr. Bowman spent two years in this service and gave a very interesting and instructive report. He told us how some 250,000 children have been cared for in an effective and impartial manner.—Although there has been an exchange of pulpits in the past, this is the first time that the two churches have come together for a meal and many expressed the desire for a closer relationship between the two churches.

—*W. C. Andreas, Corr.*

—*Bible Sunday.*—A good many of our churches have observed "Universal Bible Sunday" on Sunday, Dec. 8, with suitable programs. The History of the Bible, The Value of the Bible, were some of the themes. It is to be hoped that soon all of our churches will observe this day. In 1941 the day will fall on Sunday, Dec. 14.

—*First Church, Philadelphia, Pa.,* observed Family Day, Sunday, Dec. 15, in their series of Jubilee celebrations. Families were to sit in groups, which is the way most pleasing to God in Church service, and the largest family was to be given special recognition.—At four in the afternoon the Vesper Service was a Family Hymn Sing Service.

—*The Grace Mennonite Church, at Albany, Ore.,* has been carrying on an Invitation campaign. Rev. Franz printed several hundred sheets telling what is being carried on at the church services and giving the sermon topics for October and November. These were distributed in the neighborhood.

—*Workers Exchange*

—There lies before us the December number of THE HERALD edited by *Rev. Lester Hostetler* of the *First Church,* Upland, Calif. The paper is full of interesting, thought-provoking items and short articles, one or two of which we would want to reprint if we were not crowded for space—Special meetings are to be held in this church, April 20 to 27, with Dr. D. W. Kurtz, pastor of the church of the Brethren at La Ferne, as speaker. Many of us remember Dr. Kurtz, formerly of McPherson College, as a very versatile and inspiring speaker.

—*Bethel College.*—Probably never before did the College campus and the Newton people enjoy a more uplifting and inspirational musical treat than they did on Sunday evening of December 15, when *The Messiah* was rendered by the Newton Community Chorus of about 120 voices, accompanied by a string ensemble, organ and piano, under the direction of Prof. W. H. Hohmann. It gave the audience a taste of the still more wonderful chorus singing before Him who has won heaven for us.

—*Western District Tidings.*—The January number of this paper, a six page issue, is out, and is full of interesting and worthwhile contributions. Some of them are: Swift Current Project is Finished, Teaming with Christ, Jesus Put new Meaning into the Phrase, "We the People," by Dr. J. H. Langenwalter, My Work Camp Experience by Erwin Krehbiel, Ernst Harder, with a good cut of the young man, Announcement of a *PEACE RALLY*, to be held at the Hoffnungsau Church, on the evening of January 19, is made.

REPORT OF OFFERINGS

Foreign Mission Receipts for November, 1940

Friend of Missions, Summerfield, Ill., $5.00; Bethany Ch., Freeman, S. D., $100.00; Mrs. Agatha Jantzen, Elbing, Kans., $1,000.00; Bergtal Ch., Pawnee Rock, Kans., $26.37; Bergtal Miss. S. S., Pawnee Rock, Kans., $15.00; First Menn. S. S., Phila., Pa., $47.88; First Menn. Ch., Paso Robles, Calif., $16.76; Bergfeld S. S., Mt. Lake, Minn., $100.00; Menn. Ch., Deer Creek, Okla., $16.23; Alexanderwohl Ch., Goessel, Kans., $133.00; Germantown Ch., Phila., Pa., $28.29; Christian S. S., Moundridge, Kans., $35.34; B. F. Welty Pt. Legacy, Tacoma, Wash., $44.63; Bethel S. S., Inman, Kans., $44.33.

Betheny Ch., Norwich, Kans., $36.25; Bergfelder S. S., Delft, Minn., $45.68; Bergfelder Ch., Delft, Minn., $23.77; Menn. Ch., Waterloo, Ont., $10.00; Bethel College Womens Bible Class, N. Newton, Kans., $30.00; Tabor C. E. Soc., Goessel, Kans., $15.00; Menn. S. S., Halstead, Kans., $27.71; Through J. Thiessen, Canadian Chs., $25.00; Hoffnungsfeld Ch., Moundridge, Kans., $50.00; First Menn. Ch., Geary, Okla., $7.50; Menn. Ch., Inman, Kans., $18.50; Menn. Ch., Halstead, Kans., $43.39; Emmaus Ch., Whitewater, Kans., $650.06; Hebron Ch., Buhler, Kans., $44.30; Menn. C. E. Soc., Pretty Prairie, Kans., $30.00; First Menn. S. S., Mt. Lake, Minn., $90.00; Volunteer S. S., Eden Ch., Harleysville, Pa., $60.00; Hutterthal Ch., Dolton, S. D., $152.12; Friedensfeld Ch., Turpin, Okla., $40.00; Joseph C. Graber, Sr., Pretty Prairie, Kans., $5.00; Efebrawer Ch., Ingaske, Sask., $6.50; West Swamp C. S. Soc., Quakertown, Pa., $30.00.

First Menn. S. S., Newton, Kans., $25.50; Grace Ch., Enid, Okla., $17.25; Menn. Ch., Deep Run, Pa., $12.23; First Menn. Ch., Madrid, Nebr., $89.71; Emmanuel Ch., Pratum, Ore., $20.37; Hutterdorf Ch., Freeman, S. D., $50.00; Johannestal S. S., Hillsboro, Kans., $33.62; Bergthal Ch., Corn, Okla., $27.52; Flatland Ch., Quakertown, Pa., $5.00; St. John C. E. Soc., Pandora, Ohio, $25.00; Christian Ch., Moundridge, Kans., $79.50; Eden Ch., Harleysville, Pa., $435.00; First Menn. S. S., Phila., Pa., $17.08; First Menn. C. E. Soc., Newton, Kans., $12.50; Gnadenberg Ch., Whitewater, Kans., $16.39.

Whitewater Ch., Lena, Man., $10.00;Bethesda Ch., Langham, Sask., $35.00; Menn. Congr., Dundurn, Sask., $30.90; Menn. Congr., Waterloo, Ont., $47.00; Menn. Congr., Sonningdale, Sask., $5.00; Eigenheim Ch., Rosthern, Sask., $43.00; Ebenfeld Ch., Herschel, Sask., $18.00; Menn. Ch., Whitewater, Man., $30.00; Bergthal Ch., Winkler, Man., $104.56; Bergthal Ch., Altona, Man., $64.30; Menn. Congr., Main Centre, Sask., $10.52; Whitewater Ch., Mather, Man., $15.00; Menn. Congr., New Hamburg, Ont., $6.30; Hoffnungsfeld Ch., Carrot River, Sask., $10.00.

West Zion Ch., Moundridge, Kans., $41.35; Betheny Ch., Norwich, Kans., $29.20; Bruderthal S. S., Hillsboro, Kans., $60.15; Graden Twp. Ch., Moundridge, Kans., $50.00; Menn. Ch., Aberdeen, Idaho, $64.49; Menn. Ch., Inman, Kans., $82.36; Edw. J. B. Waltner & Family, Freeman, S. D., $35.00; Grace Ch., Lansdale, Pa., $17.95; San Marcos Ch., Paso Robles, Calif., $12.89; Bethel Ch., Mt. Lake, Minn., $429.63; J. J. & Anna L. Krehbiel Legacy, Newton, Kans., $1,000.00; Hoffnungsfeld Ch., Grande Prairie, Alta., $25.00; Swiss Ch., Whitewater, Kans., $30.50; Herold Ch., Clinton, Kans., $30.02; Salem Ch., Munich, N. D., $70.53; First Menn. Ch., Geary, Okla., $9.00; Pine Grove Ch., Bowmansville, Pa., $36.00; Bethel College Ch., N. Newton, Kans., $37.22.

Swiss Ch., Isen, N. D., $56.99; Menn. Ch., Richfield, Pa., $14.18; Menn. Ch., Pulaski, Iowa, $12.93; C. W. Claassen, Newton, Kans., $50.00; First Menn. S. S., Mt. Lake, Minn., $117.00; Friend, Chicago, Ill., $100.00; Menno Ch., Lind, Wash., $34.36; Bethesda Ch., Henderson, Nebr., $91.20; First Menn. Ch., Hillsboro, Kans., $31.55; Menn. Ch., Deer Creek, Okla., 21.90; First Menn. Ch., Mt. Lake, Minn., $29.900; Agnes Dueck, Dallas, Ore., $25.00; Hereford Ch., Bally, Pa., $109.25; First Menn. Ch., Phila., Pa., $26.17; Johannestal Ch., Hillsboro, Kans., $3.15.

Mr. and Mrs. H. E. Wiens, Beatrice, Nebr., $8.00; Alexanderwohl S. S., Goessel, Kans., $75.00; Eden Ch., Inola, Okla., $15.50; Mr. and Mrs. Herman Claassen, Paso Robles, Calif., $30.00; Rebecca Hofer, Freeman, S. D., $145.00; Ebenezer Ch., Bluffton, Ohio, $140.00; Young People's Com. of Gen. Conf., $190.68; Friend, Saskatoon, Sask., $22.50; Swiss Ch., Alsen, N. D., $4.77; Christian S. S., Moundridge, Kans., $38.55; Bergtal Ch., Pawnee Rock, Kans., $18.70; First Menn. S. S., Bluffton, Ohio, $20.20; Bethel Ch., Fortuna, Mo., $24.68; Int. & Rent, $201.00; Ex. Com. of Miss. Soc., Mrs. Frieda Regier Entz, Treas. $537.94.

Total, $8,606.35

Balance on Hand, November 1, 1940, $60.43

Gifts for General, $6,400.67; Special Support, $960.00; Interest & Rents, $201.00; Sundries, $1,044.68.

Total, $8,666.78

Paid out on Orders, $6,957.20; Paid out Direct, $429.58. **Total, $7,386.78**

Balance on Hand, December 1, 1940, $1,280.00

Respectfully submitted, J. E. Regier, Treas.

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Newton, Kansas

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